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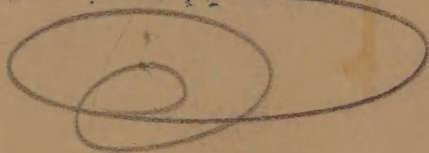
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NOTES  
ON  
THE HEBREW TEXT  
OF  
THE BOOKS OF KINGS  
*BURNEY*

HENRY FROWDE, M.A.

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# NOTES

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ON

## THE HEBREW TEXT

OF THE

## BOOKS OF KINGS

WITH AN INTRODUCTION AND APPENDIX

BY THE

*Charles Fox*

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## PREFACE

THE aim of the present work is to provide a critical and grammatical commentary upon the Hebrew text of Kings, after the model of Dr. Driver's *Notes on the Hebrew Text of the Books of Samuel*. In writing the Notes, the needs of beginners in the study of the Hebrew language have been prominent in my mind, and so I have endeavoured to deal with some fulness with questions of grammar, while at the same time making reference to the best authorities upon the subject. For the purposes of textual criticism it has seemed worth while to utilize as largely as might be the evidence of the Versions. Thus, as far as possible, all variants and additions of the Versions have been cited, where it may reasonably be supposed that these form original elements of the text from which the Version in question was made; upon the view that such readings are worthy of record, even where no definite verdict can be passed as to their value in relation to the Massoretic text. The structure of Kings, and the characteristics of the various sources of the work, have also been dealt with in brief. The Appendix contains the more important contemporary inscriptions which throw light upon the narrative of Kings.

In making use of the work of my predecessors in the same field, I trust that I have in every case made acknowledgement of my obligations. I feel, however, that special acknowledgement is due to Prof. B. Stade for the

debt which these Notes owe to his valuable articles on the text of Kings which have appeared from time to time in the *Zeitschrift* of which he is the editor. Lest it should be thought that in places I have drawn too largely upon his arguments and results, it must be pleaded that in such cases my aim has been to place these results within the reach of English students, for whom too often, through ignorance of German, they are inaccessible.

It is a special pleasure to me to express my gratitude to Dr. Driver. To his teaching and example is due most of what may be of value in this book; and I have never been without his kindly encouragement and ready suggestion upon points of difficulty.

In conclusion, my thanks are due to Mr. J. C. Pembrey, M.A., Oriental Reader at the University Press, for the great pains which he has taken in revising and passing the sheets for the press.

C. F. B.

S. JOHN'S COLLEGE, OXFORD,  
*November, 1902.*

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# INTRODUCTION

## § 1. *Structure of Kings.*

THE fact that *Kings*, like the other historical books of the Old Testament, is based upon pre-existing written sources is universally recognized; and the evidence upon which this elementary proposition is based need not here be set forth<sup>1</sup>. That the main editor or compiler of these sources was a Deuteronomist, i. e. that his work was inspired by the religious revival which took place in the eighteenth year of Josiah (B.C. 621) under the influence of the newly discovered book of Deuteronomy, appears both from his religious standpoint and from his phraseology. This editor is therefore hereinafter cited under the symbol R<sup>D</sup> (Deuteronomic Redactor).

To R<sup>D</sup> is due the stereotyped form into which the introduction and conclusion of a reign is thrown, and which constitutes, as it were, the framework upon which the narrative as a whole is built. The regularity of the method of R<sup>D</sup> in the construction of this framework is worthy of special notice. The form in which the account of a reign is introduced is as follows. *For kings of Judah:*—1. A synchronism of the year of accession with the corresponding reigning year of the contemporary king of Israel, probably calculated by R<sup>D</sup> himself. This, commencing with Abijah, naturally ceases with Hezekiah, upon the fall of the kingdom of Israel. 2. Age of the king at accession. 3. Length of his reign. 4. Name of the queen-mother. This, together with 2, 3, is drawn from the *Annals* (ספר דברי הימים) which are so constantly cited by R<sup>D</sup>. 5. A brief verdict upon the king's character, framed in accordance with the Deuteronomic standard. *For kings of Israel:*—1. A synchronism of the year of accession

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<sup>1</sup> Cf. the writer's article in *Hastings, B.D.* pp. 857 f.

with the corresponding reigning year of the contemporary king of Judah. 2. Length of the king's reign, drawn from the *Annals*. 3. A brief verdict as to his character, always unfavourable, and generally consisting of two parts: *a.* Statement of the general fact that he did evil in the sight of Yahwe; *b.* More special mention of his following the sins of Jeroboam<sup>1</sup>. The conclusion of the account of a reign takes the following form:—1. An indication of the principal source employed by R<sup>D</sup>, containing further details as to the king in question. Usually we read<sup>2</sup>:—

דברי שלמה }  
 דברי הימים למלכי יהודה } ויתר דברי פ' וכל אשר עשה הלא הם (המה)  
 דברי הימים למלכי ישראל } כתובים על ספר

<sup>1</sup> The usual formula is as follows:—

*He did not depart from*  
*He walked after (in)*  
*He clave to*  
*He walked in the way of J. and in his*  
*sin (sins)*

} the sins of J.

} which he caused Israel to sin.

So I. 15. 26 (Nadab), v. 34 (Ba'asha), 16. 26 (Omri), II. 3. 3 (Jehoram), 10. 31, cf. v. 29 (Jehu), 13. 2 (Jehoahaz), v. 11 (Jehoash), 14. 24 (Jeroboam II), 15. 9 (Zechariah), v. 18 (Menahem), v. 24 (Pekahiah), v. 28 (Pekah). In all these cases the antecedent of the relative *אשר* *החטיא* is not *ירבעם*, but *הממלכה*; cf. II. 17. 21. I. 16. 30 (Ahab), II. 17. 22 *הממלכה* without *אשר*; I. 22. 53 (Ahaziah), II. 23. 15 *אשר* *החטיא* *את* *ישראל*, referring not to *הממלכה* (omitted), but to *ירבעם*; 'J. who made Israel to sin.' In I. 16. 13 the sins of Ba'asha and Elah, and in II. 21. 11 of Manasseh (*אשר* *החטיא* *את* *יהודה*) are spoken of in the same terms.

<sup>2</sup> When further details, general or special, are mentioned as existing in the source, these usually stand immediately after *עשה* *אשר*; e.g. I. 11. 41 *והממלכה*. An exception is I. 15. 23 (Asa), where *והממלכה* precedes.

Slight variations of the stereotyped form are:—

1. *ויתר דברי ה'* I. 15. 23 (Asa).
2. Total omission of *עשה* *אשר*; without further details five times, viz. I. 14. 19 (Jeroboam), 16. 20 (Zimri), II. 14. 18 (Amaziah), 15. 11 (Zechariah), 15. 15 (Shallum); with further details, II. 20. 20 (Hezekiah).

Reading *עשה* *אשר* five times, viz. I. 16. 27 (Omri), II. 1. 18 (Ahaziah of Israel), 14. 15 (Jehoash of Israel), 16. 19 (Ahaz), 21. 25 (Amon); *ואשר* *עשה* I. 16. 5 (Ba'asha); *והממלכה* *אשר* *עשה* twice, I. 16. 27 (Omri), 22. 46 (Jehoshaphat).

3. *הם* in place of *הם* *הלא* five times, viz. I. 14. 19 (Jeroboam), II. 15. 11, 15, 26, 31 (Zechariah Shallum, Pekahiah, Pekah).

2. Mention of the king's (*a*) death and (*b*) burial<sup>1</sup> :—

וַיִּשְׁכַּב פ' עִם אֲבִתּוֹ { וַיִּקְבְּרֻהוּ } (עִם אֲבִתּוֹ) ב'

3. Notice of the due succession of the king's son :—

וַיִּמְלֹךְ פ' בְּנוֹ תַּחְתּוֹ

The following table exhibits the regularity with which this system is carried out. When any fact above mentioned as belonging to the introduction is omitted in that position, but added subsequently in the narrative of the reign or in the summary, this is indicated by the sign + :—

Introduction.		Conclusion.	
I. 3. 3, 11. 4-6, 42		David Solomon	I. 2. 10
<i>Kings of Judah.</i>			
14. 21, 22, 31	2 3 4 (5) + 4	Rehoboam	I 2 a b 3
15. 1-3	1 3 4 5	Abijah	I 2 a b 3
15. 9-11	1 3 4 5	Asa	I 2 a b 3
22. 41-44	1 2 3 4 5	Jehoshaphat	I 2 a b 3
II. 8. 16, 17	1 2 3 5	Jehoram	I 2 a b 3
8. 25-27, 9. 29	1 2 3 4 5 + 1	Ahaziah	2 b
11. 3	+ 3	Athaliah	...
12. 1-4	2 1 3 4 5	Jehoash	I 2 b 3
14. 1-4	1 2 3 4 5	Amaziah	I 2 b (a)
15. 1-4	1 2 3 4 5	Azariah	I 2 a b 3
15. 32-35	1 2 3 4 5	Jotham	I 2 a b 3
16. 1-4	1 2 3 5	Ahaz	I 2 a b 3
18. 1-3	1 2 3 4 5	Hezekiah	I 2 a 3
21. 1, 2	2 3 4 5	Manasseh	I 2 a b 3
21. 19-22	2 3 4 5	Amon	I 2 b 3
22. 1, 2	2 3 4 5	Josiah	I 2 b (3)
23. 31, 32	2 3 4 5	Jehoahaz	...
23. 36, 37	2 3 4 5	Jehoiakim	I 2 a 3
24. 8, 9	2 3 4 5	Jehoiachin	...
24. 18, 19	2 3 4 5	Zedekiah	...

<sup>1</sup> Once with singular active verb used impersonally : וַיִּקְבְּרֻהוּ 'And (one) buried him,' II. 21. 26 (Amon).

<i>Introduction.</i>	<i>Kings of Israel.</i>	<i>Conclusion.</i>
I. 13. 33 <sup>f</sup> , 14. 20 <sup>a</sup>	+ 3 <i>b</i> 2 Jeroboam	1 2 <i>a</i> 3 I. 14. 19, 20
15. 25, 26	1 2 3 <i>a b</i> Nadab	1 15. 31
15. 33, 34	1 2 3 <i>a b</i> Ba'asha	1 2 <i>a b</i> 3 16. 5, 6
16. 8, 13	1 2 + 3 Elah	1 16. 14
16. 15 <sup>a</sup> , 19	1 2 + 3 <i>a b</i> Zimri	1 16. 20
16. 23, 25, 26	1 2 3 <i>a b</i> Omri	1 2 <i>a b</i> 3 16. 27, 28
16. 29-31 <sup>a</sup>	1 2 3 <i>a b</i> Ahab	1 2 <i>a</i> 3 22. 39, 40
22. 51, 52	1 2 3 <i>a b</i> Ahabaziah	(3) 1 II. 1. 17, 18
II. 3. 1-3	1 2 3 <i>a b</i> Jehoram	... ..
10. 29, 31, 36	+ 3 <i>b b</i> 2 Jehu	1 2 <i>a b</i> 3 10. 34, 35
13. 1, 2	1 2 3 <i>a b</i> Jehoahaz	1 2 <i>a b</i> 3 13. 8, 9
13. 10, 11	1 2 3 <i>a b</i> Jehoash	1 2 <i>a</i> (3) 2 <i>b</i> 1 2 <i>a b</i> 3 13. 12 <sup>f</sup> , 14. 15 <sup>f</sup> .
14. 23, 24	1 2 3 <i>a b</i> Jeroboam II	1 2 <i>a</i> 3 14. 28, 29
15. 8, 9	1 2 3 <i>a b</i> Zechariah	1 15. 11
15. 13	1 2 Shallum	1 15. 15
15. 17, 18	1 2 3 <i>a b</i> Menahem	1 2 <i>a</i> 3 15. 21, 22
15. 23, 24	1 2 3 <i>a b</i> Pekahiah	1 15. 26
15. 27, 28	1 2 3 <i>a b</i> Pekah	1 15. 31
17. 1, 2	1 2 3 <i>a</i> Hoshea	... ..

In the body of the narrative there are certain formulae which are employed for the introduction of a historical notice to indicate that it is more or less contemporaneous with the events of the narrative immediately preceding. The frequency with which these formulae occur, especially in the brief citation of facts from the *Annals*, renders the inference fair that they are due to the hand of R<sup>D</sup>, and represent his method of piecing together the extracts derived from his sources. Of such formulae the most frequent is *באת ההיא, בימיו, בימים ההם*; but we also find the expressions *באת ההיא*. Cf. *note*, p. 35.

Besides the construction of the framework of the book and the welding of the material, R<sup>D</sup> is also responsible for a number of passages of varied length which point and enforce the religious purpose of his composition. These passages generally take the form of a commentary upon the causes which were operative in bringing about the developments of history, framed in accordance with the Deuteronomic model. Very frequently, also, R<sup>D</sup> allows himself considerable latitude in the expansion and adaptation of



the *speeches* contained in the narrative, in illustration of the same standpoint. In passages of this character the hand of R<sup>D</sup> may readily be distinguished. They exhibit a constant recurrence of strongly marked phrases, to be found elsewhere for the most part only in Deuteronomy or in the books which exhibit the influence of Deuteronomy, and therefore presumably derived from that source. Other expressions stand alongside of these Deuteronomic expressions, and are of a piece with the thoughts to which they give voice; and these possess an individuality of their own, and are peculiar (or nearly so) to Kings.

The phrases characteristic of R<sup>D</sup> receive comment in the *Notes* as they occur. For convenience of reference, however, a list is here given.

Deuteronomic phrases:—

1. שמר משמרת י' p. 14.
2. הלך בדרכי י' p. 14.
3. שמר חקתיו וג' p. 14.
4. למען חשביל את כל אשר תעשה p. 14.
5. למען יקים וג' p. 14; cf. I. 12. 15.
6. בכל לב (לבבו, לבבם) ובכל נפש (נפשו, נפשם) pp. 14, 125.
7. שמר הברית והחסד ל' pp. 30, 116.
8. ביום הזה p. 30.
9. עמך אשר בחרת p. 31.
10. הניח י' אלהי לי מסביב p. 53.
11. בחר of Yahwe's *choosing* Jerusalem, p. 115.
12. מתחת . . . אלהי ישראל אין כמוך . . . מתחת p. 116.
13. אשר נתת (נתן, נתתי) לאבותם p. 119.
14. באחד שעריו p. 121.
15. כל הימים . . . האדמה p. 122.
16. ירך החזקה וזרעך הנטויה p. 122.
17. כל עמי הארץ p. 122.
18. נתן לפני p. 124.
19. השיב אל לב p. 124.
20. ושבנו אליך . . . ובכל נפשם p. 125.

21. בי עמך ונחלתך . . . ממצרים. p. 125.
22. בור הברזל. p. 125.
23. נתן מנוחה לעמו. p. 126.
24. לא נפל דבר אחד. p. 126.
25. י' אלהינו (— ד, — כם). p. 126.
26. למען דעת וג'. p. 127.
27. בי י' הוא האלהים אין עוד. p. 127.
28. לשום שמי שם. p. 130.
29. כל הימים used absolutely; 'for ever,' p. 130.
30. להם . . . והלכתם. p. 131.
31. למשל ולשנינה. p. 132.
32. דבק ב. p. 152.
33. הלך אחרי. p. 152.
34. עשה הרע בעיני י'. p. 152.
35. עשה הישר בעיני י'. p. 170.
36. מלא אחרי י'. p. 153.
37. התאנף. p. 153.
38. והיה אם תשמע. p. 171.
39. השמיד מעל פני האדמה. p. 185.
40. הכעים. p. 186.
41. מעל האדמה הטובה הזאת. p. 187.
42. על כל גבעה גבהה וג'. p. 192.
43. ככל התועבת . . . ישראל. p. 192.
44. הוריש. p. 192.
45. גלולים. p. 196.
46. כל נשמה. p. 200.
47. חבלים. p. 200.
48. לא אבה (ל)השחית. p. 295.
49. למחות את שם וג'. p. 320.
50. ויקשו את ערפם. p. 332.
51. שמר לעשות. p. 353.

The following phrases, though not derived directly from Deuteronomy, belong to R<sup>D</sup> in common with Jeremiah, whose writings exhibit strong Deuteronomic affinities:—

52. בי שמך נקרא על הבית הזה, p. 123.  
 53. אשלח מעל פני, p. 132.  
 54. כל עבר עליו וג', p. 133.  
 55. לא שב . . . מדרכו הרעה, p. 184.  
 56. הנני מביא רעה אל (על), p. 186.  
 57. עברי (עבדיו) הנביאים, p. 330<sup>1</sup>.

Phrases and modes of expression wholly or nearly peculiar to R<sup>D</sup> are as follow:—

58. באשר הלך דויד, and similar references, p. 31.  
 59. למען דוד אביך (עבדי), p. 153.  
 60. למען היות ניר וג', p. 170.  
 61. לא יפרת לך וג', p. 15.  
 62. בנה בית לשם י', p. 28.  
 63. אשר כמוך וג', p. 31.  
 64. להיות שמי שם, p. 115.  
 65. לבב שלם עם י', p. 128.  
 66. הרע (לעשות) מכל אשר (היו) לפניו, p. 186.  
 67. משתין בקיר, p. 186.  
 68. עצור ועזוב, p. 186.  
 69. ובערתי אחרי, p. 187.  
 70. חמת וג', p. 187.  
 71. התמכר לעשות הרע וג', p. 249.  
 72. לא כר מן, p. 268.  
 73. רק הבמות לא סרו וג', p. 27.

As Kings now stands, the earliest possible *terminus a quo* for the composition of the book is the date of the latest event related, viz. Jehoiachin's release from prison in the thirty-seventh year of his captivity, i.e. B.C. 561, some twenty-five years after the fall of Jerusalem. As, however, the writer states that the privileges granted by Evil-Merodach to Jehoiachin were continued 'all the days of his life' (II. 25. 30), the strong presumption is created that the words were not penned so early as B.C. 561, but some time later, viz.

<sup>1</sup> Cf. also the phrases noticed by Dri. *LOT*.<sup>6</sup> 203, in the later *chh.* of 2 Kings.

subsequently to Jehoiachin's death, whenever that may have occurred. Agreeable to such an exilic date as is implied by the last two chapters of 2 Kings are certain passages in the body of the work which seem to presuppose the captivity of Judah. These are I. 11. 39; II. 17. 19, 20; 23. 26, 27, and perhaps, though not so clearly, I. 9. 7-9; II. 20. 17, 18; 21. 10-15; 22. 15-20; cf. *notes ad loc.* To these we may add the reference in I. 5. 4 to Solomon's dominion as extending over all the kings 'beyond the River,' a statement which, as referring to the country west of the Euphrates, implies that the writer is living in Babylon on the east side of the river (cf. *note* on עבר הנהר, p. 49).

On the other hand, there are certain indications which show that the main editing of Kings by R<sup>D</sup> must have taken place prior to the decay and fall of the Judæan monarchy. Chief among these is the use of the phrase 'unto this day' (עד היום הזה) in the statement that the condition of affairs which the writer is describing continues to exist up to the time of writing. If this phrase always or most frequently occurred in the course of lengthy narratives excerpted by R<sup>D</sup> from his sources, there might be room for the theory that a statement which was true as it stood in the old pre-exilic narratives had, through oversight on the part of an exilic editor, been allowed to stand after, through changed conditions, it had lost its force, or rather had become untrue and misleading. But, as a matter of fact, the expression is employed in connexion with terse statements of facts derived from the *Annals*, and in such cases can be due to no other hand than that of R<sup>D</sup> himself, who, in using the phrase, either formulates his own statement, or intelligently admits a statement which he is able to verify. The cases of the use of 'unto this day' which should be noticed as implying the continued existence of the kingdom of Judah are the following:—I. 8. 8 (the ends of the staves of the ark still to be seen projecting from the Adytum into the Holy Place); 9. 21 (the Canaanites still subjected by Israel to forced labour, as they had been under Solomon); 12. 19 (the division between the ten tribes and the house of David still in existence); II. 8. 22 (Edom still



successful in shaking off the yoke of Judah); 16. 6 (the Edomites still hold Elath, from which the Judaeans were expelled by Rezin, king of Aram). For other occurrences of 'unto this day,' not necessarily presupposing a pre-exilic date, but illustrating the frequency of the formula as employed by R<sup>D</sup>, cf. *note* on p. 107.

Again, it seems to be clear that, at the time when R<sup>D</sup> is writing, the Davidic dynasty still possesses a monarch reigning at Jerusalem. David has, and is still to have, a *lamp* before Yahwe at Jerusalem continually; cf. No. 60 of the phrases of R<sup>D</sup> above noticed. The expression 'before Yahwe at Jerusalem' (I. 11. 36) implies further that the Temple is still standing intact, a point which is also assumed in the dedication prayer of I. 8. 15-53, which owes its present form to R<sup>D</sup> (cf. pp. 112 ff.). Throughout this prayer the leading petition is that supplication made *in* or *towards Yahwe's Temple built by Solomon* may meet with a favourable answer; cf. *vv.* 29, 30, 31 f., 33, 35, 38, 42, 44, 48. We may notice also I. 9. 3, which likewise occurs in a section in which the hand of R<sup>D</sup> is prominent:—'I have hallowed this house which thou hast built to put my name there for ever; and mine eyes and my heart shall be there perpetually.' Upon these grounds it may be concluded that the main editing of Kings (viz. that by R<sup>D</sup>) must have taken place prior to the destruction of the Judaeon kingdom, and that such sections of the book as imply an exilic standpoint are therefore of the nature of later redactional additions and interpolations.

For the work of R<sup>D</sup>, influenced, as we have seen him to be, by the spirit and language of Deuteronomy, the *terminus a quo* is the discovery of Deuteronomy in the year B.C. 621, the *terminus ad quem* the destruction of Jerusalem B.C. 586. And since the writer's standpoint seems to indicate that he wrote before the glamour of Josiah's reformation had wholly or nearly faded during the latter days of the Judaeon monarchy, the assumption is fair that he undertook and completed his book not later than B.C. 600<sup>1</sup>.

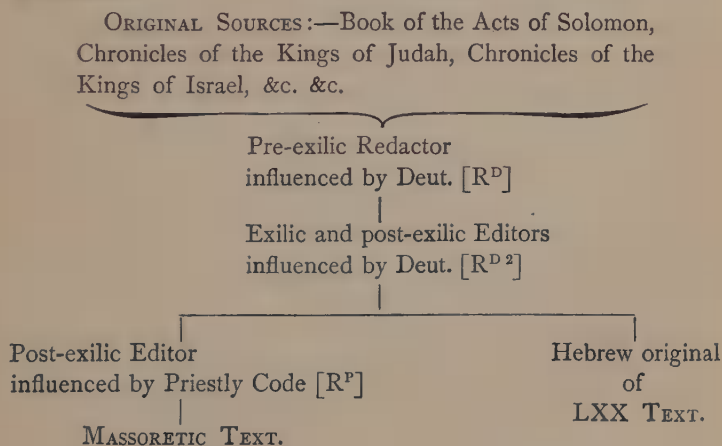
<sup>1</sup> So Kue. *Ond.* § 26; Wellh. *C.* pp. 298 ff., &c. König, on the contrary, holds that the editor of Kings compiled his work not earlier than B.C. 588, i.e. during the Exile (*Einleitung*, § 53. 3).

From the preceding examination and conclusion as to the date of the main redaction of Kings, it is clear that the pre-exilic book must have received certain additions at the hand of a later editor or editors before it attained the form in which we now possess it. The chief of these additions is the appendix, which carries the history down to the year B.C. 561. To this appendix belongs certainly II. 24. 10—25. 30, and, presumably, 23. 31—24. 9. The conclusion of the pre-exilic book has, however, probably been worked over by the second editor, and so adapted to receive his addition that it is now impossible exactly to discover its position. Any of the vv. 25, 28, 30 of *ch.* 23 might have formed a conclusion scarcely more abrupt than the present conclusion, *ch.* 25. 30. *Ch.* 23. 29<sup>a</sup>, if not intentionally imitated in style in *ch.* 24. 1<sup>a</sup>, must be by the same hand, i.e. presumably the hand of the second editor. But again, it is unlikely that R<sup>D</sup> should have appended the usual summary of a reign in v. 28 without mentioning the manner of the king's death. The statement of v. 25<sup>b</sup> seems at first sight to presuppose the writer's acquaintance with the characters of all the succeeding kings of Judah, but may be a later insertion, as vv. 26, 27 certainly are. On the whole, the most suitable ending to the pre-exilic book would be vv. 29, 30, 28 of *ch.* 23, in that order.

It is noticeable that, apart from the difference of standpoint involved in the destruction of the Judæan kingdom and the Exile, the mould of mind of the author of the appendix and of the passages above noticed (p. xvi) which presuppose the captivity of Judah is essentially the same as that of R<sup>D</sup>. Thus it is reasonable to employ the symbol R<sup>D2</sup> in referring to a later redactor of the same school of thought. It must not, however, be supposed that R<sup>D2</sup> is in every case necessarily one and the same writer, since it is obvious that more than one Deuteronomist may have had a hand in the revision of Kings. In point of fact it can be argued with high probability that such was the case. For the Deuteronomic passage II. 17. 34<sup>b</sup>—40 almost certainly refers to the Samaritans of *post-exilic* times (cf. *note ad loc.*); yet it may fairly be assumed that if the author of the appendix had written in post-exilic times he would have given some account of the restoration from exile.

Kings, as it stands in the Hebrew Bible, has, again, undergone still later revision than that of R<sup>D2</sup>. This is clear from certain variations in form and order between the MT. and the recension of the text which is represented by the LXX. While in some cases the condition of the LXX text is greatly inferior to that of MT., yet, on the other hand, it is clear that in a number of sections LXX preserves a superior arrangement in order, or a simpler form, of narrative, which points to the fact that MT. has suffered dislocation and interpolation at the hands of a reviser or revisers of a date later than the separation of the two recensions. As instances of this we may notice I. 4. 20—5. 14; 5. 15—7 in the main, 8. 1—13, 11. 1—13 (cf. *notes ad loc.*), and the position of MT. I. 21 after 19, so that 22 succeeds 20 without a break in the narrative. It is noticeable in certain cases that the additions which are found in MT. are just those passages which are coloured by the influence of the Priestly Code (P) in the Hexateuch. Cf. *notes* on I. 6. 11—14; 8. 1—11. Supposing, therefore, for the sake of simplicity that the author of the interpolations and changes in order as seen in MT. was one and the same redactor, he may conveniently be represented by the symbol R<sup>P</sup> (Priestly Redactor).

Thus the pedigree of our Books of Kings may be represented as follows:—



## § 2. *Characteristics of the Chief Ancient Versions of Kings.*

For the general characteristics of the Ancient Versions of the Old Testament, and a just estimate of their value for the purposes of textual criticism, the reader is referred to Dr. Driver's Excursus in the Introduction to his *Notes on the Hebrew Text of the Books of Samuel*, § 3, pp. xxxvi-lv. All that is here attempted is a brief account of the Versions of Kings, framed upon the lines laid down by Dr. Driver in dealing with Samuel in § 4 of the same Introduction.

### 1. The Septuagint.

A. Before a Version can be used to good purpose for the criticism of the MT., it is important to recognize the fact that *all* variations from this latter are not due either to paraphrase or to a different reading in the Hebrew original from which the translation was made. The texts of the Versions, like the MT., were liable to *corruption*, and we find as a matter of fact that corrupt readings do exist in LXX, to a greater or less extent in different books.

But this corruption of single words or sentences is not the only feature in the Greek text which appears to belong to the vicissitudes of transmission. We also not infrequently meet with *conflate* or *double renderings* which are apparently due to the addition of a second translation of a passage, made by some scribe in the margin of the MS., probably because he considered that the first rendering did not adequately represent the sense of the original. This second translation came later on to be incorporated by another scribe in the text itself.

(a) Instances of corruptions in the Greek text. These are far more numerous in Cod. B than in Luc.:—

I. 1. 9. אבן 'Αιθή for λίθον. Luc. 'A., Σ., Θ. read λίθον.

ιβ. אנשי ἄδρους for ἄνδρας (read by Luc.).

1. 49. ויחררו ויקמו και ἐξάνεστησαν. This represents the latter word. The translation of the former, και ἐξέστησαν (*al. exempl.*), has fallen out owing to the resemblance between the two Greek words.

2. 6. <sup>ל</sup>א תורר σὺ κατάξεις for οὐ κατάξεις. The opposite change, οὐ for σὺ, perhaps occurs in v. 9 (supposing, with Luc., Vulg., the original to have been ואתה, not ועתה).

4. 10. The whole v. corrupt in Luc. (cf. *note ad loc.*).

4. 11. ἀνὰ Δάν for Ἀβινάδαβ. ἀνὰ φαθεί for Ναφάθ.

4. 20 (MT. 5. 7). האלה οὕτως for οὔτοι (read by Luc.).

5. 4 (MT. 5. 18). פגע ἀμάρτημα probably for ἀπάντημα (read by Luc., Cod. A).

5. 5 (MT. 5. 19). לבנות οἰκοδομήσω for οἰκοδομήσαι (read by Luc.).

5. 6 (MT. 5. 20). ידע ιδίως for εἰδώς (Luc.).

7. 3 (MT. 7. 15). τὸ αἰλάμ for τῷ αἰλάμ (Luc.), apparently representing an original לֹאִלָּם (cf. *note* on 7. 15).

ιβ. Luc. καὶ οὗτος for καὶ οὕτως (LXX), representing an original יָנִי (cf. *note*).

7. 9 (MT. 7. 20). לעבר τῷ πῆχει for τῷ πᾶχει (Luc.), i. e. לְעֵבֶי.

7. 10 (MT. 7. 23). שפתו τείχους for χείλους (Luc.).

7. 45 (MT. 7. 8). אשר ישב שם ἐν οἴκῳ καθήσεται ἐκεῖ for ἐν ᾧ κ. ε. (Luc.).

8. 16. להיות μῆναι for εἶναι (Luc.). Initial μ by dittography from preceding Ἱερουσαλήμ.

8. 39. ונתח Luc. καὶ δικαιώσεις for καὶ δώσεις (LXX).

8. 59. ביומו ἐν ἡμέρᾳ ἐνιαυτοῦ for ἐν ἡμ. αὐτοῦ (Luc.).

9. 28. אופירה εἰς Σωφηρά for εἰς Ὠφηρά. So 16. 28 f.

11. 36. ניר Luc. θέλησις for θέσις (LXX).

15. 27. ויכהו ἐχάραξεν αὐτόν perhaps for ἐπάταξεν αὐτόν (Cod. A). Luc. ἐχαράκωσεν αὐτόν appears to be an attempt to improve the first reading.

16. 15. נבחון Γαβαών for Γαβαθών, v. 17.

16. 16<sup>b</sup>, 17 ff. עמרי Ζαμβρεί for Ἀμβρεί.

16. 17. מנבחון ἐν Γαβαθών for ἐκ Γ. (Luc.).

18. 5. בהמה σκηνῶν for κτηνῶν (Cod. A. Cf. Luc.).

18. 10. והשביע καὶ ἐνέπρησεν according to Klo., for καὶ ἐνέπλησεν, i. e. וְהִשְׁבִּיעַ.

18. 32. תעלה θάλασσαν probably an alteration of the transliteration θαλά (Luc.). So v. 38.

18. 45. וירכב *καὶ ἔκλαεν* for *καὶ ἐξέλαεν* or *ἔλαεν*. Luc. has further altered LXX into *καὶ ἔκλαιε*.

19. 3. γῆν for τῆς (τὴν Cod. A).

21. 14 ff. (MT. 20. 14 ff.). המדינות τῶν χορῶν for τῶν χωρῶν (Luc.).

21. 33 (MT. 20. 33). וימהרו *καὶ ἐσπείσαντο* for *καὶ ἔσπευσαν* (Luc.).

22. 13. פה אחר *ἐν στόματι ἐπὶ* for *ἐν στ.* ἐνί (Luc.).

22. 16. כמה פעמים עד πεντάκις for ποσάκις (Luc.).

22. 26. אל אמן πρὸς Σεμήρ for πρὸς Ἑμήρ.

II. 3. 21. ומעלה *καὶ εἶπον* ὦ for *καὶ ἐπάνω* (Luc.), an alteration due to the preceding *καὶ ἀνεβόησαν*, i.e. וַיִּצְעֲקוּ for וַיִּצְעֲקוּ.

5. 17. כושא *γομόρ* for γόμος (Luc.).

6. 5. שאל *κεκρυμμένον* for *κεχρημένον* (Luc., 'A, Σ., Θ.).

10. 6. את גדלי וג' Luc. οὗς οἱ ἄδρῳι for οὗτοι ἄδρῳι of LXX, where את is taken as sign of accusative.

10. 26. מצבות *στολήν* for *στήλην* (Luc.).

11. 12. כי *καὶ ἐκράτησαν τῇ χειρί* for *καὶ ἐκρότησαν τ.* χ. (Luc.).

12. 1 (MT. 12. 2). מבאר שבע *ἐκ γῆς Βηρσάβεε* for *ἐκ τῆς Β.*

12. 8 (MT. 12. 9). ברק *βδέλυγμα* for *βέδεκ* (Luc.).

12. 15 (MT. 12. 16). הם *αὐτῶν* for *αὐτοί* (Luc.).

14. 7. בני מלח *ἐν* ῥεμέλε for *ἐν Γεμέλε* (Luc. Γαιμέλεχ, Cod. A. Γαιμέλα).

14. 11. אשר ליהודה *γῆ τοῦ* Ἰούδα for *τῇ τοῦ* Ἰ.

15. 20. שם Luc. *ἔτι* for *ἐκεῖ* (LXX).

15. 25. בארמון *ἐναντίον* probably for *ἐν ἄντρῳ*. Cf. I. 16. 18 where אל ארמון is translated *εἰς ἄντρον*.

17. 6. וערי מדי Luc. *ἐν ὁρίοις Μήδων*, an alteration of *καὶ Ὀρή* M. (LXX). Cf. also 18. 11.

18. 20. אמרת Luc. *σὺ καὶ πᾶς* for *Σὺ εἶπας* (cf. *note ad loc.*).

19. 12. אשר שחתו *οὐ διέφθειραν* for *οὗς δ.* (Luc.).

22. 20. המלך *οἱ βασιλεῖς* for *τῷ βασιλεῖ* (Luc.).

23. 5. והשבית *καὶ κατέκαυσεν* for *καὶ κατέπανσεν*. So v. 11.

23. 6. לעפר Luc. *ὡς χούν* for *εἰς χ.* (LXX).

23. 36. מן רומה *ἐκ Κρουμά* for *ἐκ Ῥουμά*.

25. 17. שבכה ורמנים *σακαχαρθαί* for *σαβᾶχ καὶ ῥοαί* (Cod. A).

(b) Instances of double renderings are more frequent in Luc. than in Cod. B:—

I. 1. 36. כֵּן יֹאמֵר י' אֱלֹהֵי אֲדָנִי הַמֶּלֶךְ = Luc. πιστώσαι ὁ θεὸς τοὺς λόγους τοῦ κυρίου μου τοῦ βασιλέως· οὕτως εἶπε κύριος ὁ θεὸς σου, κύριε μου βασιλεῦ.

1. 40. מַחֲלִילִים בַּחֲלִילִים וְשִׁמְחִים שִׁמְחָה גְדוֹלָה = Luc. ἐχόρευον ἐν χοροῖς καὶ εὐφραίνόμενοι εὐφροσύνη μεγάλη ἠΰλουν ἐν αὐλοῖς καὶ ἔχαιρον χαρᾷ μεγάλῃ.

1. 47. וְגַם בָּאוּ עִבְרִי = Luc. καὶ γε ἦλθον οἱ δοῦλοι . . . καὶ εἰσεληλύθασιν μόνοι (לְבַדָּם for עִבְרִי in second rendering).

2. 5. בַּחֲגֵרְתִּי = Luc. ἐν τῇ ζώῃ μου καὶ ἐπὶ τῇ ζώῃ . . . μου.

4. 6. וְאַחִישֵׁר עַל הַבֵּית = καὶ Ἀχέϊ ἦν οἰκονόμος, καὶ Ἑλιάκ ὁ οἰκονόμος, καὶ Ἑλιάβ υἱὸς Σάφ ἐπὶ τῆς πατριῶς, apparently a triple rendering (cf. note ad loc.).

6. 15. עַד קִירוֹת = ἕως τῶν δοκῶν καὶ ἕως τῶν τοίχων. δοκῶν = קִירוֹת.

6. 34 (MT. 7. 12<sup>b</sup>). κυκλόθεν . . . καταπέτασμα probably represents an original מִסְכָּבִיב (מִסְכָּב) read a second time as מִסְכָּב (cf. note ad loc.).

7. 3 (MT. 7. 15). חוּט = Luc. περίμετρον . . . σπαρτίον.

7. 6 (MT. 7. 18). καὶ ἔργον κρεμαστόν, δύο στίχοι . . . ἔργον κρεμαστόν, στίχος ἐπὶ στίχον, representing שְׁנֵי מוֹרִים? וּמַעֲשֶׂה (cf. note ad loc.).

7. 9 (MT. 7. 20). ἐπίθεμα τὸ μελάβρον representing כַּתֶּר repeated from beginning in place of הַבֶּטֶן אֲשֶׁר. Luc. also repeats ἐπ' ἀμφοτέρων τῶν στύλων.

7. 22 (MT. 7. 36). וְלִוִּית = κατὰ πρόσωπον ἔσω, read as לְפָנֵימָה and doubly rendered.

7. 32 (MT. 7. 47). מִרְבַּּ מֵאֵד מֵאֵד [אֲשֶׁר עָשָׂה] = Luc. οὐ ἐποίησεν ἄρδην . . . ἃ ἐποίησε ταῦτα ἐκ τοῦ πλήθους σφόδρα (cf. note ad loc.).

8. 28. לְפָנֶיךָ = ἐνώπιόν σου πρὸς σέ.

8. 60. הוּא הָאֱלֹהִים = ὁ θεός, αὐτὸς θεός.

8. 66. וַיְבָרְכוּ אֶת הַמֶּלֶךְ = Luc. καὶ εὐλόγησεν αὐτόν. καὶ εὐλόγησαν καὶ αὐτοὶ τὸν βασιλέα (cf. note ad loc.).

11. 43. εἰς τὴν γῆν Σαρείρά for εἰς τὴν Σ. (Luc.), representing an original אֶל הַצִּרְדָּה (cf. note ad loc.).



15. 15. ויבא . . . בית י' = Luc. καὶ εἰσήνεγκεν Ἀσὰ εἰς τὸν οἶκον κυρίου . . . καὶ εἰσήνεγκεν εἰς τὸν οἶκ. κ.

16. 33. τοῦ ἐξολοθρευθῆναι . . . ἐκακοποίησεν apparently represents a doublet לְהַשְׁחִית הַשְׁחִית.

18. 38. ואת המים אשר בתעלה = Luc. καὶ τὸ ὕδωρ τὸ ἐπ' αὐτῶν, καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάᾳ.

18. 43<sup>b</sup>. שב שבע פעמים. Cf. *note ad loc.*

18. 44. מים = Luc. ὕδωρ ἀπὸ θαλάσσης.

20. 4 (MT. 21. 4). ויבא אחאב אל ביתו סר וועף = Luc. καὶ ἦλθεν Ἀ. πρὸς οἶκον αὐτοῦ συγκεχυμένος καὶ ἐκλελυμένος . . . καὶ ἐγένετο τὸ πνεῦμα Ἀ. τεταραγμένον.

20. 25 (MT. 21. 25). רק = πλὴν ματαίως, the word being repeated as ריק (ריקם).

21. 1 (MT. 20. 1). ויעל ויצר על שמרון = καὶ ἀνέβη καὶ περιεκάθισεν ἐπὶ Σαμάρειαν . . . καὶ ἀνέβησαν καὶ περιεκάθισαν ἐπὶ Σ. (Luc. ἐπ' αὐτήν).

21. 16 (MT. 20. 16). מלך עזר אתו = Luc. (v. 15) καὶ ὁ βασιλεὺς Ἐξέρ μετ' αὐτοῦ . . . (v. 16) βασιλεῖς οἱ συμβοητοὶ μετ' αὐτοῦ.

22. 17. לא אדנים לאלה = οὐ Κύριος τούτοις θεός; לְאַלֶּה read a second time as לְאַלֶּה.

22. 20. ויאמר זה בכה וזה אמר בכה = Luc. καὶ εἶπεν οὗτος οὕτως καὶ οὗτος οὕτως. καὶ εἶπεν Οὐ δυνήσει. καὶ εἶπεν Ἐν σοί (בכה for בבכה).

22. 35. ויצק דם המכה אל חיק הרכב = καὶ ἀπεχύνετο αἷμα ἐκ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἄρματος . . . καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἄρματος.

II. 1. 2 ff. אלהי עקרון = Luc. προσόχθισμα θεὸν Ἀκκαρών.

1. 4, 6. לכן = Luc. οὐχ οὕτως. διὰ τοῦτο.

3. 21. ויצעקו מכל חגר חגורה ומעלה = Luc. καὶ παρήγγειλαν παντὶ περιζωννυμένῳ παραζώνην καὶ παρατείνοντι, καὶ ἐβόησαν ἐκ παντὸς παραζωννυμένου παραζώνην καὶ ἐπ' ἄνω.

3. 23. החרב = Luc. ῥομφαίας· ἐρίσαντες γάρ.

4. 34. ויגהר עליו = Luc. καὶ συνέκαμψεν ἐπ' αὐτὸν καὶ ἰγαὰδ ἐπ' αὐτόν.

4. 35. ויגהר וג' apparently triply rendered in Luc. Cf. *note ad loc.*

6. 8. פלני אלמני = τόνδε τινὰ ἐλιμωνί (unless τόνδε τινὰ = פלני simply).

7. 2. השליש = Luc. ὁ τριστάτης ὁ ἀπεσταλμένος (? הַשְּׁלִישִׁי).

7. 5. בנשף = Luc. ἐν τῷ σκότει ἥδη διαυγάζοντος. So v. 7, ἐν τ. σκ. ἥδη διαφώσκοντος.

7. 10. שער העיר ויקראו אל שער העיר = Luc. καὶ ἐβόησαν εἰς τὴν πύλην τῆς πόλεως καὶ ἐκάλεσαν τοὺς στρατηγούς τῆς πόλεως.

8. 1. וגם בא אל הארץ שבע שנים = Luc. καὶ παρέσται ἐπὶ τὴν γῆν ἐπὶ ἑπτὰ ἔτη· καὶ γε ἦλθεν κ.τ.λ. (בא rendered (1) as participle, (2) as perfect.)

9. 17. שפעת = Luc. τὸν κονιορτὸν τοῦ ὄχλου.

10. 29. לא סר יהוא מאחריהם = Luc. οὐκ ἀπέστη ἀπ' αὐτῶν 'Ιού· ὀπίσω αὐτῶν ἐπορεύετο.

11. 2. אחויה = Luc. Ὁχοζίου τοῦ ἀδελφοῦ αὐτῆς (אֲחִיָּהּ).

11. 9. הכהן = Luc. ὁ συνετὸς ἱερεὺς (firstly הַכֹּהֵן).

11. 14. והשרים = Luc. καὶ οἱ ῥῥοὶ . . . καὶ οἱ στρατηγοί.

11. 15. הוציאו אתה אל מבית לשדרת = Luc. Ἐξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρώθ, καὶ εἰσαγάγετε αὐτὴν ὀπίσωθεν οἴκου τῶν στρατηγῶν (השרים for השדרת).

14. 10. הכבר = Luc. ἡ βαρεία· ἐνδοξάσθητι.

14. 14. התערבות = Luc. τῶν συμμίξεων τῶν βδελυγμάτων (תְּעִיבֹת).

14. 26. מרה מאד = Luc. πικρὰν σφόδρα, δι' ὅτι ἐλεπτύνθη.

16. 18. השבת = Luc. τῆς καθέδρας τῶν σαββάτων.

17. 5. בכל הארץ = Luc. ἐπὶ πᾶσαν τὴν γῆν . . . καὶ εἰς πᾶσαν τὴν γῆν αὐτῆς.

17. 32. Cf. note ad loc.

18. 17. בתעלת = Luc. ἐν τῇ ἀναβάσει ἐν τῷ ὕδραγωγῷ.

19. 3. ותוכחה = Luc. καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ.

19. 28. ושאנך = Luc. καὶ τὸ στρῆνός σου καὶ τὰ ἐνθυμήματά σου.

20. 13. נכתה = Luc. τῆς ὑπάρξεως αὐτοῦ καὶ τοῦ νεχωθά.

21. 6. הרבה = Luc. ἐπλήθυνε, καὶ ἐπλήθυνε.

21. 23. עליו . . . ויקשרו = Luc. καὶ συνεστράφησαν . . . ἐπ' αὐτὸν καὶ ἐπεβούλευσαν αὐτῷ.

23. 6. האשרה = Luc. τὸ ἄλσος τῆς Ἀσηρώθ.

23. 12. וירץ משם = Luc. καὶ καθεῖλεν αὐτὰ ἐκείθεν καὶ ἐξήνεγκεν αὐτὰ καὶ συνέτριψε, apparently a triple rendering.

23. 16. ויפן = Luc. καὶ ἀπέστρεψεν . . . καὶ ἐξένευσεν.

B. There are also characteristics of the Version which appear to be due to the translator. The more important of these may now be noticed, with a few illustrations.

(1) Paraphrase.

(a) This usually takes place for the sake of making clear the sense of some Hebrew word or phrase which would be liable to be misunderstood in the Greek if literally translated:—

- I. 2. 32. אֵם דְּמוּ τὸ αἷμα τῆς ἀδικίας αὐτοῦ.  
 4. 20 (MT. 5. 7). כָּל הַקֶּרֶב πάντα διαγγέλματα.  
 4. 22 (MT. 5. 2). לֶחֶם τὰ δέοντα.  
 8. 56. לֹא נָפַל דְּבַר οὐ διεφώνησεν λόγος.  
 9. 27. יָדְעִי הִים ἐλαύνειν εἰδότας θάλασσαν.  
 15. 4. נִיר κατάλειμμα.  
 19. 18. נֶשֶׁק לוֹ προσεκύνησεν αὐτῷ.  
 21. 12 (MT. 20. 12). שִׁימוּ וַיְשִׁימוּ Οἰκοδομήσατε χάρακα καὶ ἔθεντο χάρακα.  
 22. 34. לַחֲמוּ εὐστόχος.

(b) At other times paraphrase appears to be used for no apparent reason, merely at the whim of the translator:—

- I. 3. 17. וְאֵלֶּךְ עִמָּה καὶ ἐτέκομεν.  
 5. 12 (MT. 5. 26). שְׁנִיחִם ἀνὰ μέσον ἑαυτῶν.  
 9. 5. כֶּסֶף יִשְׂרָאֵל ἡγούμενος ἐν Ἰσραήλ.  
 17. 13. אֵל תִּירָאִי θάρσει.

(c) Somewhat different are the cases in which phrases are arbitrarily altered by the translator, because it seemed to him that some better expression could be substituted:—

- I. 2. 29. אֶצֶל הַמּוֹצֵחַ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου.  
 2. 38. יָמִים רַבִּים τρία ἔτη (from v. 39).  
 9. 6. נִתְּחִי ἔδωκεν Μωυσῆς.  
 10. 5. לֹא הָיָה בָּהּ עוֹד רוּחַ ἐξ ἑαυτῆς ἐγένετο.

(d) Or again, paraphrase may take place when the expression used in the original was somewhat offensive in the eyes of the translator. Under this head comes, e. g., the removal of anthropomorphic expressions applied to God:—

I. 3. 10. בעיני אדני ἐνώπιον Κυρίου.

II. 2. 11. השמים ὡς εἰς τὸν οὐρανόν (of the translation of Elijah).

24. 3. ' על פי י' ἐπὶ τὸν θυμὸν Κυρίου.

(e) The last form of paraphrase to be noticed is the translation of a word or phrase by *guess*, the context being taken as a guide to the sense:—

I. 10. 11. אלמגים πελεκητά.

17. 21. ויתמרד καὶ ἐνεφύσησεν.

18. 21. על שתי הסעפים ἐπ' ἀμφοτέρας ταῖς ἰγνύαις, guided by the preceding פסחים.

21. 11 (MT. 20. 11). מפתח ὁ ὀρθός, guided by הַיָּר rendered ὁ κυρτός from Talmudic הַיָּר.

(2) In striking contrast to the paraphrastic tendency, we find renderings in which extreme literality appears to have been the aim of the translator.

(a) Thus at times attempts are made to represent in Greek the Hebrew constructions, or to preserve the fancied force of Hebrew words, and the result is a rendering which is often grotesque.

Examples of Hebraisms from I. 1. 2 are the following:—

1. 7. אחרי ויעזרו καὶ ἐβοήθουν ὀπίσω (contrast Luc. καὶ ἀντελαμβάνοντο αὐτοῦ).

1. 12. איעצך נא עצה συμβουλεύσω σοι δὴ συμβουλίαν.

1. 13. ואמרת . . . לבי εἴσελθε . . . καὶ ἐρείς.

1. 14. ואני אבוא . . . עורך מדברת . . . εἴτι λαλούσης σου . . . καὶ ἐγὼ εἰσελεύσομαι.

1. 17. אלהיך ב' אתה נשבעת ב' αὐτοῦ σὺ ὥμοσας ἐν τῷ θεῷ σου (but Luc. κατὰ τοῦ κ. τοῦ θ.).

1. 51. לאמר . . . ויגר ἀνηγγέλη . . . λέγοντες (but Luc. καὶ ἀπήγγειλαν . . . λέγοντες).

2. 2. הלך אנכי ἐγὼ εἰμι πορεύομαι. Cf. II. 4. 13; 10. 9; 22. 20.

2. 37. ויהי ביום צאתך ועברת καὶ ἔσται ἐν τῇ ἡμέρᾳ τῆς ἐξόδου σου καὶ διαβήσῃ (but Luc. ἐν τῇ ἡμέρᾳ τῆς ἐξ. σου ἣ διαβήσῃ).

2. 42. ידע תדע כי מות תמות יδὲ γνώσκων γνώσῃ ὅτι θανάτῳ ἀποθανῇ.

(b) Sometimes difficult words, instead of being guessed at, are interpreted very literally according to the sense of the root:—

I. 6. 20. סגור *συνκεκλεισμένω*.

7. 28. כוסגרות *συνκλειστών*.

16. 20. קשרו אשר קשר *τὰς συνάψεις αὐτοῦ ἃς συνῆψεν*.

II. 10. 19. בעקבה *ἐν πτερνισμῷ*.

12. 3. הורהו *ἐφώτισεν αὐτόν*, apparently connecting the Hebrew word with אור.

12. 21. ויקשרו קשר *καὶ ἔδησαν πάντα δεσμόν*.

14. 14. התערבות *τῶν συμμίξεων*.

14. 19. קשר עליו ויקשרו *καὶ συνεστράφησαν ἐπ' αὐτόν σύστρεμμα*.

Cf. 15. 8, 30.

(c) Another device in the case of a hard word was simply to transliterate it into Greek letters. Such transliterations are very characteristic of Kings, particularly of the second book:—

I. 4. 19. נָצִיב *νασέφ*, Luc. *Νασείβ*.

5. 11 (MT. 5. 25). מַכָּלֶת *μαχείρ* (*al. exempl. μαχάλ*).

*ib.* כָּר *κόρους*.

*ib.* כָּר (correctly בַּת) *βαίθ*.

6. 7; *al.* (MT. 6. 3). אֵילָם *αἰλάμ*.

6. 10; *al.* (MT. 6. 5). דַּבֵּיר *δαβείρ*.

6. 22; *al.* (MT. 6. 23). כְּרוּבִים *χερουβείν*.

7. 14; *al.* (MT. 7. 27). מַכְנֹות *μεχωνώθ*.

11. 14. שָׂטָן *σατάν*.

14. 28. תָּא *θεί*, Luc. *θεκονέ*.

18. 32, 38. תַּעֲלָה *Luc. θααλά*.

19. 4. רָתַם *'Ραθμέν*, Luc. *ῥαθαμείν*.

II. 2. 14. אֶפְהָא *ἀφφώ*.

3. 4. נָקַד *νωκήθ*.

4. 34. וַיִּגְהַר *Luc. καὶ ἰγαάδ*.

4. 39. אִוְרַת *ἀριώθ*.

4. 42. בָּצַקְלָנוּ *Cod. A βακελλέθ* (but cf. *note ad loc.*).

5. 19. כְּבִרַת *δεβραθά*, Luc. *χαβραθά*.

6. 8. אֶלְמָנִי *ἐλιμωνί*, Luc. *φελμουνί*.

6. 25. קב κάβου.  
 8. 8, 9. מַנָּחָה μαννά, Luc. μαναά.  
 8. 15. מַכְבֵּר χαββά.  
 9. 13. גָּרַם γαρέμ.  
 10. 10. אָפּוֹ אφφώ.  
 10. 22. הַמִּלְחָמָה τοῦ οἴκου μεσθαάλ.  
 11. 4. לְכָרִי וְלָרָצִים τὸν Χορρεὶ καὶ τὸν Ῥασεῖν.  
 11. 6. מָסַח Luc. Μεσσαέ.  
 11. 8. שְׁדָרוֹת ἀηδῶθ, Luc. σαδηρώθ.  
 11. 12. הַנֶּזֶר ἱέζερ.  
 12. 6; αλ. בָּדַק βέδεκ.  
 12. 10. הַמְּזִבָּח ἱαμειβείν. Cod. A ἀμμιασβή.  
 14. 7. בְּנֵי-הַמֶּלֶךְ ἐν Ῥεμέλε, Luc. ἐν Γαιμελέχ.  
 15. 5. הַחֲפָשִׁית ἀφφονσώθ.  
 17. 6. עָרִי Ὀρή. So 18. 11.  
 20. 12. מַנָּחָה μαννάν.  
 20. 13. נִבְחָה νεχωθά.  
 22. 14. מִשְׁנָה μασενά.  
 23. 4. שְׂדֵמוֹת σαλημῶθ.  
 23. 5. כְּמָרִים χωμαρείμ.  
 23. 7. מַלְּחָת קַדְשִׁים καθησεῖμ, Luc. καθησεῖν.  
 23. 10. בְּתִים χεττιεῖν (cf. note ad loc.).  
 23. 10. תַּפְּת תάφεθ, Luc. Θαφφέθ.  
 23. 11. פָּרוּרִים φαρουρείμ.  
 23. 13. הַמִּשְׁחִית τοῦ Μοσοάθ, Luc. Ἀμεσσώθ.  
 23. 24. תְּרָפִים θεραφεῖν.  
 25. 5. עֲרִבּוֹת ἀραβῶθ.  
 25. 12. גְּבִים ταβείν.  
 25. 14. יָעִים ἱαμείν.  
 25. 17. כְּתָרֶת χωθάρ.  
 25. 17. שְׁבָכָה γαβαχά. Cod. A σαβαχά.

(3) Another characteristic is the insertion of additional words and sentences by the translator.

(a) Such additions are frequently made to fill out the sense, and to make the meaning more clear. Very frequently the subject of a verb is added when the reference seems to be ambiguous:—

- I. 2. 22. ὁ ἀρχιστράτηγος ἑταῖρος<sup>1</sup>.
2. 32. τὸ αἷμα αὐτῶν, added as obj. of לא ידע.
2. 35. εἰς ἱερέα πρῶτον.
3. 9. ἐν δικαιοσύνῃ, explaining the force of לשפט.
3. 15. κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ<sup>1</sup>.
3. 27. τῇ εἰπούσῃ Δότε αὐτῇ αὐτό, added to remove the seeming ambiguity of the king's command<sup>1</sup>.
4. 21 (MT. 5. 8). ὁ βασιλεύς, subj. of אשר יהיה שם.
8. 53 (MT. 8. 12). ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομῆσαι αὐτόν<sup>1</sup>.
15. 19. διάθου, before ברית<sup>1</sup>.
18. 24. ὁ ἐλάλησας, after הדבר.
19. 19. ἐν βουσίν, after והוא חרש.

(b) Additions are also very frequently made for the sake of bringing one passage into strict conformity with another:—

- I. 2. 26. τῆς διαθήκης, הברית ארון being the usual (Deuteronomic) phrase.
2. 29. καὶ θάψον αὐτόν, to agree with v. 31.
2. 37. καὶ ὥρκισεν αὐτόν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ, in agreement with v. 42.
9. 20. καὶ τοῦ Χαναναίου . . . καὶ τοῦ Γεργασαίου, added to make up the number of the seven heathen nations of Palestine.
12. 20. καὶ Βενιαμείν, to agree with vv. 21, 23.
21. 23. καὶ οὐ θεὸς κοιλάδος, to agree with v. 28.

The relationship of the recension of Lucian to that of Cod. B<sup>2</sup> cannot here be discussed; but it is clear that the author had access to sources which preserved unimpaired original readings of which

<sup>1</sup> Discussed in the notes on the text.

<sup>2</sup> The origin of the text of Codd. A and B in 3 Kings has been discussed at length by S. Silberstein in *ZATW.*, 1893-4.



we should otherwise have remained in ignorance<sup>1</sup>. Instances of such readings in the text of Kings will be found in the *notes*. Cf. I. 1. 28; 2. 5; 11. 8<sup>b</sup>; 13. 11; 18. 5. II. 3. 25; 5. 1; 7. 7; 10. 11; 12. 5; 15. 10; 17. 2, 7, 27; 18. 34; 24. 13; 25. 4.

## 2. The Targum.

The chief characteristics of this version may be noticed very briefly.

(a) A very marked tendency to do away with anthropomorphic or otherwise seemingly unworthy expressions used with reference to God:—

I. 1. 17. ביהוה אלהך, Targ. במימרא דיהוה אלהך. So constantly.

3. 10. בעיני אדני, Targ. קדם יהוה.

8. 15. בפיו, Targ. במימריה.

8. 24. ותדבר בפך, Targ. במימרך.

8. 29. להחיות עיניך פתחת, Targ. למיחוי רעיא קדמך. So *v.* 52.

8. 33. וישבו אליך, Targ. ויתבונן לפולחנך.

9. 6. מאחרי, Targ. מבתר פולחני.

9. 9. עזבו את יהוה, Targ. שבקו ית פולחנא דיהוה.

*ib.* טעות עממא, Targ. אלהים אחרים, to avoid applying the name אלהים to false gods.

(b) A general tendency to paraphrase:—

I. 1. 33. נחון, Targ. שילוחא. So *vv.* 38, 45.

1. 38. והכרתי והפלתי, Targ. וקשתיא וקלעיא. So *v.* 44.

1. 42. איש חיל, Targ. גבר דחיל חטאין. So several times.

2. 7. קרבו אלי, Targ. סופיקו צורכיי.

2. 24. אשר עשה לי בית, Targ. דקיים לי מלכו.

3. 16. זנות, Targ. פונדקאן, *παιδοκεύτριαι*, a softening down of the original.

3. 18. זכאין, Targ. אין זר.

6. 4. כוין פתיהן מלניו וסתמן מלברא, Targ. חלוני שקפים אטמים.

<sup>1</sup> Cf. Dri. *Sam.* p. lii. The value of Luc. for the emendation of the MT. of Kings has been noticed by I. Hooykaas, *Iets over de grieksche vertaling van het Oude Testament* (Rotterdam, 1888).

6. 10. ויאהו, Targ. וטליל.
7. 2. בית מקרת מלכיא, Targ. בית יער הלבנון.
8. 16. לאשראה שבינתי, Targ. להיות שמי.
8. 19. דתוליד, Targ. הוצא מחלציו.
8. 27. ארי מן סבר ומן דמי בקושטא, Targ. האמנם.
8. 39. אתר בית שבינתך, Targ. מכון שבתך.

(c) A tendency to make explanatory insertions, without any equivalent in the original:—

I. 1. 24. מלכותא in the phrase כורסי מלכותא = כפא. So constantly.

5. 13. ואיתנבי על מלכי בית דוד דעתידין למשלט בעלמא הדין, ובעלמא דמשיחא וידבר על העצים... בקיר.

6. 6. למיהוי רישי שריחא ניהין על זיויא.

8. 2. בירחא דעתיקיא קרן ליה ירחא קדמאה. MT. simply בירח האתנים.

8. 9. דעליהון כתיבין עשרה פיתנמי קימא. Cf. also *v.* 21.

8. 65. חנא... חנוכת ביתא. So MT. in 2 Chr. 7. 9.

As a whole this version represents a recension much nearer to MT. than that of any other ancient version.

### 3. The Peshîto.

This translation appears to have been made from a Hebrew text similar in many respects to that presupposed by LXX, though more nearly related to MT. than the LXX original<sup>1</sup>. Instances of the agreement in readings between Pesh., LXX, and Luc. will be found in the *notes*. Cf. I. 2. 26, 29; 6. 9; 7. 10, 15<sup>b</sup>; 8. 37; 10. 8. II. 6. 2. As has been noticed by Dri. in the case of Samuel, the original of Pesh. seems to have been related to that of Luc.: cf. I. 1. 40; 4. 34; 18. 29. II. 2. 14; 10. 14; 14. 29; 19. 15. Affinities with the Vulg. may also be noticed: cf. I. 7. 7, 42;

<sup>1</sup> A conspectus of the variations between Pesh. and MT. in 1 Kings has been given by J. Berlinger, *Die Peschitta zum 1. (3.) Buch der Könige und ihr Verhältniss zu MT., LXX. und Trg.* (Berlin, 1897).

9. 18. Cases in which Pesh. agrees with LXX, Luc., Vulg. against MT. are frequent.

The general characteristics of the Version are those of a close and accurate, though not too servile, representation of the original. Paraphrase is occasionally employed—most frequently in the case of words or phrases which appeared to the translator to need elucidation, and here and there slight additions have been made to the text for the same reason. The following instances may be noticed.

(a) Paraphrase:—

I. 1. 36. וַיֹּאמֶר כֵּן יַעֲשֶׂה יְהוָה 'So may (Yahwe) do.'

1. 50. וַיִּחְזַק בְּקִרְנוֹת הַמִּזְבֵּחַ 'and took refuge at the horns of the altar.'

2. 42. וְהָלַכְתָּ אִנָּה וְהָלַכְתָּ אִנָּה 'In the day that thou goest forth from Jerusalem and crossest the brook Kidron.'

3. 16. וְהִגַּדְתָּ לְמֶלֶךְ שְׁלֹמֹה 'to plead their case before king Solomon.'

3. 18. וְאַחֲרָיו 'and after three days.'

8. 26. וְהָיָה אֲשֶׁר דִּבַּרְתָּ 'which thou didst swear.'

12. 32f. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ 'on the full moon.'

14. 10. וְהָיָה כְּשֶׁיִּסְּפוּ אֶת הַגִּפְתִּים 'as the grapes of a vineyard are swept away when the vintage is finished.'

20. 33. וַיַּעֲלֵהוּ 'and he caused him to sit with him.'

21. 11. וַיֵּשֶׁב בְּעִירוֹ 'who dwelt in the city with Naboth.'

II. 2. 10. וְהָיָה לְךָ מִלְּפָנָיו 'thou hast made a large request.'

3. 7. וְהָיָה לְךָ מִלְּפָנָיו 'I will go up like thee.'

4. 42. מִן הָעִיר הַגְּדוֹלָה 'from the city of the mighty men.'





published by Vercellone in 1864 in *Variae Lectiones Vulgatae Latinae editionis*, vol. ii; *Palimpsestus Vindobonensis*, published by J. Belsheim in 1885, containing I. 11. 41—12. 11; 13. 19—29; 14. 6—15; 15. 34—16. 28; 18. 23—29; II. 6. 6—15; 10. 5—13; 10. 24—30; 13. 14—22; 15. 32—38; 17. 1—6, 15—20; *Ein neues Fragment des Quedlinburger Itala-Codex*, published by A. Dünning in 1888, containing I. 5. 9 (MT. 5. 23)—6. 11. To these may be added the quotations in Augustine's *Speculum* (i.e. the *Liber de diuinis scripturis siue Speculum*, which in the N. T. is quoted amongst O. L. MSS. as *m*)<sup>1</sup>, not included by Sabatier in his work; and the edition of Lucifer by Hartel (*Corp. Script. Eccles.*, Vienna, 1886) may be used to advantage to check the quotations of Sabatier from this writer. The Version, as based upon the Greek text, possesses a secondary value for the purposes of textual criticism. The fragments of Kings which have survived, especially those from the margin of the Gothic MS., testify to a close connexion of the original Greek with the MSS. which were in later times employed by Lucian in the formation of his recension of the LXX. As might have been expected, the text of the Old Latin is not identical with Luc., many of the doublets and other glosses which are found in Luc. having presumably crept into the Greek text subsequently to the formation of the Latin translation; but, on the whole, the testimony of the Old Latin points to a high antiquity for the type of Greek text preserved by Luc. The following points of connexion between Old Latin and Luc. may be noticed:—

I. 1. 40. Goth. *et populus cantabat canticis et melodiis, et gaudebant gaudio magno; organizantes in organis, et incundabantur in incunditate magna; et resonabat omnis terra in voce eorum.*

Luc. καὶ πᾶς ὁ λαὸς ἐχόρευον ἐν χοροῖς καὶ εὐφραίνόμενοι εὐφροσύνην μεγάλην ἠύλουν ἐν αὐλοῖς καὶ ἔχαιρον χαρὰν μεγάλην, καὶ ἤχησεν ἡ γῆ ἐν τῇ φωνῇ αὐτῶν.

means certain that this interesting document does not represent readings extracted and translated from some Greek codex, so that it may have no connexion with the Old Latin properly so called.

<sup>1</sup> Cf. edit. by F. Weihrich, Vienna, 1887 (*Corp. Script. Eccles.*).

2. 5. Goth. *et uindicavit sanguinem belli in pace; et dedit sanguinem innocentium in uita mea, et zona mea, quae erat circa lumbos meos*, &c.  
 3. 18. Sab. *peperit etiam haec mulier filium*.  
 3. 24. Goth. *Accipite mihi machaeram*.  
 8. 53. Goth. *Solem statuit in caelo Dominus, et dixit*, &c.  
 9. 8. Goth. *et domus haec altissima*.  
 10. 11. Goth. *trabes multas valde non dolatas*.  
 10. 26. Goth. *Et erant, Salomoni XL millia equarum in quadrigis foetantium*.  
 10. 28. Goth. *et ex Thecua et ex Damasco erant negotiatores regis*.  
 13. 11. Goth. *et pseudo-propheta alius senior*.  
 Sab. *et propheta alius*.  
 14. 27. Goth. *tanquam domus Domini*.  
 15. 19. Goth. *Testamentum esto inter me et inter te*.  
 16. 24 ff. Vind. Ambri.  
 16. 29. Vind. gasiba.  
 18. 21. Goth. *Usquequo claudicamini utrisque femoribus vestris?*  
 18. 44. Goth. *Adducens aquam de mari*.  
 18. 45. Sab. *Et plorabat, et ibat Ahab in Iezrael*.  
 II. 1. 2. Goth. *Et ascendit Ochozias*, &c.  
 1. 7. Goth. *Qualis est hominis iustitia qui ascendit obviam vobis?*  
 2. 14. Goth. *et transit per siccum in eremum*.  
 2. 23. Goth. *et lapidabant eum*.  
 3. 10. Goth. *vocavit Dominus hos tres reges tradere in manu Moab*.  
 3. 20. Goth. *ecce aquae veniebant de via eremi Sur ex Edom*.  
 4. 16. Goth. *Noli, domine, homo Dei, deridere ancillam tuam*.  
 4. 19. Goth. *Caput doleo*.  
 Luc. καὶ ἐξεδίκησεν αἷμα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἀθῶν (so Cod. A) ἐν τῇ ζωῇ μου καὶ ἐπὶ τῇ ζώνῃ τῆς ὀσφύος μου κ.τ.λ.  
 Luc. ἔτεκε καὶ ἡ γυνὴ αὐτῇ υἷον.  
 Luc. Λάβετέ μοι μάχαιραν. So Cod. A.  
 Luc. Ἦλιον ἔστησεν ἐν οὐρανῷ Κύριος καὶ εἶπε κ.τ.λ.  
 Luc. καὶ ὁ οἶκος οὗτος ὁ ὑψηλός.  
 Luc. ξύλα πολλὰ σφόδρα ἀπελέκητα.  
 Luc. καὶ ἦσαν τῷ Σολομῶντι τεσσαράκοντα (so Cod. A') χιλιάδες ἵππων θηλειῶν εἰς ἄρματα τοῦ τίκτειν.  
 Luc. καὶ ἐκ Θεοκῶδ' καὶ ἐκ Δαμασκοῦ. καὶ οἱ ἔμποροι τοῦ βασιλέως, κ.τ.λ.  
 Luc. καὶ προφήτης ἄλλος πρεσβύτερος.  
 Luc. τὸν πυλῶνα οἴκου κυρίου.  
 Luc. Διαθήκη ἔστω ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ.  
 Luc. Ἀμβρί. Cod. B. Ζαμβρί.  
 Luc. Γαζουβά. Cod. B. Γαβουζά (הַגַּזְוִי MT. 22. 42).  
 Luc. Ὅπως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;  
 Luc. ἀνάγουςα ὕδωρ ἀπὸ θαλάσσης.  
 Luc. καὶ ἔκλαιε (so Cod. A) καὶ ἐπορεύετο Ἀχαὰβ εἰς Ἱεζραήλ.  
 Luc. καὶ ἀνέβη Ὁχοζίας κ.τ.λ.  
 Luc. Τί τὸ δικαίωμα τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν;  
 Luc. καὶ διήλθε διὰ ξηρᾶς.  
 Luc. καὶ ἐλίθισεν αὐτόν.  
 Luc. κέκληκε κύριος τοὺς τρεῖς βασιλεῖς τούτους παραδοῦναι ἡμᾶς εἰς χεῖρας Μωάβ.  
 Luc. ἰδοὺ ὕδατα ἤρχετο ἐξ ὁδοῦ τῆς ἐρήμου Σοῦδ ἐξ Ἐδώμ.  
 Luc. Μή, κύριε ἄνθρωπε τοῦ Θεοῦ (so Cod. A), μὴ ἐκγελάσῃ τὴν δούλην σου.  
 Luc. Τὴν κεφαλὴν μου ἀλγῶ.



4. 28. Goth. *Si poposci filium a domino, non sic poposci sicut tu fecisti.*

4. 35. Goth. *et inspiravit in eum.*

5. 19. Goth. *chabratha terra.*

5. 23. Goth. *Et dixit Naaman instantius: Accipe &c.*

6. 8. Goth. *In locum phalmunum ob-sessionem faciamus.*

9. 17. Goth. *pulverem populi Hieu.*

10. 6. Vind. *accipiat unusquisque nutritorum caput eius quae nutrit ex filis regis.*

10. 11. Goth. *omnes cognatos eius.*  
Vind. *proximos eius.*

10. 29. Vind. *set a peccatis Hieroboam fili Nabat qui peccare fecit Israel non discessit Ieu rex set abit post uaccas peccati quae erant in Bethel et in Dan.*

Goth. *non recessit Hieu, sequens observantiam uaccarum peccati.*

10. 36. Goth. + *Et erat annus (secundus) Gotholiae cum regnare coepisset Hieu filius Namesse, &c.*

11. 12. Goth. *dedit super eum sanctificationem.*

11. 14. Goth. *et scidit Gotholia vestimentum suum.*

13. 15. Goth. *Accipe sagittam et bolidas.*

13. 17. Vind. *et sagitta salutis in Israel.*

16. 18. Goth. *mesech sabbathorum.*

17. 2. Goth. *Et fecit malignum in conspectu Domini prae omnibus qui fuerunt ante eum.*

17. 4. Goth. *Et invenit rex Assyriorum in Osee cogitationem adversus eum, et misit nuntios Adramelec Aegyptium inhabitantem in Aegypto, et erat ferens munera regi Assyriorum ab anno in annum.*

Vind. *et misit nuntios at Adramelec Ethiopem habitantem in Aegypto, et offerebat Osee munera regi Assyriorum ab anno in annum.*

Luc. *Μὴ ᾔτησάμην υἱὸν παρὰ τοῦ κυρίου μου ; οὐχὶ σὺ πεποίηκας ;*

Luc. *καὶ ἐνέπνευσεν ἐπ' αὐτόν.*

Luc. *χαβραθὰ τὴν γῆν.*

Luc. *καὶ εἶπε Νεεμὰν ἐπιεικῶς Λαβὲ κ. τ. λ.*

Luc. *Εἰς τὸν τόπον τὸν φελμουὶ ποιήσωμεν ἔνεδρον.*

Luc. *τὸν κοινορτὸν τοῦ ὄχλου Ἰού.*

Luc. *λαβέτω ἕκαστος τὴν κεφαλὴν τοῦ υἱοῦ τοῦ κυρίου αὐτοῦ.*

Luc. *πάντας τὰς ἀγχιστεύοντας αὐτοῦ.*

Luc. *πλὴν ἀπὸ ἁμαρτιῶν Ἱεροβοὰμ υἱοῦ Ναβάτ, ὃς ἐξήμαρτε τὸν Ἰσραήλ, οὐκ ἀπέστη ἀπ' αὐτῶν Ἰού· ὀπίσω αὐτῶν ἐπορεύετο, τῶν δαμάλεων τῆς ἁμαρτίας τῶν χρυσῶν τῶν ἐν Βαιθῆλ καὶ ἐν Δάν.*

Luc. + *ἐν ἔτει δευτέρῳ τῆς Γοθολίας βασιλεύει κύριος τὸν Ἰού υἱὸν Ναμεσί, κ. τ. λ. (cf. note ad loc.).*

Luc. *ἔδωκεν ἐπ' αὐτὸν τὸ ἅγιασμα.*

Luc. *καὶ διέρρηξε τὸ ἱματισμὸν αὐτῆς Γοθολία.*

Luc. *Λαβὲ τόξον καὶ βολίδας.*

Luc. *καὶ βέλος σωτηρίας ἐν Ἰσραήλ.*

Luc. *τὸν θεμέλιον τῆς καθέδρας τῶν σαββάτων.*

Luc. *καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίου παρὰ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ.*

Luc. *καὶ ἔδρεν ὁ βασιλεὺς Ἀσσυρίων ἐν Ὡσῇ ἐπιβουλὴν, δι' ὅτι ἀπέστειλεν ἀγγέλους πρὸς Ἀδραμελὲχ τὸν Αἰθίοπα τὸν κατοικοῦντα ἐν Αἰγύπτῳ, καὶ ἦν Ὡσῇ φέρων δῶρα τῷ βασιλεῖ Ἀσσυρίων ἐνιαυτὸν κατ' ἐνιαυτόν.*

- |  |  |
|--|--|
| 17. 4. Vind. <i>et iniuriam fecit ei rex Assyriorum.</i>   | Luc. καὶ ὕβρισε τὸν Ὀσηε ὁ βασιλεὺς Ἀσσυρίαν.  |
| 18. 34. Goth. + <i>Ubi sunt dii terrae Samariae?</i>   | Luc. + καὶ ποῦ εἰσὶν οἱ θεοὶ τῆς χώρας Σαμαρείας;  |
| 19. 7. Goth. <i>auditionem malignam.</i>   | Luc. ἀγγελίαν πονηράν.   |
| 23. 11. Lucifer + <i>in domo domus, quam aedificauerunt reges Israel excelsio illi Babal et omni militiae caeli.</i> | Luc. + ἐν τῷ οἴκῳ ᾧ ᾠκοδόμησαν βασιλεῖς Ἰσραὴλ ὑψηλὸν τῷ Βάαλ καὶ πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ. |

(b) The general characteristics of the Vulgate of the Old Testament have been dealt with by Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875). Cf. also H. J. White in Hastings, *BD.* iv. pp. 883 *f.* Jerome describes his method of translation in the introduction to his commentary on Ecclesiastes. He claims for his version a certain independence, as a direct translation from the original Hebrew; but states at the same time that he has kept fairly closely to the LXX where there is no great discrepancy between this version and the Hebrew, and confesses to having had before him and made use of the versions of Aquila, Symmachus, and Theodotion<sup>1</sup>. Instances from Kings of Jerome's employment of these later Greek versions may be noticed; and it will be seen that here, as in other books, the version of Symmachus seems to have been most frequently used as a model:—

I. 4. 13. *לֹא חָבַל אֲרָגָב* Σ. καὶ αὐτὸς εἶχε τὸ περίμετρον τοῦ Ἀργάβ, Vulg. *ipse praerat in omni regione Argob.*

6. 8. *בְּלִלִים* Ἀ. (καὶ ἐν) κοχλίας, Vulg. *per cochleam.*

9. 18. *בְּמִדְבַּר בָּאֲרָץ* Ἀ., Σ. τὴν ἐν τῇ γῇ τῆς ἐρήμου, Vulg. *in terra solitudinis.*

10. 28. *וּמִקּוֹה* Ἀλλος καὶ ἐκ Κωά, Vulg. *et de Coa.*

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<sup>1</sup> '... , hoc breuiter admonens, quod nullius auctoritatem secutus sum; sed de Hebraeo transferens, magis me Septuaginta interpretum consuetudini coaptavi: in his dumtaxat quae non multum ab Hebraicis discrepabant. Interdum Aquilae quoque et Symmachi et Theodotionis recordatus sum, ut nec nouitate nimia lectoris studium deterrerem, nec rursus contra conscientiam meam, fonte ueritatis omissio, opinionum riuulos consecrarem.'

11. 36. למען היות ניר Σ. ὑπὲρ τοῦ διαμένειν λύχνον, Vulg. *ut remaneat lucerna*.

12. 7. ועניתם 'A., Σ. καὶ εἴξεις αὐτοῖς, Vulg. *et petitioni eorum cesseris*.

16. 3. מבעיר אחרי בעשא Σ. τρυγήσω τὰ ὀπίσω (Βαασά), Vulg. *demetam posteriora Baasa*.

20. 12. בסכות 'A. ἐν συσκισμοῖς, Vulg. *in umbraculis*. Similarly in v. 16.

20. 38. באפר 'A. ἐν σποδῷ, Σ. σποδῷ, Vulg. *aspersione pulveris*.

20. 40. כן משפטך אתה חרצת "Ἄλλος" τοῦτο τὸ κρίμα ὃ σὺ ἔτεμες, Vulg. *Hoc est iudicium tuum, quod ipse decreuisti*.

II. 3. 4. היה נקר Σ. ἦν τρέφων βοσκήματα, Vulg. *nutriebat pecora multa*.

4. 7. ושלמי את נשיכי Σ. καὶ ἀπόδος τῷ δανειστῇ σου, Vulg. *et redde creditori tuo*.

9. 11. ואת שיחו 'A., Σ. καὶ τὴν ὁμιλίαν αὐτοῦ, Vulg. *et quid locutus est*.

11. 10. השלטים Σ. τὴν πανοπλίαν, Vulg. *arma*.

12. 6. והם יחזקו את ברך הבית לכל אשר ימצא שם ברך Σ. καὶ αὐτοὶ ἐπισκευασάτωσαν τὰ δέοντα τοῦ οἴκου, ὅπου ἂν εὑρεθῇ δεόμενον ἐπισκευῆς, Vulg. *et instaurent sarla tecta domus, si quid necessarium viderint instauratione*.

23. 12. ממש וירץ 'A. καὶ ἐδρόμωσεν ἀπὸ ἐκείθεν, Vulg. *et cucurrit inde*.

23. 24. הגללים 'A. τὰ μορφώματα, Vulg. *figuras idolorum*.

The Hebrew text employed by Jerome seems to have been very similar to, though not identical with, MT.<sup>1</sup> His version possesses the characteristics of a good translation, and aims at giving the sense of the original rather than at extreme literalness of rendering. Phrases and sentences are sometimes filled out in order to make their meaning clearer; cf. I. 2. 40 וילך שמעי ויבא את עבדיו מנת *inquit ad Achis in Geth ad requirendum servos suos, et adduxit eos de Geth*; 3. 5 שאל מה אתן לך *Postula quod vis ut dem tibi*; 3. 13

<sup>1</sup> Cf. Nowack, *op. cit.* p. 55.

כל ימיו *cunctis retro diebus*; 6. 27 וּכְנַפֵּיהֶם *alae autem alterae*; 8. 24. כִּיּוֹם הַזֶּה *ut haec dies probat*. Occasionally, though not often, the translator goes astray in his desire for lucidity; cf. I. 1. 41<sup>b</sup> וַיֹּאמֶר מְדוּעַ קוֹל קְרִיָּה הוֹמָה *sed et Ioab, audita voce tubae, ait*; 'Quid sibi &c.'; 16. 7 וְעַל אֲשֶׁר הָכָה אֹתוֹ *ob hanc causam occidit eum, hoc est, Iehu filium Hanani, prophetam*.

### § 3. The Synchronisms of the Compiler.

The table on the following page exhibits a scheme of the synchronisms of R<sup>D</sup>, as they appear in MT., LXX, and Luc. The upward pointing arrow ↑ indicates a discrepancy with a preceding calculation, the downward pointing arrow ↓ a discrepancy with a calculation following; while the double-headed arrow ⇕ points to disagreement both with the preceding and following.

Examination of the three columns makes the fact plain that Luc. exhibits a different scheme of synchronism to MT. from Omri of Israel (I. 16. 23) down to Jehoram of Israel (I. 1. 17). This scheme conflicts with the synchronisms which go before and follow after, and which belong to the system of MT.; but, so far as it goes, is self-consistent, and is the cause of the placing of the narrative of Jehoshaphat's reign (MT. I. 22. 41 ff.) before that of Ahab at the close of I. 16 in both Luc. and LXX, and of the substitution of Ὀχοζίας for יְהוֹשָׁפָט in the narrative of II. 3 in Luc. On the other hand, LXX, which agrees partly with Luc. and partly with MT., is clearly a patchwork of the two schemes. Two traces of the scheme of Luc. have crept into MT.; viz. in I. 16. 23, where the synchronism according to MT. scheme should be the 27th or 28th year of Asa; and in II. 1. 17, where the Lucianic synchronism co-exists with that of MT. in II. 3. 1. The other inconsistencies of MT. are probably for the most part due to textual corruption. Thus in II. 13. 10 the reading of 39th for 37th brings about agreement both with the preceding and following synchronisms; in II. 15. 1 the substitution of 14th for 27th removes

Kingdom.	King.	MT.		LXX.		Luc.	
		<i>Length of reign.</i>	<i>Synchronism.</i>	<i>Length of reign.</i>	<i>Synchronism.</i>	<i>Length of reign.</i>	<i>Synchronism.</i>
I. 14. 20	I Jeroboam	22	—	↓22	—	↓22	—
I. 14. 21	J Rehoboam	17	—	17	—	17	—
I. 15. 1	J Abijah	3	18th of Jeroboam	6	18th of Jeroboam	6	18th of Jeroboam
I. 15. 9	J Asa	41	20th of Jeroboam	41	↑24th of Jeroboam	41	↑24th of Jeroboam
I. 15. 25	I Nadab	2	2nd of Asa	■	2nd of Asa	■	2nd of Asa
I. 15. 33	I Ba'sha	24	3rd of Asa	24	3rd of Asa	24	3rd of Asa
I. 16. 8	I Elah	2	26th of Asa	2	↑20th of Asa (v. 6)	2	↑20th of Asa (v. 6)
I. 16. 15	I Zimri	—	27th of Asa	7	wanting	—	22nd of Asa
I. 16. 23	I Omri	12	↑31st of Asa	12	↑31st of Asa	12	↑31st of Asa
I. 16. 29	I Ahab	22	38th of Asa	22	2nd of Jehoshaphat	22	2nd of Jehoshaphat
I. 22. 41	J Jehoshaphat	25	4th of Ahab	25	↓11th of Omri (16. 28f.)	25	11th of Omri (16. 28f.)
I. 22. 52	I Ahaziah	2	17th of Jehoshaphat	25	4th of Ahab	2	24th of Jehoshaphat
II. 1. 17	I Jehoram		↑2nd of Jehoram J	12	17th of Jehoshaphat	12	↓2nd of Jehoram J
II. 8. 1	"	12	18th of Jehoshaphat	12	18th of Jehoshaphat	12	
II. 8. 16	J Jehoram	8	5th of Jehoram I	↓40	5th of Jehoram I	8	↑5th of Jehoram I
II. 8. 25	J Ahaziah	1	12th of Jehoram I	1	12th of Jehoram I	1	11th of Jehoram I
II. 9. 29	"		11th of Jehoram I		11th of Jehoram I	1	11th of Jehoram I
II. 10. 35	I Jehu	28	—	28	—	28	—

II. 11. 3	J	Athaliah	6	—	6	—	6	—
II. 12. 2	J	Jehoash	40	7th of Jehu	40	7th of Jehu	40	7th of Jehu
II. 13. 1	I	Jehoahaz	17	23rd of Jehoash J	17	23rd of Jehoash J	17	23rd of Jehoash J
II. 13. 10	I	Jehoash	16	↕37th of Jehoash J	16	↕37th of Jehoash J	16	↕37th of Jehoash J
II. 14. 1	J	Amaziah	29	2nd of Jehoash I	29	2nd of Jehoash I	29	2nd of Jehoash I
II. 14. 23	I	Jeroboam	41	15th of Amaziah	41	15th of Amaziah	41	15th of Amaziah
II. 15. 1	J	Azariah	52	↕27th of Jeroboam	52	↕27th of Jeroboam	52	↕27th of Jeroboam
II. 15. 8	I	Zechariah	$\frac{1}{2}$	38th of Azariah	$\frac{1}{2}$	38th of Azariah	$\frac{1}{2}$	38th of Azariah
II. 15. 13	I	Shallum	$1\frac{1}{2}$	39th of Azariah	$1\frac{1}{2}$	39th of Azariah	$1\frac{1}{2}$	39th of Azariah
II. 15. 17	I	Menahem	10	39th of Azariah	10	39th of Azariah	10	39th of Azariah
II. 15. 23	I	Pekahiah	2	50th of Azariah	2	50th of Azariah	2	50th of Azariah
II. 15. 27	I	Pekah	20	52nd of Azariah	20	52nd of Azariah	20	52nd of Azariah
II. 15. 32	J	Jotham	16	2nd of Pekah	16	2nd of Pekah	16	2nd of Pekah
II. 16. 1	J	Ahaz	16	17th of Pekah	16	17th of Pekah	16	17th of Pekah
II. 17. 1	I	Hoshea	9	↕12th of Ahaz	9	↕12th of Ahaz	9	↕12th of Ahaz
II. 18. 1	J	Hezekiah	29	3rd of Hoshea	29	3rd of Hoshea	29	3rd of Hoshea
II. 21. 1	J	Manasseh	55	—	55	—	55	—
II. 22. 1	J	Josiah	31	—	31	—	31	—
II. 23. 31	J	Jehoahaz	$\frac{1}{4}$	—	$\frac{1}{4}$	—	$\frac{1}{4}$	—
II. 23. 36	J	Jehoiakim	11	—	11	—	11	—
II. 24. 8	J	Jehoiachin	$\frac{1}{4}$	—	$\frac{1}{4}$	—	$\frac{1}{4}$	—
II. 24. 18	J	Zedekiah	11	—	11	—	11	—

the double inconsistency, if we make R<sup>D</sup> assign 51 years to the reign of Jeroboam II in place of the 41 years of II. 14. 23. The 12th year of Aḥaz in II. 17. 1, which disagrees with preceding synchronisms, is in agreement with the ten years assigned to Pekahiah in Luc. II. 15. 23 in place of the two years of MT.; and thus may belong to a different scheme.

The inconsistencies of R<sup>D</sup>'s system of chronology, as compared with the chronology of the period as known to us from the Assyrian inscriptions, are conveniently stated in G. W. Wade's *Old Testament History*, pp. 319 ff.



## LIST OF PRINCIPAL ABBREVIATIONS EMPLOYED.

'A. = Aquila's Greek Version, as cited in Field, *Origenis Hexaplorum quae supersunt*, and in F. C. Burkitt, *Fragments of the Books of Kings according to the translation of Aquila* (3 Kgs. 21 (20 MT.) 7-17; 4 Kgs. 23. 12-27), 1897.

AV. = Authorized Version.

Baed. = K. Baedeker, *Palestine and Syria*, 3rd edit., 1898.

Benz. = I. Benzinger, *Die Bücher der Könige*, 1899.

Ber. = E. Bertheau, *Die Bücher der Chronik*, 2<sup>e</sup> Aufl., 1873.

Bö. = F. Böttcher, *Neue exegetisch-kritische Aehrenlese zum A. T.* 2<sup>e</sup> Abtheilung, 1864.

Buhl, *Geogr.* = F. Buhl, *Geographie des alten Palästina*, 1896.

CIG. = *Corpus Inscriptionum Graecarum*.

CIS. = *Corpus Inscriptionum Semiticarum*.

Cod. A. = *Codex Alexandrinus* of the Septuagint.

COT. = E. Schrader, *The Cuneiform Inscriptions and the O. T.* (trans. from the 2nd German edit.), 1885.

D<sup>2</sup> = The Deuteronomic editor (in citations from Joshua and Judges).

DB.<sup>2</sup> or BD.<sup>2</sup> = *Dictionary of the Bible*, ed. by W. Smith, 2nd edit. of vol. i, 1893.

Dri. = S. R. Driver.

*Authority* = *Authority and Archaeology Sacred and Profane*, 1899.

*Deut.* = *A Critical and Exegetical Commentary on Deuteronomy* (Internat. Crit. Series), 1895.

LOT.<sup>6</sup> = *An Introduction to the Literature of the O. T.*, 6th edit., 1897.

*Sam.* = *Notes on the Hebrew Text of the Books of Samuel*, 1890.

*Tenses* = *A Treatise on the Use of the Tenses in Hebrew*, 3rd edit., 1892.

E = The Elohist document in the Hexateuch.

- Encyc. Bibl.* = *Encyclopaedia Biblica*, ed. by T. K. Cheyne and J. Sutherland Black, 1899 ff.
- Ew. = H. Ewald, *History of Israel*, vols. iii and iv, 1871.
- Ew. § = H. Ewald, *Syntax of the Hebrew Language of the O. T.* (trans. from the 8th German edit.), 1881.
- Field = F. Field, *Origenis Hexaplorum quae supersunt; sive veterum interpretum Graecorum in totum V. T. fragmenta*, 1875.
- Ges. or Ges. *Thes.* = W. Gesenius, *Thesaurus linguae Hebraeae*, 1829.
- Ges.-Buhl = W. Gesenius' *Heb. und Aram. Handwörterbuch über das A. T.*, bearbeitet von F. Buhl, 13<sup>e</sup> Aufl., 1899.
- G-K. = Gesenius' *Hebrew Grammar*, as edited and enlarged by E. Kautzsch (trans. from the 26th German edit. by A. E. Cowley, 1898).
- Grä. = H. Grätz, *Geschichte der Israeliten*, 1875.
- H = The code known as 'the Law of Holiness' in Leviticus.
- Hastings, *BD.* = *Dictionary of the Bible*, ed. by J. Hastings, 1898-1902.
- Heb. Lex. Oxf.* = *A Heb. and Eng. Lexicon of the O. T.*, based on the *Lexicon of Gesenius* as translated by E. Robinson, ed. by F. Brown, S. R. Driver, and C. A. Briggs, Oxford, 1892 ff.
- Hoo. = I. Hooykaas, *Iets over de grieksche vertaling van het Oude Testament*, 1888.
- J = The Jahvistic document in the Hexateuch.
- JE = The work of the compiler of the documents J and E in the Hexateuch.
- Jos. = *Flavii Iosephi Opera*, recognovit B. Niese, 1888.
- Kamp. = A. Kamphausen, *Die Bücher der Könige*, in E. Kautzsch's *Die Heilige Schrift des A. T.*, 1894.
- KAT<sup>s</sup> = *Die Keilinschriften und das A. T.*, von E. Schrader, 3<sup>e</sup> Aufl. neu bearbeitet von H. Zimmern und H. Winckler, 1<sup>e</sup> Hälfte, 1902.
- Kau. = E. Kautzsch, *Abriss der Geschichte des alttest. Schrifttums*, in *Die Heilige Schrift des A. T.*, 1894.
- KB. = *Keilinschriftliche Bibliothek*, Bde 1, 2, 1889-1890.

- Ke. = C. F. Keil, *Die Bücher der Könige*, 2<sup>e</sup> Aufl., 1876.
- Kit. = R. Kittel, *Die Bücher der Könige*, 1900.
- Kit. *Hist.* = R. Kittel, *A History of the Hebrews*, vol. ii, trans., 1896.
- Klo. = A. Klostermann, *Die Bücher Samuelis und der Könige*, 1887.
- Kö. = F. E. König.
- Lehrg.* = *Hist.-krit. Lehrgebäude der Heb. Sprache*: 1<sup>e</sup> Hälfte, 1881; 2<sup>e</sup> Hälfte, 1<sup>er</sup> Theil, 1895.
- Syntax* = *Hist.-compar. Syntax der Heb. Sprache*, 1897.
- Kue. = A. Kuenen.
- Ond.* = *Hist.-krit. Onderzoek*, 2nd edit., 1887 (German trans., 1890).
- Hex.* = *The Origin and Composition of the Hexateuch* (trans. of part 1 of the preceding), 1886.
- Luc. = Lucian's recension of the Septuagint as edited by P. Lagarde (*Librorum V. T. canonicorum pars prior*, 1883).
- LXX = Cod. B of the Septuagint according to the text of H. B. Swete (*The O. T. in Greek according to the Septuagint*, vol. i, 1887).
- Maspero = G. Maspero, *Histoire ancienne des peuples de l'Orient classique*, 3 vols., 1895-1899.
- MT. = Massoretic Text (D. Ginsburg, 1894; Baer and Delitzsch, 1895).
- Oort = *Textus Hebraici emendationes quibus in V. T. neerlandice vertendo usi sunt A. Kuenen, I. Hooykaas, W. H. Kosters, H. Oort*, edidit H. Oort, 1900.
- P = The Priestly Code in the Hexateuch.
- PEF.* = *Palestine Exploration Fund.*
- Mem.* = *Memoirs.*
- Qy. St.* = *Quarterly Statement.*
- Pesh. = Peshitto (ed. Lee).
- R<sup>D</sup> = The Deuteronomic Redactor of Kings (cf. pp. ix ff.).
- R<sup>D2</sup> = Later Deuteronomic Editors of Kings (cf. p. xviii).
- R<sup>P</sup> = The Priestly Redactor (or Redactors) of Kings (cf. p. xix).
- Rob. *BR.* = E. Robinson, *Biblical Researches in Palestine and the adjacent Regions*, 3rd edit., 3 vols., 1867.

Rost = P. Rost, *Die Keilschrifttexte Tiglat-Pileasers III*, 1893.

R. Sm. = W. Robertson Smith.

OTJC<sup>2</sup> = *The Old Testament in the Jewish Church*,  
2nd edit., 1892.

Rel. Sem.<sup>2</sup> = *The Religion of the Semites*, 2nd edit., 1894.

RV. = Revised Version.

Σ. = Symmachus' Greek Version, as cited in Field, *Origenis Hexaplorum quae supersunt*.

Sieg. u. Sta. = C. Siegfried und B. Stade, *Hebräisches Wörterbuch zum A. T.*, 1893.

Smith, *Hist. Geogr.* = G. A. Smith, *The Historical Geography of the Holy Land*, 1894.

Sta. = B. Stade, various articles on the text of Kings in *ZATW*.

Sta. § = B. Stade, *Lehrbuch der Hebräischen Grammatik*, 1<sup>er</sup> Theil, 1875.

Stanley, *SP.* = A. P. Stanley, *Sinai and Palestine in Connection with their History*, new edit., 1883.

Θ. = Theodotion's Greek version, as cited in Field, *Origenis Hexaplorum quae supersunt*.

Targ. = The Targum of Jonathan (ed. Lagarde).

Th. = O. Thenius, *Die Bücher der Könige*, 2<sup>e</sup> Aufl., 1873.

Vet. Lat. = The Old Latin Version.

Vulg. = The Vulgate.

Wellh. C. = J. Wellhausen, *Die Composition des Hexateuchs und der historischen Bücher des A. T.*, 1889.

ZA. = *Zeitschrift für Assyriologie*.

ZATW. = *Zeitschrift für die alttest. Wissenschaft*.

al. = *et aliter*, 'and elsewhere.'

וְ = וְנִסְר = '&c.'

פ' = פִּלְנִי = 'such a one (unnamed).'

† indicates that all occurrences in O. T. of a particular word or phrase have been cited.

# NOTES

## ON

### THE BOOKS OF KINGS

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I. 1. 1-2. 46. *Close of the history of David. Establishment of Solomon as his successor*<sup>1</sup>.

1. 1. בֵּא בַיָּמִים] A regular idiom. Lit. 'entered into days,' just as we should say, *advanced in years*. So Gen. 18. 11; 24. 1; Josh. 13. 1; 23. 1, 2†.

בְּבִגְדֵיהֶם] 'With *the* clothes,' which are immediately suggested to the reader by the previous וַיַּכְסֶהוּ. This use of the article with well-known objects is very common in Heb., and imparts a peculiar vividness to the narrative. Cf. v. 39 אֶת־מִקְרָן הַשָּׁמֶן; ch. 17. 10 בְּכֵלִי 'in *the* vessel,' almost, 'in *your* vessel,' v. 12 בַּבַּר 'in *the* jar,' used in every household for the purpose specified; II. 8. 15; 1 Sam. 10. 25; 18. 10; *al.* Da. § 21<sup>d</sup>.

וְלֹא יָחַם לוֹ] The imperfect expresses the habitual character of the king's condition: 'he *was not*,' or, '*used not to be* warm.' This usage is somewhat rare in prose: cf. ch. 8. 8 וְלֹא יֵרָאוּ הַחִיּוֹנָה; Gen. 2. 25 וְלֹא יִתְבַּשְׁשׁוּ; 1 Sam. 1. 7 וְלֹא תֹאכַל; 2. 25<sup>b</sup> וְלֹא יִשְׁמְעוּ. Dri. *Tenses*, §§ 30, 42 β, 85 *Obs.*

2. אֲרֵנִי הַמֶּלֶךְ] A ceremonious form of address which is almost constant. אֲרֵנִי הַמֶּלֶךְ 2 Sam. 14. 15† (cf. אֲרֵנִי הַמֶּלֶךְ 1 Sam. 26. 15†). מֶלֶךְ alone is comparatively rare.

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<sup>1</sup> This section forms the continuation of 2 Sam. *chh.* 9-20, and is probably by the same author. See Dri. *LOT*. 179, and especially Wellh. *C.* 260.

[נערה בתולה] A common form of apposition, the second substantive defining more closely the meaning of the first. Cf. *ch.* 3. 16 *נָשִׁים זֹנוֹת*; *ch.* 7. 14 *אִשָּׁה אֶלְמָנָה*; Deut. 22. 28; Gen. 21. 20 *רֵבָה קַשָּׁת*; Isa. 23. 12 *הַמַּעֲשֵׂקָה בְּתוּלַת וּג'*; *al.* G-K. § 131, 2<sup>a</sup>; Ew. § 287<sup>e</sup> (b); Da. § 29<sup>b</sup>.

[ועמדה] 'And let her stand.' Imperf. with *י* *consec.* the continuation of the cohortative *יִבְקֶשׁוּ*. Dri. *Tenses*, § 113, 2; Da. § 55<sup>a</sup>. The phrase *עמד לפני* is used idiomatically of those who were in constant attendance upon a superior: cf. *ch.* 10. 8; 12. 8 (|| 2 Chr. 10. 6); Jer. 52. 12; Deut. 1. 38. Of the service of יהוה, *ch.* 17. 1; Ezek. 44. 15; Judg. 20. 28; *al.*

[סכנח] 'Attendant,' 'care-taker'; in the masc. סִכְנָן Isa. 22. 15 as a title of Shebna the superintendent of the palace, and also, it seems, in a Phoenician inscription from Lebanon belonging probably to the eighth century B.C., of a guardian or governor of a city, סִכְנָן קִרְתַּחְרַשְׁת עִבְרָה מֶלֶךְ צִדְנָם 'Soken of the New City, servant of Hiram, king of the Sidonians,' *CIS.* I. i. 5.

The word—unless Cheyne is right in connecting it (*Isaiah*, ii. 153) with the Assyrian *šaknu*, 'a high officer,' from *šakin*, 'to set up, place'—will be derived from סָכַן which in the Hiph'il means *to deal familiarly with*; Num. 22. 30 *הֲסָכַנְתִּי לַעֲשׂוֹת* 'Did I ever deal familiarly to do?' i.e. 'was I ever wont to do?' Ps. 139. 3 *כָּל־דְּרָכַי הֲסָכַנְתָּה* 'With all my ways thou art familiar'; Job 22. 21 *הֲסָכַנְתָּ עִמּוֹ* 'Become familiar with him.'

Pesh. *ܣܚܢܢܐ* 'serving'; LXX, Vulg. more freely *θαλπουσα*, foveat; Targ. קריבא 'near to him.'

[בחקך] So Pesh., *ܐܬܐܢܐܝܐ*, 'O Ἐβραῖος (Syro-Hex. *ܥܒܪܐܝܐ*), Targ. (לוֹתֵךְ); LXX, Luc., Vulg. There is no reason for doubting the originality of MT. Such a change from 3rd to 2nd pers. is quite in accordance with Hebrew usage in cases in which a superior is addressed. Cf. 1 Sam. 25. 28 *כִּי־מַלְחָמוֹת יְהוָה אֲדֹנִי*; 22. 15; *al.*

[השונמית] Vulg. *Sunamitidem*, Targ. *רמן שונם*, LXX, Luc. *Σωμανίτιν*, Pesh. *ܣܘܡܢܝܬܐ*. The title השונמית is also applied (II. 4. 12, &c.) to Elisha's hostess at Shunem. השונמית, Song 7. 1,

is usually thought to be a variation; cf. rendering of Pesh., and modern name of the village.

שׁוֹנִים was one of the cities assigned to the tribe of Issachar, Josh. 19. 18; 1 Sam. 28. 4 it is mentioned as the place where the Philistines encamped, near to the Israelite encampment at גִּלְבָּעַ, and also to עֵין דֹּר v. 7; II. 4. 8†, a city visited by Elisha, not very far from Mt. Carmel, v. 25. The site appears to have been that of the modern *Solam*, a village on the south-west slope of the *Jebel Nebi Dahi* (called 'little Hermon'), about five miles north of *Jebel Fuk'ua* (Mt. Gilboa), and three miles north of *Zer'in* (Jezreel). Cf. Rob. *BR.* ii. 324; Stanley, *SP.* 344; Baed. 243.

4. יָפָה] So LXX, Vulg., Targ.; יָפַת מְרָאָה Luc., Pesh. Though יָפַת מְרָאָה, יָפַת הָאָר, are common expressions, yet יָפָה used absolutely is still more frequent. MT. may therefore be retained.

5. מִתְנַשֵּׂא] The participle expresses the *continuous* development of Adonijah's plans, Dri. *Tenses*, § 135, 1. A single event of brief duration, such as the open declaration of his claims, would have been represented by the perf., or by the imperf. with ו *consec.*

וַיַּעַשׂ 'He made,' i.e. 'instituted.' For this use of עָשָׂה, cf. 2 Sam. 15. 1 וַיַּעַשׂ לוֹ אֲבָשָׁלוֹם מְרֹפֶכֶה וְגו'.

רָצִים לַפָּנִי] The usual bodyguard of a king. Cf. 1 Sam. 22. 17; ch. 14. 28; II. 11. 4; *al.*

6. וְלֹא עָצַב 'Had not *grieved* him.' עָצַב means *to hurt*, either bodily, Eccl. 10. 9 מִפְּסִיעַ אֲבָנִים יַעֲצֹב בָּהֶם, or mentally, Isa. 54. 6 עֲצִיבֹת רִיחַ; 2 Sam. 19. 3, such mental pain sometimes culminating in *anger*, as seems to be the case here and in 1 Sam. 20. 3, 34; Gen. 34. 7. LXX καὶ οὐκ ἀπεκάλυπεν αὐτόν seems to presuppose וְלֹא עָצָרוּ 'had not *held him back*'; cf. 18. 44. So Klo. Against this reading is the following עָשִׂית which, as used of a past event, is opposed to the notion of holding back *before* an action. The other Verss. give the sense 'reprove,' and seem to be guessing from the context; Luc. καὶ οὐκ ἐπετίμησεν αὐτῷ, Vulg. *nec corripuit eum*, Pesh. וְלֹא אָכַל מִן הַכֶּמֶח, Targ. וְלֹא אָכַל מִמֶּנּוּ.

מִיָּמָיו] 'Out of his days'; i.e. at any time during the whole course of his life. An idiomatic expression; cf. 1 Sam. 25. 28





second word, and emends the first ושלמה. This suggestion ושלמה is to some extent supported by the enumeration in *v.* 10, and would imply that the other princes *did* side with Adonijah, as seems to have been the case from *v.* 19 לכל בני המלך. Th.'s emendation וְחֹשֵׁי רֶעֶה דָּוִד, derived partly from Jos.'s explanation of ורעי as *ὁ Δαυίδου φίλος*, is plausible. LXX, Vulg., Pesh., Targ. agree with MT.

[הגבורים] David's army of picked warriors; 2 Sam. 10. 7; 16. 6; 20. 7; 1 Chr. 19. 8; 28. 1; 29. 24; Song 4. 4. The names of the principal men among them are given in 2 Sam. 23. 8-39; || 1 Chr. 11. 11-47.

[אשר לדוד] This construction takes the place of the *stat. constr.* because הגבורים (with the article) was the regular title for the army mentioned, and is regarded almost as a proper name, Da. § 28, *Rem.* 5<sup>3</sup>. Such a method of avoiding the *stat. constr.* is especially frequent with proper names; Judg. 18. 28; 19. 14 הַנְּבִיעָה אֲשֶׁר לְבִנְיָמִן; *ch.* 15. 27; 17. 9; *al.*

9. [עם אבן הוחלת] An idiomatic use of עם; 'by' or 'close to.' Cf. Gen. 35. 4 שָׁם עִם שֵׁם; Josh. 7. 2; Judg. 18. 3; 19. 11; 2 Sam. 20. 8; *al.*

[הוחלת] 'The serpent'; so called from *crawling*; Deut. 32. 24 וְחָלִי עָפָר; Mic. 7. 17†. This root corresponds to Ar. *زحل* *to withdraw, lag behind*, and is quite distinct from וְחָלִי Job 32. 6 = Ar. *ذحل* = Aram. *ܕܫܠ* *to fear*. Wellh. (*Reste Arab. Heidentums*, 2<sup>e</sup> Ausg. 146) compares הוחלת with the Ar. name of Saturn, *Zuhal*, i.e. (Lane, *Lex.*, 1220) *he who withdraws*, the planet being so named because it is remote, and said to be in the Seventh Heaven.

[עין רגל] Pesh. *عين مرجل*, Targ. *עין קצרא*, i.e. *spring of the fuller*, רגל being used of *treading* linen with the feet. Mentioned as one of the landmarks upon the boundary line between Judah, Josh. 15. 7, and Benjamin, Josh. 18. 16; during Absalom's rebellion the hiding-place of Jonathan and Ahimaaz whilst awaiting news from Jerusalem, 2 Sam. 17. 17†. The spring has with great probability been identified with the modern 'Fountain of the Virgin,' called '*Ain Umm ed-Deraj*, i.e. 'spring of the mother of

steps,' the source which supplies the pool of Siloam. Opposite the fountain there is a rough flight of stone steps leading up the rock to the village of Siloam, and called by the fellahîn *Ez-Zehweileh*, i.e. זחלה. See *PEF. Qy. St.*, 1869-70, p. 253; *DB<sup>2</sup>*. i. 943 f.

11. [ויאמר נתן . . . לאמר] Luc. καὶ ἤλθε Ναθὰν πρὸς Βηρσαβέε μητέρα Σολομῶντος καὶ εἶπεν, i.e. וַיֹּאמֶר . . . וַיֵּלֶךְ נָתָן. This is rather preferable to MT., as being less abrupt. So Klo.

12. [איענך . . . ומלטי] 'Let me counsel thee . . . and save thou,' equivalent to 'Let me counsel thee . . . *that thou mayest save.*' The Imperative with ו, ומלטי, stands in place of the usual cohortative with weak ו, expressing with greater force the *purpose* of the action described by the previous verb. Cf. Gen. 12. 2 . . . אעשך לגוי גדול; וְהָיָה בְרָכָה; 20. 7; 2 Sam. 21. 3; II. 5. 10; *al.* See Dri. *Tenses*, § 65; *Ew.* § 347<sup>a</sup>; *G-K.* § 110, 2<sup>b</sup>; *Da.* § 65<sup>d</sup>.

13. [כי] Like *ἵνα recitativum*, introducing the direct narration. Cf. *ch.* 11. 22 עמי חסר עמי 20. 5; 21. 6; II. 8. 13; Gen. 29. 32, 33; I Sam. 2. 16; 10. 19; *al.* Inverted commas are the equivalent in English. RV. rendering 'assuredly,' is not to be followed. Cases like Gen. 18. 20 ועתה כי רבה כי רבה 'the cry on account of Sodom and Gomorrah is *verily* great'; Ps. 118. 10, 11, 12 בשם יהוה כי אמילם 'in the name of Yahweh I will *surely* cut them off,' where כי is joined closely to the verb, are quite different.

14. [עורך מדברת . . . ואני אבוא] The two clauses are placed in parallelism, and thus their co-ordination in time is marked with as great vividness as is possible. Cf. *vv.* 22, 42; II. 6. 33 עודנו מדבר; עמם והנה המלאך ירד אליו; Gen. 29. 9; *al.* Without עוד in the first clause, *ch.* 14. 17; II. 2. 23; 4. 5; *al.* Dri. *Tenses*, §§ 166-169; *G-K.* § 116, 5, *Rem.* 4; *Da.* § 141.

15. [ומלאתי את דבריך] Lit. 'I will *fill up* thy words,' i.e. give them the confirmation of my testimony; so, 'I will *confirm* thy words.' Elsewhere, מלא דבר means to *fulfil a prediction* by subsequent actions; *ch.* 2. 27; 2 Chr. 26. 21.

16. [משרת] A contraction or corruption of מִשְׁרֶתֶת.

18. [ועתה אדני המלך וג'] Read וְאַתָּה for וְעַתָּה with LXX, Luc., Vulg., Pesh., Targ., and some 200 Codd. So Th., Klo., Kamp.

The pronoun is necessary to mark and emphasize the change of subject in clause *b*, in contrast to the subject of clause *a*, אֲדֹנָי.

20. [וְאַתָּה אֲדֹנָי הַמֶּלֶךְ] So LXX, Pesh.; but read וְעַתָּה for וְאַתָּה with Targ. and many Codd. So Th. וְעַתָּה is employed to summarize the conclusion of all that has gone before. Bathsheba draws together the threads of her speech, and explains why she has brought the state of affairs under the king's notice. This use of וְעַתָּה is very common. Cf. e.g. 1 Sam. 25. 26, 27; Gen. 3. 22; ch. 2. 9; 8. 25. Klo.'s violent emendation is quite unnecessary.

[עֵינַי ... עָלֶיךָ] Expressing concentration of attention. Cf. 2 Chr. 20. 12 עֵינַי עָלֶיךָ עֲיִנִּינוּ; Jer. 22. 17 כִּי אִם עַל בָּצֹעַךְ 17.

22. [עֹדֶנָּה וְ] Cf. v. 14 note.

24. [אֵתָּה אָמַרְתָּ וְ] The interrogation is indicated by the tone in which the words are spoken. Cf. ch. 21. 7 אֵתָּה עָתָה תַּעֲשֶׂה מְלוּכָה עָלַי; II. 5. 26; 9. 19; 1 Sam. 11. 12; 21. 16; 22. 7; Gen. 27. 24; al. G-K. § 150, 1; Da. § 121.

25. [וְלִשְׂרֵי הַצָּבָא] So LXX, Vulg., Pesh., Targ.; but Luc. καὶ τὸν ἀρχιστράτηγον Ἰωάβ, i.e. וְלִיּוֹאֵב שֵׁר הַצָּבָא (as in v. 19; cf. v. 7; ch. 2. 22), is to be followed. So Hoo. Against MT. it is improbable (i) that Nathan should have omitted express mention of Joab, and (ii) that he should have made an assertion, וְלִשְׂרֵי הַצָּבָא, which would at the moment seem to implicate Benaiah, who next to Joab was one of David's principal generals.

26. [לִי אֲנִי] For the re-enforcement of the suffix pronoun by the personal pronoun, cf. 1 Sam. 19. 23 הוּא גַם עָלַי; 25. 24 אֲנִי אֲדֹנָי; Hag. 1. 4 הֵעֵן לָכֵם אַתֶּם לִשְׁבַת וְ; G-K. § 135, 2<sup>c</sup>; Ew. § 311<sup>a</sup>; Da. § 1.

[עֲבֹדֶךָ] Luc. τὸν υἱόν σου, i.e. בְּנֶךָ. So Klo., Hoo., correctly. MT. seems to have been altered after v. 19. As Klo. notices, the title of submission, appropriate in the mouth of Bathsheba when speaking of her son, is out of place as coming from Nathan.

27. [אִם] Infrequent in single direct questions. When so employed it is usually equivalent to *num?* Judg. 5. 8 מִיָּנֹכַח אִם-יִרְאֶה וְ; Am. 3. 6; Isa. 29. 16; Jer. 48. 27; Job 6. 12; 39. 13. In Gen. 38. 17 עָרְבִינוּ עַד שְׁלֹחֶךָ it represents *An?* Da. § 112 end.

[מֵאֵת] *From proximity with*, used to express *origin from*; a more idiomatic expression than the simple מִן. מֵאֵת is very usual when יהוה is the source named. See instances cited on 2. 15.

נהיה 'Has been brought about.' Cf. 12. 24; || 2 Chr. 11. 4  
כי מאתי נהיה הדבר הזה.

28. אֶל-תַּעֲצֹרֵי לְרֹכֵב [קראו לי] *Dativus commodi*. Cf. II. 4. 24  
2 Sam. 18. 5; Judg. 16. 9.

[ותבא לפני המלך ותעמד לפני המלך] So Targ. LXX, Vulg. pre-suppose לפניו ותעמד לפני; ותבא לפני המלך ותעמד לפני המלך; Luc. המלך preceding לפני המלך instead of *vice versa*, and its disagreement with LXX, Vulg., point to the probability of all three being attempts to mend the tautology of MT. This repetition is no doubt due to a mistake of the scribe's eye, ותעמד being first omitted, and then added at the end with a repetition of the words which properly followed it. Thus we may, with Klo., Hoo., adopt the reading of Luc. Th. favours that of LXX, Vulg.

29. [אשר פדה וג'] So exactly 2 Sam. 4. 9.

30. [כי כאשר . . . כי כן] The first כי introduces the subject of the oath; cf. 2. 24; 18. 15; *al.*; the second כי resumes the first כי after the long intervening clause. Cf. 1 Sam. 14. 39 ישנו כי אם וישנו כי; 25. 34; 2 Sam. 3. 9; Jer. 22. 24; Gen. 22. 16, 17.

33. [הפרדה אשר לי] '*Mine own mule*'; more emphatic than פִּרְדָּתִי. Cf. 1 Sam. 25. 7 לך הרעים אשר לי '*thy* shepherds,' emphasized in view of the claim which follows; 2 Sam. 14. 31 את החלקה אשר לי '*my* field,' in contrast to the suffix of עבדך. Da. § 28, Rem. 5<sup>5</sup>. Notice the difference between this class of examples of the construction אשר ל, and that noticed upon v. 8. While *here* the emphasis is upon the possessive pronoun, *there* it falls upon the strict definition of the substantive.

[אל נחון] Some MSS. כתיב על. See v. 38.

[נחון] Pesh. שילוחא, Targ. שילוחא (here and in vv. 38, 45) identify with the pool of Shiloah or Siloam; and this is favoured by 2 Chr. 33. 14, where it is stated that Manasseh built an outer wall to

the city of David on the west side of *Gihon in the ravine*, the נחל referred to being probably that of the קָרְיוֹן. The topography of גִּיחֹן מִימֵי יִצְחָק הָעֶלְיוֹן is a much disputed subject. See *DB*<sup>2</sup>. i. 1186.

35. [נָגִיד] Lit. *one placed in the fore front*, so 'leader.' The word in early Hebrew is characteristic of the more elevated style, and is frequent in Sam., Ki., especially in prophetic utterances. 1 Sam. 9. 16; 10. 1; 13. 14; 25. 30; 2 Sam. 5. 2; 6. 21; 7. 8; *ch.* 14. 7; 16. 2; II. 20. 5.

36. [אָמֵן כֵּן יֵאמֵר י' וּג'] So Vulg., 'A., Σ., and substantially Targ. 'אָמֵן וְכַעֲשֶׂה וְכַמֵּן לְדָבָר. Pesh. אָמֵן כֵּן תְּהִי רְעוּא מִן קֳדָם י'. 2 Codd. Kennicott and 1 de Rossi בֵּן יַעֲשֶׂה. Cf. Jer. 28. 6. LXX Γένοιτο οὕτως πιστώσαι ὁ Θεὸς τοῦ κυρίου μου τοῦ βασιλέως. Luc. Γένοιτο οὕτως πιστώσαι ὁ Θεὸς τοὺς λόγους τοῦ κυρίου μου τοῦ βασιλέως· οὕτως εἶπε Κύριος ὁ Θεὸς σου, κύριέ μου βασιλεῦ. A double rendering. Pesh. בָּרַךְ is almost certainly a paraphrase of the somewhat harsh expression of MT. LXX, Luc. must have read יֵאֵמֵן for יֵאמֵר, and then probably added the necessary object אֶת דְּבָרִי. Klo. follows this, emending אָמֵן כֵּן יֵאֵמֵן יְהוָה אֱלֹהֶיךָ אֶת־דְּבָרִי אֲדֹנָי הַפֶּלֶף; and so Hoo. But to say אָמֵן 'true,' i.e. 'may it come true,' and then to continue כֵּן יֵאֵמֵן וּג', is mere tautology. There is no reason for the rejection of MT.

37. [יְהִי] Read יְהִי Kt. with LXX, Vulg.

38. [הַכְרָתִי וְהַפְלָתִי] David's bodyguard, doubtless composed of foreigners, mentioned only during his reign; *v.* 44; 2 Sam. 8. 18 (|| 1 Chr. 18. 17); 15. 18; 20. 7, 23 (Q're). The names are *gentilic* in formation; G-K. § 86, 2, *Rem.* 5. In 1 Sam. 30 הַכְרָתִי are connected with the Philistines; cf. *v.* 14 with *v.* 16; and this is also the case with פְּרִתִּים which occurs Ezek. 25. 16; Zeph. 2. 5†. This latter is rendered Κρητες by LXX, and hence it is thought that פְּרִתֹּר, from which the Philistines are said (Am. 9. 7; Deut. 2. 23; cf. Jer. 47. 4) to have emigrated, denotes Crete<sup>1</sup>. פְּלָתִי has been

<sup>1</sup> Sayce, following Ebers, formerly identified כְּפִתֹּר with the Egyptian *Kaft-ur* or 'greater Phoenicia,' i.e. the coast-land of the Delta (*The Higher Criticism*, 136), but has now abandoned this view (*Academy*, April 14, 1894, p. 314).

supposed, though without ground from analogy, to be a contraction of פלשתי. Th.'s objection to the view that the כרתי ופלתי were foreigners, on the score that David, who was so patriotic and devoted to the worship of the only God, would not have surrounded himself with a foreign bodyguard, will not hold good, in view of the important positions occupied by Uriah the Hittite 2 Sam. 11. 15, and by Ittai the Gittite 2 Sam. 18. 2.

[על נחון] In *v.* 33 the better reading is אל נחון. There are many scattered instances of על used in place of אל after a verb of motion; *ch.* 20. 43 (אל 21. 4); 22. 6 (|| 2 Chr. 18. 5 (אל)); 1 Sam. 2. 11; 2 Sam. 15. 20; Mic. 4. 1 (|| Isa. 2. 2 (אל)); Isa. 22. 15 (אל... על); 66. 20 (אל 56. 7); Ezek. 1. 20 (*v.* 12 אל); 44. 13 (אל... על... אל); Jer. 1. 7; 31. 11 (אל... על); 36. 12; *al.*

40. [מחללים בחללים] So Vulg., and second rendering of Luc.; (Vet. Lat. second rendering *organizantes in organis*; Pesh. **ܦܚܚܝܢ** 'were striking sistra'). LXX, and first rendering of Luc. *ἐχόρευον ἐν χοροῖς*. So perhaps Targ. **בַּחֲנִינְיָא**. Vet. Lat. first rendering *cantabat canticis et melodiis*. Ew., following LXX, reads **מְחַלְלִים** on the ground that it is unlikely that 'all the people' would be able to play flutes. But, as Th. remarks, the form **חילים** never occurs (always **מְחולות**), and *round dances*, which would be denoted by **חלל**, would be unsuitable in a hasty procession. To this we may add the consideration that the stress seems to be laid upon the *noise* which was made; **ותבקע הארץ בקולם**. Klo.'s emendation **הַלְכִים בַּחלְלִים** (cf. Isa. 30. 29) is unnecessary. A denom. **חָלַל** = 'to play the flute' may well be formed from **חָלִיל**.

[ותבקע וג'] The sound of the shouting is compared to the deep rumbling produced by the splitting of the ground during an earthquake. In Num. 16. 31 the phrase **וַתִּבְקַע הָאֲדָמָה** is used of an earthquake phenomenon. Th.'s objection to MT. is insufficient.

<sup>1</sup> But **חֲנִנְיָא** may have the meaning 'musical instrument'; *Pesachim* 111<sup>b</sup> **הָיוּ חֲנִנְיָא בְּנוֹיָה** 'they hung a harp in the hollow of the tree'; Targ. Jerus. on Ex. 32. 19 **חֲנִנִּיק בְּיָדֵיהֶן רָשָׁע** 'and harp in the hands of the sinners'; Targ. Ps. 5. 1 **לְשִׁבְחָהּ אֵל הַמְּחִילֹת** = Heb. **לְשִׁבְחָהּ עַל חֲנִנָּךְ**. See Levy or Jastrow, s.v. *Studia Biblica*, ii, p. 34.



41. [והם כלו וג'] 'They *having finished* eating'; a circumstantial clause with the personal pronoun standing as subject. So very frequently; II. 5. 18 והוא נשען על ידי 'he leaning on my hand'; Gen. 15. 2; 18. 8; *al.* Dri. *Tenses*, § 160.

[מדוע קול הקריה הומה] 'Wherefore is there the sound of the city in tumult?' So Vulg., excellently, *Quid sibi vult clamor civitatis tumultuantis*? הומה is properly an accus. of *state*, and forms a kind of secondary predicate. Cf. *ch.* 14. 6 קול רנליה באָה בפֿתח (באה) of course referring to the suffix of רנליה; Song 5. 2 קול דודי דופק; Gen. 3. 8. See Dri. *Tenses*, § 161, *Obs.* 2.

For the use of the word הומה, cf. Isa. 22. 2; Jer. 6. 23; Ps. 46. 7.

42. [עורנו וג'] Cf. *v.* 14 *note*.

[איש חיל] Not 'a man of *valour*,' but 'a man of *worth*,' as also in the expression חיל בן חיל *v.* 52. That חיל can have this meaning is shown by its application to a woman; Ruth 3. 11; Prov. 31. 10; cf. *v.* 29. Targ., here and in *v.* 52; *ch.* 2. 2 (see *note*); 2 Sam. 23. 20, seeks to reproduce this special sense by גבר דחיל חטאין 'a man who fears sin.'

43. [אבל] With a slight adversative force, '*Nay but*,' in repudiation of Adonijah's suggestion that he is the bearer of good tidings. In late Heb. this adversative signification is strongly marked, '*howbeit*'; Dan. 10. 7, 21; Ezra 10. 13; 2 Chr. 1. 4; 19. 3; 33. 17. In classical Heb., though weaker, it is never really absent: Gen. 17. 19 אבל 'Nay but Sara thy wife shall bear thee a son,' in response to Abraham's wish that Ishmael might be his representative; 42. 21 אבל אשמים אנחנו על אחינו *however much we may try to repudiate it*, our guilt has found us out; 2 Sam. 14. 5 אבל איני אשה אלמנה אני the woman *anticipates any refusal* of the king to take up her cause by pleading that she is a widow; II. 4. 14+ אבל אין לה Gehazi points out that the woman would like, *not* the offers of *v.* 13, *but* the bestowal of a son. Thus 'verily' or 'of a truth,' the translation of RV. in all these five passages except Gen. 17, is insufficient.

45. [ותהם הקריה] 1 Sam. 4. 5 ותהם הארץ; Ruth 1. 19 ותהם כל העיר

47. Luc. inserts καὶ εἰσεληλύθασι μόνοι after τὸν κύριον ἡμῶν τὸν

βασιλεία Δαυίδ. This seems to point to a Hebrew original in which וגם באו עבדי, at the beginning of the verse, had been by mistake written a second time after אדנינו המלך דוד, and then, making no sense in that position, had been altered into וגם באו לְבָדָם. Klo. sees in μόνου לְבָדָם a variant of לְבָדָם.

אלהיך Kt., Pesh.; Q're, LXX, Vulg., Luc., Targ. The latter should have the preference.

48. [אשר נתן היום ישב וג'] Insert מִזְרְעִי after היום upon the authority of LXX, Luc. ἐκ τοῦ σπέρματός μου. So Th., Klo. The happiness of the event consisted not in the fact that David was to have a successor, which was only natural, but that this successor was to be one of his own family—his son. Pesh., Targ. insert בֶּן־בְּרִי. They probably translated from a text in which, like MT., מִזְרְעִי had fallen out, and thus felt the necessity for some such insertion.

ויעיני ראות 'Mine eyes beholding it'; a circumstantial clause. The idiom occurs again Deut. 28. 32; 2 Sam. 24. 3; Jer. 20. 4.

50. [קרנות המזבח] The four corners of the brazen altar, made of one piece with it (Ex. 27. 2 ממנו תהיין), and apparently projecting, for they could be grasped (here, קרנתיו), and also broken off (cf. Amos 3. 14 ונגדעו קרנות 14 (המזבח)).

וישמע וג' 16. See note, *ad fin.* on ch. 16. 16. וישמע וג' לאמר 51.

[כיום] Properly 'to-day' (כ' having a temporal force, as e.g. in 1 Sam. 5. 10 ויהי כבוא ארון וג'), so 'now,' and then acquiring the special sense '*first of all*': Gen. 25. 31 לי מברה כיום את בכרתך 31 (קטר יקטירון כיום החלב 16 1 Sam. 2. 16).

[אם ימית] 'That he will not slay.' The oath which is implied would take some such form as כה יעשה לו אלהים וכה יוסיף (cf. II. 6. 31; 1 Sam. 3. 17; 25. 22), and thus by the suppression of the apodosis אם 'if' of the protasis, gains the sense of an emphatic negative. This is very common; cf. ch. 2. 8; II. 2. 2; 3. 14; 1 Sam. 3. 14; *al.* Da. § 120; Ew. § 356<sup>a</sup>.

52. [לא יפל משערות וג'] 'There shall not fall even a single hair of him to the ground.' The fem. שְׂעָרָה is a *nomen unitatis*; cf. Judg. 20. 16 מִשְׁעָרָתוֹ בְּלִיָּה קָלַע בְּאַבְנֵי אֶל־הַשְּׂעָרָה וְלֹא יִתָּמָא 16 משערות וג' 20. 16; G-K. § 122, 4<sup>d</sup>.



properly means 'starting from one of his hairs'; cf. Deut. 15. 7 אֶבְיוֹן מֵאַחַד אֶחָד 'a poor man, even (*starting from*) one of thy brethren.' This use of מִן, called *al-zā'idah* (من *otiose*), is very frequent in Ar. when a negation, prohibition, or interrogation with *هل* precedes; Qor. 6. 38 مَا قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ 'We have neglected nothing whatsoever (lit. *starting from* anything) in the Book'; 67. 3 مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ 'Thou canst see *no sort of* diversity in God's creation'; *ibid.* قُلْ تَرَى مِنْ فُطُورٍ 'Seest thou *any* gap?' The other occurrences of the proverbial phrase are 1 Sam. 14. 45 אִם יִפֹּל מִשְׁעֶרֶת רֹאשׁוֹ אֶרֶצָה; 2 Sam. 14. 11 אִם יִפֹּל מִשְׁעֶרֶת בֶּן־נֶחָשׁ אֶרֶצָה.

53. [מֵעַל הַמִּזְבֵּחַ] 'From upon the altar': cf. *ch.* 2. 34 וַיַּעֲלֵה. The verb *עלה* also occurs in the sense of *going up upon* an altar, *ch.* 12. 32, 33; II. 16. 12; 23. 9; 1 Sam. 2. 28; and conversely *ירד* is used of *descent from* the altar here and in Lev. 9. 22. In Ex. 20. 26 steps to the altar are expressly forbidden, and hence it has been thought that the ascent was by an *inclined plane*, leading up to a *ledge* (perhaps the *פֶּרֶכֶב* of Ex. 27. 5) which ran round the altar. Solomon's altar, according to 2 Chr. 4. 1, was ten cubits high, and therefore must have been approached by an incline, or by steps; and the altar described by Ezekiel is pictured as having steps leading up to it (43. 17 וּמַעְלֵהוּ פְּנוֹת קְדִים). Jos. (*Wars*, v. 5, § 6) states that in Herod's Temple the ascent to the altar was by an inclined plane.

2. 1. [וַיִּקְרְבוּ וְ] So Gen. 47. 29.

[וַיִּצֹא] *יצא* is used of a man's last commands; cf. especially 2 Sam. 17. 23 וַיִּצֹא אֶל בֵּיתוֹ; II. 20. 1; || Isa. 38. 1 וַיִּצֹא לְבֵיתֵךְ; cf. also Gen. 50. 12, 16; Deut. 31. 23, 25. In New Heb. צִוְיָה = *a will*; *Baba bathra* 147<sup>a</sup>.

2. [אֲנֹכִי הֵלֶךְ וְ] Cf. Josh. 23. 14.

[וְהָיָה] RV. 'Be thou strong therefore.' The perf. with ו *consec.* is used as a mild imperative; cf. *v.* 6 וְעָשִׂיתָ; *ch.* 3. 9 וְנָתַתָּ; 8. 28; *al.* See Dri. *Tenses*, § 119 δ; G-K. § 112, 4<sup>b</sup>.

[וְהָיָה] Cf. 1 Sam. 4. 9 הָיוּ לְאִנְשִׁים. So LXX, Vulg., Pesh., and substantially *Σ.* (καὶ ἔσο ἀνδρείος). Luc. καὶ ἔσει εἰς ἄνδρα δυνάμεως,

Targ. ותהא לגבר רחיל חמאין (cf. *ch.* 1. 42, *note*), and several Codd. Vulg. *esto vir fortis* seem to presuppose והיית לאיש חיל. The regular phrase, however, is היה לבן חיל, cf. *ch.* 1. 52; 1 Sam. 18. 17; 2 Sam. 2. 7; *al.*; and Luc. accordingly in all these passages keeps *νόβν*. This makes it probable that *συνάμειος* here is only a paraphrastic addition.

3, 4. This passage, in its present form, is due to the pre-exilic Deuteronomic compiler (R<sup>d</sup>)<sup>1</sup>. Notice especially the phrases ושמרת ללכת בדרכיו Deut. 11. 1; אלהיך י' cf. *ch.* 8. 58 *note*; למען לשמר חקתיו וג' Deut. constantly; בכל לבבך ובכל נפשך Deut. 9. 5; למען יקים וג' Deut. 29. 8; תשכיל וג' Deut. 4. 29; 6. 5; *al.*

3. [תשכיל] 'Understand' (so as to *manage successfully*). For השכיל with accus., cf. Ps. 64. 10; 106. 7; Deut. 32. 29; and with the special *nuance* of our passage, Deut. 29. 8 אשר כל אשר תעשון את כל אשר תפנה *δ*, there is a slight zeugma.

[תפנה] The use of the word is illustrated by Prov. 17. 8 אל כל בכל אשר יפנה ירשיע (יִרְשִׁיעַ) 1 Sam. 14. 47 (emend) אשר יפנה ישכיל.

4. [את דברו] The promise referred to is the substance of 2 Sam. 7. 12-16 (Nathan's prophecy).

[ללכת לפני] The phrase הלך לפני is peculiar to Kings; *ch.* 3. 6 (as here, followed by באמת); 8. 23, 25 (|| 2 Chr. 6. 14, 16); 9. 4 (|| 2 Chr. 7. 17)<sup>+</sup>. Elsewhere the phrase is לפני י' II. 20. 3 || Isa. 38. 3 (followed by באמת); 1 Sam. 2. 30; Gen. 17. 1; 24. 40; 48. 15; Ps. 56. 14; 116. 9<sup>+</sup>.

[לאמר אם ישמרו... לאמר] The second לאמר introduces the express words of the promise after a brief summary of the conditions; 'Said he.' Such cases of resumption after an intervening sentence are not uncommon in Heb.; cf. *ch.* 1. 30 כי כן; 8. 30 ושמעת... ושמעת; 8. 41, 42 ובא... ובא; 13. 11 והשכמם... והשכמתם 1 Sam. 29. 10 ויספר... ויספרו; Lev. 17. 5 למען אשר יביאו... והביאם *al.* The second לאמר is omitted by Cod. Kennicott 170, Th., Kamp., and not expressed by Luc., Vulg.

<sup>1</sup> See *Introduction*.

‘לא יכרת וג’] Cf. *ch.* 8. 25 (|| 2 Chr. 6. 16); 9. 5 (|| 2 Chr. 7. 18); Jer. 33. 17. לך is dat. of reference, ‘pertaining unto thee.’

מעל] Lit. ‘from (sitting) upon,’ so ‘off.’ A regular idiom; cf. the phrases מעל החמור 1 Sam. 25. 23; מעל הנמל Gen. 24. 64; מעל המזבח *ch.* 1. 53; מעל ראשי Gen. 40. 17; האדמה Deut. 28. 21; *al.*

5. [ויהרגם] ‘How that he slew them.’ The ו is epexegetical of the somewhat vague preceding expression ‘את אשר עשה וג’. Other instances of the Imperf. with ו consec., ‘how that’ or ‘in that,’ used to explain a preceding עשה, are *ch.* 18. 13 ואחבא... את אשר עשיתי; 1 Sam. 8. 8; Gen. 31. 26. See Dri. *Tenses*, § 76<sup>a</sup>; Da. § 47 *end.*

בשלם דמי מלחמה] A very unnatural expression. (i) As it stands it can only mean, (α) ‘He placed the blood of war upon peace,’ or (β) taking וישם absolutely, ‘He set (i.e. paraph. *shed*) the blood of war during time of peace.’ But such an absolute use of שים, followed neither by ב or על of that upon which the object is placed, nor by a second accus. or by ל expressing the result of the action denoted by the verb, is extremely improbable. (ii) Why is the blood of Abner and Amasa called דמי מלחמה? This is inexplicable. Doubtless we ought, with Klo., Hoo., to emend וישם after Luc. καὶ ἐξεδίκασεν, Vet. Lat. *et vindicavit*, i.e. ויקם דמי בשלם, the only change being the substitution of ק for ש. Joab’s crime consisted in having *avenged* in time of peace, blood shed in war—the blood of Asahel justifiably shed by Abner in self-defence. Thus דמי מלחמה is fully explained, and forms an admirable antithesis to בשלם. For the use of נקם דמים cf. Deut. 32. 43 דם עבדיו יקום. LXX καὶ ἔταξεν seems to have had MT. reading; while Vulg. *et effudit*, Targ. דמי דתחשיב דמהון עלוהי כדם. דם עבדיו יקום, Pesh. דם עבדיו יקום are probably paraphrastic explanations of the same.

[ויתן דמי מלחמה בחגרתו] Here we have the same difficulty as to the application of דמי מלחמה. The reading of Cod. A, Luc. αἷμα ἀθῶον is favoured by the fact that Luc. preserves the correct text just before. Accordingly, Bö. suggests לחנם דמים; Th. דם נקי; Klo. דמי חנם or דמים לחנם. The last expression is the best; cf. *v.* 31

והסירת דמי חנם אשר שפך יואב. Doubtless, as Th. suggests, the corruption arose through the previous דמי מלחמה standing directly above דמי חנם in the MS. from which the copy was made. Targ. דמיהון, Pesh. ܕܡܝܗܘܢ presuppose דמיהם, which may well have arisen from דמי חנם.

6. [ולא תִּזְרַד] The employment of the jussive form with לֹא is rare. Other instances are, Gen. 24. 8; 1 Sam. 14. 36; 2 Sam. 17. 12; Ezek. 48. 14; Gen. 4. 12; Deut. 13. 1; Joel 2. 2. See G-K. § 109, 1; Dri. *Tenses*, § 174 *Obs.* For the expression (ה) שְׂאוּל (ה) הוריד שיבת פ' שְׂאוּל (ה) cf. v. 9; Gen. 42. 38; 44. 29, 31.

7. [והיו באכלי] 'Let them be *among*, &c.' Cf. Am. 1. 1 אשר עמום תהי בסבאי יין Prov. 23. 20; היה בנקדים אל תהי בסבאי יין.

[כי כן קרבו אלי] 'For *so* did they draw near to me,' i.e. 'with such kindness as thou art to show to them'; Th. So LXX οὕτως. If we adopt this explanation, it is unnecessary to suppose, with Hitzig, that כן כִּי stands for כִּי עַל כֵּן, as is suggested by Pesh. ܟܝ ܥܠ ܟܝ; cf. Targ. ארי, Vulg. *enim*. Luc. οὗτος is a corruption of οὕτως.

[קרבו אלי] Klo., following Luc. οὗτος παρέσθη ἐντοῖσιν μου, emends לא קרמו אתכם בלחם 5. This is an unnecessary change. LXX ὁρῶσαν, Vulg. *occurrerunt* agree with MT.; Targ. סופיקו צורכי, Pesh. ܟܪܒܘ ܕܡܝܗܘܢ paraphrase.

8. [בן הַיְּמִינִי] 'The Benjamite.' So Judg. 3. 15; 2 Sam. 16. 11; 19. 17+. Cf. הַלְּחָמִי 1 Sam. 16. 18; בֵּית־הַשְּׁמִשִּׁי 1 Sam. 6. 14; בֵּית הָאֱלִי ch. 16. 34; אֲבִי הָעֶזְרִי Judg. 6. 11. In 1 Chr. 27. 12 Kt. לבנימיני (i.e. לַבְּנֵי־יְמִינִי, the origin being forgotten, and the word treated as a single one. Cf. הָאֵי־עֶזְרִי Num. 26. 30); Q're anomalously לַבְּנֵי יְמִינִי. Cf. Kö. *Syntax*, § 302<sup>d</sup>.

[נמרצת] Niph'al again in Mic. 2. 10; Job 6. 25; Hiph'il, Job 16. 3+. The word may be connected with Ar. مَرَضَ *to be sick*,— 'a curse *made sick*,' and so 'a sore or severe curse.' Cf. with similar use of a passive participle, מְכַה נִחֲלָה Jer. 14. 17.

9. [ועתה] So Targ., Pesh. LXX omits. Luc., Vulg. וְאַתָּה; so Th., Klo., Kamp. MT. should be retained; see *note* on ch. 1. 20.

10, 11. This short mention of David's death and burial, and the statement of the length of his reign, is in its present form the work

of R<sup>d</sup>, whose method of introducing and summarizing the account of a reign is noticed at length in *Introd.*

10. עיר דוד.] The ancient city of Jerusalem taken by David from the Jebusites<sup>1</sup>, called מְצֻדַת צִיּוֹן 2 Sam. 5. 7; || 1 Chr. 11. 5; צִיּוֹן ch. 8. 1. Zion is expressly named in 1 Macc. 4. 37 f.; 7. 33 as the hill upon which the Temple stood, and this is further borne out by such expressions as צָרָה בְּהָרֵי צִיּוֹן Isa. 8. 18; צָרָה בְּהָרֵי יִשְׂרָאֵל Isa. 60. 14; צִיּוֹן הָרִי קִרְשִׁי Ps. 2. 6; צִיּוֹן הָרִי שְׂכֵנִתִּי בוֹ Ps. 74. 2; *al.* In 2 Chr. 33. 14 it is said of Manasseh that 'he built an outer wall to the city of David, on the west side of Gihon in the ravine (*note* on ch. 1. 33), even to the entering in at the fish gate; and he compassed about the Ophel, &c.'

Thus it seems clear that the site of עיר דוד was upon the somewhat low south-east hill of Jerusalem (הַעֲפָלָה), the Temple being on the north, and Solomon's palace upon the south, closely adjoining the Temple<sup>2</sup>. The tradition which places Zion upon the south-west hill appears to be no earlier than the fourth century A.D.; and the modern maps which so locate it are certainly incorrect. See *Sta. Ges.* i. 315 f.; *Encyc. Brit.* ed. 9, Art. *Jerusalem* (Pt. II); *Baed.* 21 f.

13. וַיִּבְנֶה אֱלֹהִים לָהּ] LXX, Luc. add καὶ προσεκύνησεν αὐτῇ, i.e. וַיִּשְׁתַּחֲוֶה לָהּ; possibly genuine, and accepted by Klo. Th. is doubtful, remarking that it is quite as likely to have been inserted by a copyist from v. 19, on the consideration that Adonijah would not have acted with less deference than king Solomon.

<sup>1</sup> The name יְרוּשָׁלַיִם applied to the city, Judg. 19. 10, 11; 1 Chr. 11. 4, 5† (cf. Josh. 15. 8; 18. 16, 28 P), is probably no real archaism, but a literary derivative from the name of the ancient inhabitants. Cf. Moore (*Judges*, p. 413), who quotes Judg. 1. 7, 21; Josh. 15. 63 (JE), as showing that the city was called Jerusalem before the time of David, and concludes that 'the question has been set at rest by the Amarna tablets (about 1400 B.C., before the Israelite invasion) in which the name *Urusalim* repeatedly occurs, while there is no trace of a name corresponding to Jebus.'

<sup>2</sup> This agrees with the statement of Ezek. 43. 7<sup>b</sup>, 8<sup>a</sup>; 'And the house of Israel shall no more defile my holy name, neither they nor their kings, . . . in their setting of their threshold by my threshold, and their doorpost beside my doorpost, and there was but the wall between me and them.'

[השלום באך] So 1 Sam. 16. 4. Lit. 'Is thy coming peace?' the abstract substantive being used instead of an adjective. So very frequently with this word; Gen. 43. 27 הַשְּׁלוֹם אֲבִיכֶם; Judg. 6. 24 ויקרא לוֹ יהוה שלום 'he called it, Yahwe is *peace*'; 1 Sam. 25. 6; 2 Sam. 17. 3; Isa. 60. 17; Mic. 5. 4; Ps. 120. 7; 147. 14; Prov. 3. 17; Job 5. 24; 21. 9†; cf. also Num. 25. 12 בְּרִיתִי שְׁלוֹם 'my covenant—*peace*,' i.e. 'my peaceful covenant.' With other words; Ex. 17. 12 ויהי יְדֵיו אֱמוּנָה 'and his hands were *firmness*'; Ps. 110. 3 עַמְּךָ נִדְבָח 'thy people is *freewillingness*'; &c. See Dri. *Tenses*, § 189, 2.

14. דַּבֵּר לִי אֵלֶיךָ II. 9. 5; Judg. 3. 19, 20.

ותאמר LXX, Luc., Pesh., Vulg., some Codd. add לוֹ.

15. לִי הִיטָה הַמָּלְכוּת 'Mine was the kingdom.' לי is greatly emphasized by position: cf. Job 15. 19 לָהֶם לְבָדָם נִתְּנָה הָאָרֶץ; Hag. 2. 8 לִי הַכֶּסֶף וְלִי הַזָּהָב.

[עָלֵי שְׁמוֹ . . . פְּנִיָּהם] Expressing attention concentrated in expectancy; cf. the phrase עֵין עַל *ch.* 1. 20. In its other occurrences, Ezek. 29. 2; 35. 2† (a variation of שִׁים פְּנִים אֵלַי), the expression is used with a hostile *nuance*. שִׁים פְּנִים followed by an infin. with ל describes a purpose at the point of time at which it is about to be put into execution. II. 12. 18 וְיִשָּׁם חֲזָאֵל בְּנֵי לַעֲלוֹת עַל יְרוּשָׁלַם; Jer. 42. 15, 17; 44. 12; Dan. 11. 17.

[לְמַלְכָּךְ] Klo. compares II. 12. 18; but this is not quite parallel, the subject of the infin. לַעֲלוֹת being, as in the other passages above cited, the same as that of וְיִשָּׁם, while the subject of לְמַלְכָּךְ is different from that of שְׁמוֹ. Two Codd. De Rossi and all Verss. presuppose the easier reading לְמַלְכָּךְ.

[מִיָּהוּהָ] The ordering of events in a manner opposed to human calculations is, as Klo. notices, specially spoken of as a divine interposition. Judg. 14. 4 וְאִבְיוֹ וְאִמּוֹ לֹא יָדְעוּ כִּי מִיָּהוּהָ הִיא; cf. Prov. 16. 1. There is a similar use of מִיָּהוּהָ; *ch.* 12. 24; II. 6. 33; Josh. 11. 20; Ps. 118. 23; *al.*

16. אֲנִי שֹׂאֵל [The participle used of the immediate future as it merges into the present; the *futurum instans*. 'I am about to ask,' almost equivalent to the simple present 'I ask.' Cf. *v.* 20.



So Vulg., Pesh., Targ.; but LXX, Luc. τὸ πρόσωπόν σου, i.e. את פניך; and in vv. 17, 20 LXX reads οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπὸ σοῦ for פניך את, and μὴ ἀποστρέψῃς τὸ πρόσωπόν σου for אל תשב את פני. On the contrary, לֹא אֲשִׁיב אֶת פְּנֶיךָ at the end of v. 20 is rendered οὐκ ἀποστρέψω σε. In all these cases, Luc., Targ., Vulg. (paraph. in v. 17, *neque enim negare tibi quidquam potest*), Pesh. (لَا for פניך in v. 17) agree in supporting the reading of MT.

The usage of the expression פנים השיב is as follows. It occurs, as in the LXX text of these passages, of *turning one's own face away from anything*, only in Ezek. 14. 6 גלויכם מעל והשיבו פנים שובו והשיבו מעל גלויכם; and cf. Ezek. 18. 30 where there is probably an ellipse of פנים. ל השיב פנים *to turn one's own face towards*, Dan. 11. 18, 19. On the other hand, the expression is used as here in vv. 16, 17, 20 of MT., of turning away *the face of another in repulse*, in II. 18. 24; || Isa. 36. 9 פני פחת || 2 Chr. 6. 42 פני משיחך, and Ps. 132. 10; || אחר, and פני. So also in the opposite expression of *the acceptance of an overture*, נשא פנים, it is always the face of *another person* which is raised.

Thus evidence is all in favour of the retention of MT. text in vv. 16, 17, 20.

18. טוב] A formula of assent; cf. 1 Sam. 20. 7; 2 Sam. 3. 13.

19. וישתחו לה. So Vulg., Pesh., Targ. LXX, Luc. καὶ (LXX κατ-) ἐβόησαν αὐτῇ presuppose וישתחוּ לה or וישתחוּ. Bö. prefers MT, supposing that LXX reading points to an alteration on the part of the Alexandrian Jews, who thought that such an act of obeisance was unworthy of king Solomon. Th. also points out that the ceremonial which follows—the placing of a throne for the queen-mother and her sitting at the king's right hand—is in favour of MT.

The importance of the position of the queen-mother הַמְּלִיכָה is attested by *ch.* 15. 13; || 2 Chr. 15. 16 (cf. II. 10. 13; Jer. 13. 18; 29. 2), and by the frequent special mention of her name; *ch.* 14. 21, 31; 15. 2, 10; 22. 42; II. 8. 26; 12. 2; *al.* Thus, as far as can be judged, there would be nothing incongruous in the king's bowing to her.

Klo. adopts LXX reading, describing the action denoted by MT. as 'gegen alle Etiquette'; but as a matter of fact we know too little about the customs of ancient eastern monarchs to be able to dogmatize upon what might fittingly have taken place, and what not so.

20. אֶל-תִּשָּׁב [Here the close connexion of אל to the jussive by means of *Magqef* causes a retraction of the tone, just as in the case of the Imperf. with ו consec. Cf. 1 Sam. 9. 20 אֶל-תִּשָּׁם; 2 Sam. 17. 16 אֶל-תִּלָּן; *al*.

21. יִתֵּן אֶת אֲבִישָׁג [The passive verb is impersonal, and the object of the action denoted by it follows in the accus.; 'Let there be giving as regards Abishag,' so, 'Let one give,' or, 'Let her be given.' So with the same verb Num. 32. 5 יִתֵּן אֶת הָאָרֶץ הַזֹּאת; cf. also *ch.* 18. 13 הֲלֹא הִנֵּה לְאֹדֶנִי אֵת אֲשֶׁר עָשִׂיתִי; 2 Sam. 21. 11; Gen. 27. 42; *al*. See G-K. § 121, 1; Ew. 295<sup>b</sup>; Da. § 79.

22. וְלָמָּה [‘And why?’ ‘why then?’ The ו is very forcible, and here gives a sarcastic turn to the sentence. Cf. II. 7. 19 וְהִנֵּה י' וְהָיָה כִּדְבַר הַזֶּה עָשָׂה אֲרָבוֹת בַּשָּׁמַיִם הִיְחִיָּה כְּדִבְרֵי הַזֶּה *‘Pray, if Yahwe were to make windows in heaven, could this thing come to pass?’* Other instances of the ו with לָמָּה are Num. 14. 3; 20. 4; Judg. 6. 13; 12. 3. See Dri. *Tenses*, § 119 γ, n. 1.

לָמָּה [With accent *Milra'* before the following אֵת, instead of לָמָּה. This accentuation is always adopted before words beginning with א, ע, or ה, for the sake of avoidance of *hiatus*. See Sta. § 372<sup>a</sup>.

וְלוֹ וְלֹאֲבִיתָר... צְרוּיָה [RV. ‘Ask for him the kingdom... *even for him, and for Abiathar &c.*’ A somewhat dubious rendering. As the text stands וְלוֹ can scarcely be correct, and must be omitted as dittography from the first two letters of the following word.

All Verss., however, LXX, Luc., Vulg., Pesh., and probably Targ. (paraph. וְלוֹ אֲבִיתָר הַכֹּהֵן וְלוֹ הוּא וְאֲבִיתָר), presuppose וְלוֹ אֲבִיתָר הַכֹּהֵן וְלוֹ הוּא וְאֲבִיתָר הַכֹּהֵן וְלוֹ הוּא וְאֲבִיתָר הַכֹּהֵן *‘And on his side are Abiathar the priest, and Joab &c.’* As Th. says, it is natural that a second reason for asking the kingdom for Adonijah should be mentioned. So Bö. For this sense of לוֹ, cf. Ex. 32. 26 מִי לִיהוָה אֵלֵי; Josh. 5. 13 הֲלֹא אֲנִי לְצִירוֹ.



The addition of LXX, Luc., after Joab's name,  $\delta \alpha\rho\chi\iota\sigma\tau\alpha\rho\tau\eta\gamma\omicron\varsigma$   $\epsilon\rho\alpha\iota\pi\omicron\varsigma$ , appears to be merely a gloss,  $\delta \alpha\rho\chi.$  being Joab's usual title, and  $\epsilon\rho\alpha\iota\pi\omicron\varsigma$  explaining the reference of לו, 'To him Joab . . . *is an ally*.'

Klo., starting from the addition of *ἐταῖρος* in LXX, Luc., and comparing the Targ. paraphrase 'הלא בעיצא הוּוּג', supposes that a word has fallen out at the end of the sentence in MT., and accordingly would supply חֶבֶר; 'To him and to Abiathar . . . *there is an alliance.*' But against this it is to be noticed that the word which is constantly used in the historical books to denote a *conspiracy* or *alliance* is never חֶבֶר but always קִשֶׁר (cf. II. 11. 14; 12. 21; *al.*), and again, it seems very doubtful whether Targ., if it had had חֶבֶר at the end of the sentence, would have represented it by בעיצא at the beginning.

23. [בה יעשה ונ'] II. 6. 31; 1 Sam. 3. 17; 14. 44; 20. 13; 25. 22; 2 Sam. 3. 9, 35; 19. 14; Ruth 1. 17. In the mouths of heathen a *plural* verb is used; *ch.* 19. 2; 20. 10†.

[כי] If the substance of the oath be a *negation*, it is usual to introduce it by **אם** 'if'; *ch.* 20. 10 **יִשְׁפַּק עִפָּר** **אם** 'if the dust of Samaria suffice for handfuls &c.'; II. 6. 31 **יִקְפֹּא** **אם** 'if the dust of Samaria suffice for handfuls &c.'; I Sam. 3. 17; 25. 22. In analogy with this we should expect **אם** **לֹא** if the substance be an *assertion*; and this occurs once; 2 Sam. 19. 14. It is usual, however, to break off after the oath, and introduce its subject by **כי**, the break in connexion being represented in English by a dash. So in our passage; 'God do so to me and more also—Adonijah hath spoken this word against his life'; *ch.* 19. 2 **יִקְפֹּא** **כִּי** 'So do the gods, &c.—to-morrow I will make &c.'; I Sam. 14. 44; 20. 13; 2 Sam. 3. 9; Ruth 1. 17.

כִּי is thus very frequently used to introduce an *assertion* after the oath הִנֵּה יְהוָה, and with a suppression of וְגַם; cf. v. 24; *ch.* 1. 30; 18. 15; 1 Sam. 14. 39; 20. 3, 21; 25. 34; *al.* (about nineteen times in all). In such a case אִם לֹא occurs only once,

Num. 14. 28, outside of Ezekiel where it is characteristic and uniformly takes the place of the usual construction with **כי**; 5. 11; 17. 16, 19; 20. 33; 33. 27; 34. 8; 35. 6+ (this last a gloss according to Cornill)<sup>1</sup>.

If the oath introduced by **הי'** with a suppressed **כה יעשה וג'** have a *negative* substance, **אם** occurs constantly.

**בנפשו** [*At the cost of his life*]; *Beth pretii*. Cf. ■ Sam. 23. 17 **ההלכים בנפשם** 'who went *at peril of* their lives'; Prov. 7. 23; Lam. 5. 9. So *ch.* 16. 34; Josh. 6. 26 **ובצעירו**; 1 Chr. 12. 19 **בראשינו**; *al.*

24. **עשה לי בית** Used idiomatically of Yahwe's assurance to Solomon of a *posterity*. So 2 Sam. 7. 11 **כי בית יעשה לי**; cf. Exod. 1. 21. The more usual phrase is **בנה בית**; 1 Sam. 2. 35; 2 Sam. 7. 27; (|| 1 Chr. 17. 10, 25); *ch.* 11. 38.

25. **אֲדַנְיָהוּ בְיוֹם הַהוּא** LXX, Luc. presuppose the addition 'and A. died that same day.' So Th., and Klo. with om. of name.

26. **ענתת** A city of Benjamin, Isa. 10. 30; assigned to the priests, Josh. 21. 18; 1 Chr. 6. 45; the home of Jeremiah, Jer. 1. 1. The modern name is *Anāta*, 2½ miles north-north-east of Jerusalem. This agrees with the statements of Jos. (*Ant.* x. 7, § 3), who places it at twenty stadia from the city, Eusebius (*Onom.*) three miles, Jerome (*ad Jerem.* cap. 1) three miles '*contra septentrionem Jerusalem.*' Rob. *BR.*, i. 437 *f.*; Baed. 118.

**על שדיך** used in place of **אל**; cf. 1. 38 *note*.

**אֶרֶן** So all Verss. The occasion to which reference is made seems naturally to be that described in 2 Sam. 6. 12 *ff.* Th., Klo. emend **אֶפֶוד**, finding an allusion (as is the case in the following **וכי התענית וג'**) to the days of David's outlawry, when Abiathar, fleeing from the slaughter of the priests at Nob, carried with him to David the *Ephod* which was used in obtaining the oracle of Yahwe; 1 Sam. 23. 6, 9. But neither **אֶפֶוד** (**אֲדַנְיָהוּ**) nor **אֶלֹהִים** (Klo.) occurs elsewhere, and, if any correction of the text be deemed desirable, **הָאֶפֶוד** simply is alone in accordance with usage.

<sup>1</sup> With omission both of apodosis and of formal oath **לא אם** is by no means infrequent. Cf. *ch.* 20. 23 *note*.

אדני ] אדני, not found in LXX, Luc., Pesh., is probably a mistaken repetition of ארון.

LXX, Luc. insert διαθήκης, i.e. ברית, after κιβωτόν. This is a gloss derived from the expression 'ארון ברית' which is frequent elsewhere (see 3. 15 note). Other instances of this same insertion are Josh. 3. 13, 15 (twice); 4. 10, 11; 6. 12, 13; 1 Sam. 6. 3, 18; 7. 1 (twice); 2 Sam. 6. 10.

לפני דוד 'In the presence of,' suggesting the idea of 'at the direction of David.' So Num. 8. 22 לעבר את עברתם באהל מועד . . לפני אהרן ולפני בני ויכתבם . . לפני המלך 6.

27. ]למלא וג' 1 Sam. 2. 27-36.

28. ]ואחרי אבשלום לא נטה So LXX, Targ.; but Luc., Vulg., Pesh. presuppose וְאַחֲרֵי שְׁלֹמֹה, adopted by Jos. (*Ant.* viii. 1, § 4 φῖλος γὰρ ἦν αὐτῷ [*Ἀδωνία*] μάλλον ἢ τῷ βασιλεῖ Σολομῶνι), and also by Th., Ew., Grä.

This emendation makes the sentence a little diffuse, since its statement is already contained by implication in the previous words כי יואב נטה אחרי אדניה. On the other hand, a back reference to the position taken by Joab in the other rebellion of David's reign is very natural.

29. ]והנה Without a specific suffix or pronoun following, the reference being unmistakable. Cf. Gen. 24. 30 ויבא אל האיש והנה 15; 18. 9; 16. 14.

אחזו בקרנות המזבח. Hence Th. thinks that בקרנות has fallen out of MT., and אחזו then become corrupted into אצל. But the use of אצל is very natural here (used frequently in connexion with מזבח; Lev. 1. 16; 6. 3; 10. 12; *al.*), and forms an appropriate variation to the phrase used in v. 28. It is much more probable that the alteration of the above-mentioned Verss. is merely due to that desire for the strict uniformity of parallel passages which is so characteristic, e.g. of the LXX translators. Ch. 1. 51 appears to have suggested the change. So Klo.

וישלח שלמה After LXX, Luc. add πρὸς Ἰωάβ λέγων, τί γέγονέν σοι ὅτι πέφευγας εἰς (Luc. πέφευγες ἐπὶ) τὸ θυσιαστήριον; καὶ εἶπεν Ἰωάβ Ὅτι ἐφοβήθη ἀπὸ προσώπου σου, καὶ ἔφυγον πρὸς (τὸν) Κύριον. καὶ

ἀπέστειλεν ὁ Σαλωμών. This is translated by Th. אֶל-יוֹאָב לֵאמֹר מָה הָיָה לְךָ בִּי נִסָּתָ אֶל-הַמִּזְבֵּחַ וַיֹּאמֶר יוֹאָב בִּי יִרְאֵתִי מִפְּנֵיךָ וְאָנֹכִי אֶל-יְהוָה וַיִּשְׁלַח וַיִּשְׁלַח וַיִּשְׁלַח, and adopted by him as genuine on the ground that a scribe's eye might very well have passed by mistake from the first וַיִּשְׁלַח to the second. So Bö., Klo. The words exhibit no attempt to justify the action of Solomon, nor does there seem to be any other reason for their addition by a later hand; a consideration which favours their genuineness.

פָּנַע בּוֹ] LXX, Luc. add καὶ θάψον αὐτόν, through desire, as Th. remarks, for conformity with v. 31.

Klo. would emend וַיְהוֹצִיָּאָהּ for פָּנַע בּוֹ. This is unsupported by any Vers., and though it may seem at first sight to be required by the words of v. 30 כֹּה אָמַר הַמֶּלֶךְ צֵא, yet this is not really the case. The king, in issuing the command פָּנַע בּוֹ, supposed that Joab could be brought away from the altar and executed, but Benaiah, meeting with his refusal to leave the asylum, returned to the king for further instructions.

31. וּקְבֵרְתּוֹ] Added out of consideration for the dignity of his position. Cf. II. 9. 34, and contrast II. 9. 10; Jer. 22. 19; Isa. 14. 19; Ps. 79. 3, where the loss of burial is mentioned as a mark of deep dishonour.

וַיְהִי־רֵיחַ] It is very rare to find the tone not thrown forward with *consec.* in 1st and 2nd sing. of verbs עָוָה (or עָוָה). This and וַיְהִי־רֵיחַ Jer. 10. 18; וַיְהִי־רֵיחַ Am. 1. 8, are probably all the cases which exist. Dri. *Tenses*, § 110, 5, *Obs.*

מֵעָלַי] 'From upon me'; the blood being regarded as resting upon the head of the guilty person; so vv. 33, 37; 2 Sam. 3. 29. Cf. Jon. 1. 14 נָקִיא דָּם עָלֵינוּ; 2 Sam. 16. 8; S. Matt. 27. 25.

32. וַהֲשִׁיב י' . . . עַל רֹאשׁוֹ] 1 Sam. 25. 39; Judg. 9. 57.

אַתְּ דָּמוֹ] LXX, Luc. τὸ αἷμα τῆς ἀδικίας αὐτοῦ, a paraphrase based upon the supposition that דָּמוֹ refers, not to Joab's own blood, but to the blood unjustly shed by him.

33. מִמֶּעַי] So *ch.* 12. 15; Ruth 2. 12; Ps. 121. 2; *al.* Cf. the analogous use of מֵאֵת *ch.* 1. 27 *note.*

34. [ויעל] 'Went up'; in accordance with the expression מועל *ch.* 1. 53 *note*.

[בביתו] So LXX, Vulg., Targ.; Th., Klo. Cf. 2 Chr. 33. 20 ויקברוהו ביתו. Luc., Pesh. presuppose בְּקִבְרוֹ, and this is favoured by Kamp. who thinks it extremely unlikely that Joab should have had a *house* in the wilderness.

[במדבר] Kamp. suggests בְּמִדְבַּר יְהוּדָה; Judg. 1. 16; Ps. 63. 1.

35. After על הצבא LXX, Luc. insert *καὶ ἡ βασιλεία κατορθούτο ἐν Ἱερουσαλήμ*. These words are those of *v.* 46<sup>b</sup> of MT. והממלכה בירושלם being read as בירושלם.

The correct position of the sentence seems to be at the end of *v.* 35 from which in MT. it was separated by the insertion of the Shimei section. Solomon's establishment in the kingdom resulted from the death of his powerful adversaries Adonijah and Joab, and could not have been much enhanced by the death of Shimei some three years later. The fact that in LXX, Luc. these words precede the sentence which relates the elevation of Zadok to the high-priesthood, seems to suggest that this latter is an addition of a later editor, suggested by the detail which refers to Benaiah's succession to Joab.

36. [לשמעי] Luc. adds *ἐν τῇ Γηρά*, i.e. בְּגֵרָא as in *v.* 8, adopted by Klo., and by Hoo. as coming appropriately at the beginning of the narrative.

37. [ועברת] The Perf. with *ἡ* *consec.* used in continuation of an Infin. describing a hypothetical event. So in *v.* 42 ביום צאתך והלכת; 8. 33 בהננף עמך... ושבו; *al.* *Dri. Tenses*, §§ 117, 118; *Da.* § 55<sup>c</sup>.

At the end of the verse LXX, Luc. add *καὶ ὥρκισεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ*, i.e. וישבעוהו המלך ביום ההוא. Th., following Bö., regards these words as genuine, on the ground that if they had been an insertion from *v.* 42 (הלוא השבעתיך ביהוה) ביהוה would have been read and ביום ההוא would not have occurred. So Klo., who remarks that since violation of the oath of Yahwe was the ground of Shimei's execution, the swearing of the oath must be mentioned in the previous narrative. These reasons, however, are hardly consistent. Had the passage been genuine, it ought to have followed *v.* 38<sup>a</sup>; after Shimei has expressed his assent to the king's

decision in general terms, the king then proceeds to take an oath of him. But if Shimei had *at first* taken the oath, he would not have then gone on to use the words of *v.* 38<sup>a</sup>. The swearing of the oath of Yahwe may well be *implied* in the account of *vv.* 37, 38<sup>a</sup>.

38. [ימים רבים] LXX, Luc. *τρία ἔτη* derived from the beginning of the next verse. This is another instance of the harmonizing tendency of the LXX translator, tending to support the judgement expressed above on the LXX passage in *v.* 37.

39. [שני עבדים לשמע] The circumscription of the genitive is employed for greater indefiniteness. שְׁנֵי עֲבָדָי שׁ might have meant 'the two servants of Shimei.' Cf. *ch.* 5. 15 אֱהָב הִיָּה חִירָם לְדָוִד, not 'David's friend,' but 'a friend of David'; 1 Sam. 16. 18 בֶּן לִישֵׁי 'one of Jesse's sons.' Da. § 28, *Rem.* 5<sup>1</sup>.

40. [וילך שמעי] Luc. adds ἐξ Ἱερουσαλήμ. If genuine, the words call special attention to the fact that Shimei passed beyond the limits of his parole; though this seems to be clearly enough implied in the preceding וילך נתה. Klo. supposes Luc.'s reading to be an error for εἰς Ἱερ., and so adopts שמעי ירושלימה. But in this case we should surely expect וַיָּשָׁב and not וילך.

41. [וישב] LXX, Luc. καὶ ἀπέστρεψεν (Luc. ἐπέστρεψε) τοὺς δούλους αὐτοῦ, i.e. וַיָּשָׁב אֶת־עֲבָדָיו; doubtless a mere gloss. Solomon was informed of Shimei's having left Jerusalem, and, as Klo. points out, it was of no importance to tell him whether on his return he was accompanied by his runaway slaves or not.

42. [ואעד בך] 'I solemnly admonished thee,' lit. 'protested against,' the ב following the verb pointing to the person *against* whom the admonition is directed. Cf. Gen. 43. 3 הָעֵד הָעֵד בְּנֵי הָאִישׁ; II. 17. 13; 1 Sam. 8. 9; *al.*

[טוב הדבר שמעתי] 'Good is the matter; I have heard it,' i.e. I intend to obey it. So Klo., who compares השתחווית in 2 Sam. 16. 4. טוב הדבר is thus used absolutely as a formula of assent in *v.* 38; *ch.* 18. 24; cf. Deut. 1. 14; 1 Sam. 9. 10 (דברך). This sense is given by Pesh. *טוב פלגמא: וטוב לרחב*, and apparently by Targ. חקין פיתנמא שמעתי. Vulg., Luc. take שמעתי as a relative sentence; *quem audivi*; ὃ ἤκουσα; and this is the sense which is



given by RV. Such an omission of the relative is, however, very rare in Heb. *prose*. LXX om. through oversight.

43. <sup>י</sup>שבעת] Ex. 22. 10; 2 Sam. 21. 7†. The meaning of the phrase is elucidated by 1 Sam. 20. 42 <sup>י</sup>אנחנו בשם <sup>י</sup>אשר נשבענו שנינו.

44. [והשיב LXX, Luc., Vulg., Pesh. presuppose a past tense וישב 'he hath requited'; probably correctly. The fact that Shimei by his act of perjury had brought the death penalty upon himself was Yahwe's requital for his wickedness towards David. MT. may perhaps be a correction to accord with v. 32, where, however, the case is different; והשיב את דמו.

### 3. 1—11. 43. *History of the reign of Solomon.*

The kernel of the narrative is *chh.* 5. 15—7. 51, the description of Solomon's building operations, with its sequel, *ch.* 8. Around this are grouped (*chh.* 4. 1—5. 14; *chh.* 9, 10) a series of notices, for the most part brief, illustrative of the king's wisdom, magnificence, and prosperity.

*Ch.* 3 forms an introduction to the whole, detailing Solomon's request for wisdom, with a signal instance of its exercise: *ch.* 11, as a conclusion, gives a description of the circumstances which paved the way for the disruption of the kingdom.

#### 3. 3-15. *The vision at Gibeon. Solomon's request for wisdom.*

*Ch.* 3. 4-15 = 2 Chr. 1. 3-13.

3. 1. There can be little doubt that this verse, together with *ch.* 9. 16, 17<sup>a</sup>, originally formed part of the document embodied in the early part of *ch.* 5 (see *note* on *chh.* 4. 20—5. 14).

2, 3. The disapprobation of במה worship is based upon the law of Deuteronomy, which restricts sacrifice to the central sanctuary; see 12. 4-18, esp. *vv.* 13, 14. Similar notices are found in *ch.* 15. 14 (Asa); 22. 44 (Jehoshaphat); II. 12. 4 (Jehoash); 14. 4 (Amaziah); 15. 4 (Azariah); v. 35<sup>a</sup> (Jotham). In every case the formula is nearly identical, and follows upon a general commendation of the king's conduct; ויעש [לעשות] הישר בעיני *ch.* 22. 43. יהוה. Cf. also the condemnation of Rehoboam's worship, *ch.* 14.

22, 23 (but this may have been mixed with definite idolatry; cf. *v.* 24 *וְנָם קָרַשׁ הָיָה בְּאֶרֶץ*), and the wholesale reprobation of the calf-worship of the Northern kingdom as summarized in II. 17. 7-23.

The old narrative treats *במה* worship as a matter of course; so here in *v.* 4, and in I Sam. 9. 12, 14; 7. 9, 17; 10. 8; *al.* Upon this subject, see R.Sm. *OTJC.*, Lect. viii; *DB*<sup>2</sup>, Art. *Deuteronomy*, § 15; Dri. *Deut.* xlix. ff. Thus *vv.* 2, 3 both exhibit the influence of Deuteronomy. It is obvious, however, that they cannot be assigned to one author. In *v.* 3 the subject, as in *vv.* 1, 4, is Solomon, while in *v.* 2 *the people* are specified. Verse 3 simply places two facts side by side without any attempt at correlation;—Solomon loved Yahwe, only he sacrificed and burned incense on the high-places: *v.* 2 supplies an explanation;—This *במה* worship was a popular custom, due to the fact that the house of Yahwe was not yet built. Hence *v.* 3 is the work of R<sup>p</sup>, and opens the account of Solomon's reign by introducing the narrative of the vision at Gibeon; *v.* 2 proceeds from an exilic or post-exilic editor who, with a view to explaining Solomon's conduct, inserted the phrase which he found to be frequent elsewhere *רק העם מוֹבָחִים* *כי לא נבנה* *בבמות*, together with the explanation which follows *בית וג'*, and, in order to illustrate this latter, probably moved *v.* 1, which mentions the fact of the house of Yahwe being not yet built, from the position which it properly occupies in *ch.* 5 LXX (*note*). In LXX of this *ch.* *v.* 1 is wanting and *v.* 2 fragmentary.

2. [לשם י'] So *ch.* 5. 17, 19; 8. 17, 20, 44, 48. The original is 2 Sam. 7. 13 *לשמי בית יבנה הוא* quoted in *ch.* 5. 19; 8. 19.

3. [ויאהב . . . ללכת.] A distinctively D phrase. Deut. 10. 12; 11. 22; 19. 9; 30. 16. Cf. also 7. 9; 11. 1, 13; 13. 4; 30. 6, 20.

*vv.* 4-15. This section shows clear traces of the hand of R<sup>p</sup>. In 2 Chr. 1. 3-13 the story appears in a shorter form, and apparently without the additions of the Compiler. That Chr., however, does not exhibit the narrative in its original simplicity is proved by the details of *vv.* 3-6 and *v.* 13 *מלפני אהל מועד* (cf. *ch.* 8. 4<sup>a</sup> *note*); by the late words *מִרְעַם* *vv.* 10, 12; *נִכְסִים* *v.* 12; and the unclassical expression *נָתַן לָךְ* *v.* 12.



## I Kings 3.

- 4 וילך המלך גבענה לזבח שם  
כי היא הבמה הגדולה אלף  
עלות יעלה שלמה על המזבח
- 5 ההוא: בנבעון נראה  
יהוה אל שלמה בחלום  
הלילה ויאמר אלהים שאל  
מה אתן לך: ויאמר שלמה 6  
אתה עשית עם עבדך דוד  
אבי חסד גדול כאשר הלך  
לפניך באמת ובצדקה ובישרת  
לבב עמך ותשמר לו את  
החסד הגדול הזה ותתן לו  
בן יושב על כסאו כיום הזה:
- 7 ועתה יהוה אלהי אתה  
המלכת את עבדך תחת דוד  
אבי ואנכי נער קטן לא אדע  
צאת ובא: ועבדך בתוך עמך 8  
אשר בחרת עם רב אשר לא  
ימנה ולא יספר מרב: ונתת 9  
לעבדך לב שמע לשפט את  
עמך להבין בין טוב לרע כי  
מי יוכל לשפט את עמך
- 10 הכבד הזה: וייטב הדבר  
בעיני אדני כי שאל שלמה  
את הדבר הזה: ויאמר 11  
אלהים אליו יען אשר שאלת  
את הדבר הזה ולא שאלת  
לך ימים רבים ולא שאלת  
לך עשר ולא שאלת נפש  
איביך ושאלת לך הבין  
לשמע: משפט: הנה 12

## 2 Chr. 1.

Much expanded by the 3-6  
Chronicler.

7 בלילה ההוא נראה אלהים  
לשלמה

ויאמר לו שאל

8 מה אתן לך: ויאמר שלמה

לאלהים אתה עשית עם דוד  
אבי חסד גדול

והמלכתני

תחתיו:

9 עתה יהוה אלהים יאמן

דברך עם דויד אבי כי אתה  
המלכתני

על עם רב כעפר

10 הארץ: עתה

חכמה ומדע תן לי ואצאה

לפני העם הזה ואבואה כי

מי ישפט את עמך

הזה הגדול:

ויאמר

11

אלהים לשלמה יען אשר

היתה זאת עם לבבך ולא

שאלת עשר נכסים וכבוד

ואת נפש שנאיך וגם

ימים רבים לא שאלת

ותשאל לך חכמה ומדע

1 Kings 3.	2 Chr. 1.
עשיתי כדברך הנה	אשר תשפוט את עמי אשר
נתתי לך לב חכם ונבון	12 המלכותיך עליו: החכמה
אשר כמוך לא היה לפניך	והמדע נתון לך
ואחריו לא יקום כמוך:	
13 וגם אשר לא שאלת נתתי	
לך גם עשר גם כבוד	ועשר ונכסים וכבוד אתן
אשר לא היה כמוך איש	לך אשר לא היה כן למלכים
14 במלכים כל ימיו: ואם	אשר לפניך ואחריו לא
תלך בדרכי לשמר חקי	יהיה כן:
ומצותי כאשר הלך דויד	
אביך והארכתי את ימיו:	
15 ויקץ שלמה והנה חלום	
ויבוא ירושלם ויעמד לפני	13 ויבא שלמה לבמה אשר
ארון ברית יהוה ויעל	בנבעון ירושלם מלפני
עלות ויעש שלמים ויעש	אהל מועד וימלך על
משתה לכל עבדיו:	ישראל:

The words overlined are the work of R<sup>p</sup>; those marked by the dotted line may possibly be due to him. Probably the original form of the narrative was very near to that of Kings, with omission of the insertions of R<sup>p</sup>.

The work of R<sup>p</sup> may first be considered:—

6. [הלך לפניך] See note on *ch.* 2. 4.

Deut. 9. 5 ובישר לבבך, the only place where the two words are joined. *ישרת fem.* only here.

Deut. 7. 9, 12 ואת ההסד . . . ואלהיך לך. [ותשמר לו את ההסד]

Cf. also *ch.* 8. 23; || 2 Chr. 6. 14; Neh. 1. 5; 9. 32; Ps. 89. 29†.

[ותתן לו וג'] A reminiscence of *ch.* 1. 48<sup>b</sup>.

So again in *ch.* 8. 24, 61 (R<sup>p</sup>). The phrase calls attention to the fulfilment of a promise or threat, and is

- frequent in Deut. and in books which show the influence of Deut. Deut. 2. 30; 4. 20, 38; 8. 18; 10. 15; 29. 27; Jer. 11. 5; 25. 18; 32. 20; 44. 6, 23; 1 Chr. 28. 7; 2 Chr. 6. 15; (|| 1 Ki. 8); Dan. 9. 7, 15. פְּהִיּוֹם הַזֶּה Deut. 6. 24; Jer. 44. 22; Ezr. 9. 7, 15; Neh. 9. 10. Elsewhere the phrase occurs only in Gen. 50. 20 (E); 1 Sam. 22. 8, 13†. Gen. 39. 11 is different.
8. כי עם קדוש אתה לי' אלהיך כך בחר י' [עמך אשר בחרת Deut. 7. 6; 14. 2; cf. 4. 37.
10. וייטב בעיני הרבר [וייטב הרבר וג' Cf. Deut. 1. 23 Gen. 41. 37 (JE); Josh. 22. 33 (P).
12. [לב חכם ונבון] The two adjectives are so coupled in Deut. 1. 13; 4. 6.
- וכמהו לא היה לפניו מלך אשר 25 Cf. II. 23. 25 [אשר כמוך . . . כמוך שב אל י' בכל לבבו ובכל נפשו ובכל מאדו ככל תורת משה ואחריו 26] a passage clearly marked as belonging to R<sup>D</sup> by the quotation from Deut. 6. 4. So also II. 18. 5.
14. [אם תלך בדרכי לשמר חקי וג' See ch. 2. 3, 4 note.
15. R<sup>D</sup> constantly refers to David as the standard of piety; *sv.* 3. 6; *ch.* 9. 4; 11. 4, 6, 33, 38; 14. 8; 15. 3, 5, 11; II. 14. 3; 16. 2; 18. 3; 22. 2. Cf. note on ch. 11. 12.
- [והארכתני את ימיי] With י' as subject only in this passage. There are two more usual constructions:—(1) *Prolong one's own days*, as in Deut. 4. 26 לא תאריך ימים עליה; (2) *Days grow long*, ימים being subject and האריך intransitive (*internal* Hiph.; G-K. § 53, 2); Ex. 20. 12 למען יארכון ימייך.
15. If according to *v.* 4 'the great high-place' was at Gibeon, it is difficult to understand why Solomon should have returned to Jerusalem to offer sacrifice, except from the Deuteronomistic standpoint. Hence the whole verse, at least in its present form, may be due to R<sup>D</sup>.
- י' [ארון ברית] Mainly a D expression. *Ch.* 6. 19; 8. 1, 6; Deut. 10. 8; 31. 9, 25, 26; Josh. 3. 3; 8. 33 (sections belonging to the Deuteronomistic editor, marked as D<sup>2</sup>; see Dri. LOT. 97); Jer. 3. 16; ארון הברית Josh. 3. 6 bis, 8; 6. 6† (all D<sup>2</sup>).

Elsewhere אֶרֶן בְּרִית occurs Num. 10. 33; 14. 44; Josh. 4. 7, 18; 6. 8 (all JE); 1 Sam. 4. 3, 4, 5 (LXX om. בְּרִית), and several times in Chr. אֶרֶן הַבְּרִית Josh. 4. 9 JE: אֶרֶן בְּרִית הָאֱלֹהִים 1 Sam. 4. 4 (LXX om. בְּרִית); 2 Sam. 15. 24; 1 Chr. 16. 6; Judg. 20. 27†. In the curious expressions of Josh. 3. 11, 14, 17 (JE) אֶרֶן הַבְּרִית אֶדֹן כָּל הָאָרֶץ, האֶרֶן, אֶרֶן הַבְּרִית אֶדֹן כָּל הָאָרֶץ (JE) is doubtless an interpolation<sup>1</sup>.

4. [וַיִּלֶךְ] LXX, Luc. καὶ ἀνέσθη καὶ ἐπορεύθη, i.e. וַיִּקָּם וַיֵּלֶךְ, adopted by Klo. on the ground that it more appropriately introduces the festive occasion which, as the Chronicler, II. ch. 1, shows, was the inaugural action of the young king's reign.

[הַמֶּלֶךְ] LXX om.; Luc. Σολομῶν.

[כִּי הִיא הַבְּמָה הַגְּדוֹלָה] 'For it was *the* great high-place,' i.e. *the greatest* high-place; an idiomatic method of expressing the superlative degree. The article with the adjective implies that the subject is pre-eminently characterized by the quality described. Gen. 44. 12 כָּלָה בְּגִדּוֹל הַחֵל וּבְקָטָן 'he began with *the* eldest and finished with *the* youngest.' Da. § 34; G-K. § 133, 3.

[עֹלָה] Probably frequentative; 'used to offer.' אֵלֶּף thus need not denote the number of victims slaughtered upon this single occasion, but may be a round number describing the many sacrifices which the king offered from time to time.

[עַל הַמִּזְבֵּחַ הַהוּא; בִּנְבָעוֹן נִרְאָה] LXX, Luc., Vulg., Pesh. presuppose עַל הַמִּזְבֵּחַ הַהוּא בִּנְבָעוֹן; a reading scarcely to be preferred, since the omission of the relative אֲשֶׁר before בִּנְבָעוֹן is contrary to usage, and הַהוּא would in such a case be redundant. The reference of הַהוּא must be to הַבְּמָה הַגְּדוֹלָה, which of course connotes the presence of an altar. Th. thinks that the Verss. read עַל הַמִּזְבֵּחַ הוּא which he renders 'upon the altar which is in Gibeon,' a strange use of הוּא which can scarcely be paralleled even by Gen. 38. 21 אִיָּה הַקְּדִשָּׁה הוּא בְּעִינֵינִי.

<sup>1</sup> In pre-Deut. writings the phrases in use are אֶרֶן יְהוָה, אֶרֶן in JE in the Hexateuch (only Josh.); אֶרֶן יְהוָה, אֶרֶן (אֱלֹהִים), אֶרֶן אֱלֹהִים in the old narratives of Sam. and Kings. The latest expression of all is אֶרֶן קְדִישָׁה P.

Klo.'s suggestion על מובה הנחשת אשר בנבעון (cf. 2 Chr. 1. 6) is quite unnecessary.

5. [בחלום הלילה] Gen. 20. 3; 31. 24<sup>+</sup>. Cf. Job 33. 15 בחלום חזיון לילה.

מה] Used as relative without antecedent; 'ask *what* I shall give thee.' So exactly ch. 14. 3 הוא יגיד לך מה יהיה לנער 'he shall tell thee what shall happen to the child'; cf. Judg. 9. 48; Eccl. 11. 2. Correctly speaking מה is really the indefinite antecedent ('*anything*', as in 2 Sam. 18. 22; *al.*), and the relative אשר is omitted. This can be seen from Num. 23. 3 וידבר מה־יֵרְאֵנִי, lit. 'and word of anything (which) he shall show me.' In the late Heb. of Ecclesiastes we find the relative expressed after מה־שֵׁי, 1. 9; 3. 15; 6. 10; *al.* Ew. § 331<sup>b</sup>.

6. [עמך] The phrase הלך עם־י' is very unusual. The only other occurrence appears to be Mic. 6. 8 והצנע לכת עם אלהיך. Cf. the expression התהלך את האלהים Gen. 5. 22, 24; 6. 9<sup>+</sup>. The common phrase is הלך לפני־י' which occurs just before.

7. [צאת ובה] An idiom expressing the discharge of duties pertaining to a particular position; 1 Sam. 18. 16; Deut. 31. 2.

8. [אשר לא ימנה וג'] ch. 8. 5 (|| 2 Chr. 5. 6). Cf. Gen. 16. 10; 32. 13. For the *nuance* of the Imperf. 'cannot be numbered,' cf. Dri. *Tenses*, § 37<sup>a</sup>.

9. [לב שמע] Not merely a heart *attentive* to the directions of Yahwe, but expressing further the result of such attention—'an *understanding* heart.' For this sense of שמע, cf. v. 11 לשמע משפט; Gen. 41. 15 תשמע חלום לפתר אתו. More commonly it is employed with a negative to express the non-understanding of a foreign tongue; Gen. 11. 7; Deut. 28. 49; *al.*

עין טוב לרע] Lev. 27. 33; 2 Sam. 19. 36<sup>+</sup>.

במשפט לבבך במלך ואל יחל] Pesh. לשפט את עמך הכבד הזה suggests לשפט את עמך העם הכבד הזה, while Vulg. *judicare populum istum, populum tuum hunc multum*, perhaps points to the same reading with a transposition of עמך and העם in translation. MT. is, however, confirmed by 2 Chr. 1. 10 את עמך הזה הגדול.

11. [שאלת לך] 'Hast asked for *thyself*.' So only in || 2 Chr.

1. 11; II. 4. 3; 1 Sam. 12. 17, 19; Isa. 7. 11. This *Dativus commodi* is employed far more frequently in the sense, 'ask for some one else'; most commonly in the phrase שאל לפ' לשלום; 1 Sam. 17. 22; Gen. 43. 27; *al.*

ושאלה] 'But hast asked.' The ו connects two *contrasted* ideas, and, by aid of the tautology ולא שאלה, ושאלה, gains a rather strong adversative sense, 'but.' Somewhat similar, but not so marked, are *ch.* 2. 26 איש מות אתה וביום הזה לא אמיתך 'worthy of death art thou, but to-day I will not kill thee'; *ch.* 11. 33, 34 (ולא אקח); *al.* This use of ו is common in Prov.; cf. *ch.* 10 throughout.

The ו *simplex* places the idea in strict co-ordination with the preceding, thus preserving the assonance which would have been destroyed by וְהִשָּׁאֵל.

הבין] So Isa. 56. 11 לא ידעו הבין; Ps. 32. 9.

12. עשיתי... נתתי] Perfects of certitude used here, as frequently, in a divine promise; Gen. 15. 18; Josh. 6. 2; Judg. 1. 2; *al.* The action determined upon by the will of the speaker is regarded as already accomplished. *Dri. Tenses*, § 13; Da. § 41.

לא היה] 'Shall not have been,' future perfect; or more strictly, 'was not (ever),' upon any occasion that can be specified.

13. [אשר לא היה... כל ימך] 'So that there shall not have been any like thee among kings [all thy days].' Here כל ימך makes no sense, and the sentence is quite complete without it. *Vulg.* attempts to explain, *cunctis retro diebus*, but doubtless LXX, Luc. are right in their omission of the phrase. It arose probably from an erroneous repetition of כָּמוֹךָ.

15. [ויבוא] LXX καὶ ἀνέσθη καὶ παραγίνεται εἰς, Luc. καὶ ἀνέσθη καὶ εἰσῆλθεν, i. e. וַיָּקָם וַיָּבֹא; possibly genuine.

[לפני ארון] LXX, Luc. κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον (τῆς) κιβωτοῦ, i. e. 'לפני המזבח אשר לפני ארון וג' Th., Klo. think that this represents the original text, and that the recurrence of לפני occasioned the omission in MT. More probably the additional words are an insertion of the translator who wished to remove the impression that Solomon passed into the immediate presence of the Ark.

3. 16-28. *A notable example of Solomon's exercise of wisdom.*

16. תבאנה] The use of **אז** to introduce a fresh detail or narrative is very frequent in Kings. The other instances are *ch.* 8. 1, 12; 9. 11<sup>b</sup>, 24<sup>b</sup>; 11. 7; 16. 21; 22. 50; II. 8. 22<sup>b</sup>; 12. 18; 14. 8; 15. 16; 16. 5<sup>+</sup>. Doubtless this was one of the methods by which R<sup>D</sup> pieced together his various sources, and was employed when he wished to show that an event was more or less contemporaneous with the preceding narrative. When greater definiteness seemed desirable, he employed the phrases **בימים ההם** II. 10. 32; **במים** *ch.* 16. 34; **בעת ההיא** *ch.* 14. 1 (see note on each passage).

תבאנה] The use of the Imperf. after **אז** introducing a past event is very usual. So in nine of the cases enumerated above, and also Ex. 15. 1; Num. 21. 17; *al.* The event is pictured as *growing out of* the previous circumstances indicated by **אז**; a form of idea which has become stereotyped in the ordinary construction of the Imperf. with **ו** *consec.* See Dri. *Tenses*, §§ 67, 68. Probably in Kings R<sup>D</sup> sometimes substituted **אז** with Imperf. for an Imperf. with **ו** *consec.* standing in his source; cf. *ch.* 8. 1 where we actually meet with a shortened form of the Imperf., **אז יקהל**. When, as in *ch.* 8. 12; 9. 24<sup>b</sup>; *al.*, the *Perfect* is employed with **אז**, the mere occurrence of the *fact* seems to be dwelt upon, without special stress upon its time relationship. G-K. § 107, 1, *Rem.* 1.

17. ב] Properly '*supplication*,' and then '*oh*' or '*pray*.' The word seems to be from **ביי** *Ar.* **بَيَّ** '*to supplicate*.' Others derive from **בעה** = Aram. **בָּעָא** '*to ask*,' and make the word a contraction of **בָּעִי**; like **בָּל** for **בָּעַל**, **רִוּת** for **רָעוּת**. Cf. Targ. rendering **בבעו**, Pesh. **ܠܒܐ ܡܢܝܢ**, here and elsewhere.

עמה] '*With her*,' i. e. '*in her company*'; Lev. 25. 39 **כי ימוך** 'if thy brother be waxen poor *near* thee'; Ex. 22. 24; Gen. 31. 38. When used of proximity to several persons '*among*' is a fair equivalent; Judg. 18. 25 **אל תשמע קולך עמנו** '*make not thy voice to be heard among us*.' This use of **עם** with *persons* is closely similar to that with *places* noticed on *ch.* 1. 9.



18. [ללדתי ל] with back reference to the point of departure, 'after my deliverance.' Cf. Gen. 7. 10 ויהי לשבעת הימים 'and it came to pass *after* seven days'; 2 Sam. 13. 23.

[וולתי] Not 'except,' as usually (*ch.* 12. 20; Deut. 1. 36; *al.*), but, with a looser connexion with what precedes, 'but only.' So Deut. 4. 12+ קול וולתי ראים תמונה אינכם. Cf. the occasional nuance of *εἰ μὴ, ἐὰν μὴ* in N.T.; Gal. 2. 16 εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ. S. Luke 4. 25-27.

19. [אשר] 'Because'; *ch.* 8. 33 אשר יחטאו לך; 15. 5; Gen. 30. 18; 31. 49; *al.* More precise are *על אשר* 2 Sam. 12. 6; *מפני אשר* Ex. 19. 18; *באשר* 1 Sam. 28. 18; *מאשר* &c.

21. [ואתבונן אל] 'I looked carefully *at*.' So Isa. 14. 16+ אליך יתבוננו.

22. [אמרת] The participle lends pictorial effect; 'was saying.'

23. [זאת אמרת] LXX, Luc. σὺ λέγεις, i. e. *אֵת אַמַּרְתָּ*; scarcely so good as MT., where the participle nearly represents the true English present; 'this one *says*,' 2 Sam. 18. 27. Dri. *Tenses*, § 135, 2 *end*.

[זאת . . . וזאת] 'This one . . . and the other'; *ch.* 22. 20 ויאמר זה בכה וזה אמר בכה 'and one said on this wise and another on that.' Da. § 5.

25. [גזרו] 'Cut *in twain*.' So with the substantive, Ps. 136. 13 לגזר ים סוף לגזרים 'into *two* parts'; Gen. 15. 17.

At end of verse Luc. adds *καὶ τὸ τενηκὸς ὁμοίως διέλετε, καὶ δότε ἀμφοτέροις*. So Jos. This appears to be a translator's addition, derived, as Klo. notices, from the law in Ex. 21. 35.

26. [נכמרו] So Gen. 43. 30; Hos. 11. 8 (with נְחִימִי as subject). The ground idea is 'to be *hot*'; cf. Lam. 5. 10 עורנו כתנור נכמרו.

[רחמיה] Here, as elsewhere, constantly in the plural, representing the seat of compassion or affection.

[על בנה] 'Over her son,' applied appropriately to the infant, but in Gen. 43 אל 'towards,' with reference to grown men.

[הילוד] So *v.* 27; 1 Chr. 14. 4 הילידים; but elsewhere only in the expression ילוד אשה three times in Job. In Syr. ܠܕܐ is a common form.

27. [תנו לה את הילוד החי] Since the woman who spoke last was the one who desired the division of the child, we must suppose that the king, in uttering the words תנו לה, made a gesture to indicate that he referred to the other woman. Luc. (so LXX, omitting τὸ ζῶν, τῇ γυναικί) removes the ambiguity by reading Δότε τὸ παιδίον τὸ ζῶν τῇ γυναικὶ καὶ τῇ ἐπισύσῃ Δότε αὐτῇ αὐτό; a mere exegetical paraphrase. Th., following Bö., supposes that the original may have been יהנו אתו לאמרת הנו לה אֶת־הַיְלֹד הַחַי, and that thus יהנו אחו לאמרת חנו, and that thus יהנו may have fallen out by homoioteleuton. But if the LXX translator had had these words before him, why should he have transposed אתו and החי?

28. [חכמת אלהים] Wisdom sent by or proceeding from God. Cf. 'חַכְמָת א' Gen. 35. 5; פַּחַד א' 2 Chr. 20. 29.

חכמה is here used in the special sense of *shrewdness* and *keen insight into human nature*. Cf. the bearing of the term *wise* as applied to the woman of Tekoa 2 Sam. 14. 2 ff.; and the woman of Abel-Meholah 2 Sam. 20. 16. Upon the later development of the term as seen in the '*Hokhma* literature' of the Old Testament, cf. Dri. *LOT*, pp. 368 ff.

4. 1—5. 14. *Solomon's officers of state. His prosperity and wisdom.*

Ch. 5. 1<sup>a</sup> = 2 Chr. 9. 26. Ch. 5. 6 = 2 Chr. 9. 25<sup>a</sup>.

4. 2. [השרים אשר לו] The circumlocution has the effect of retaining the greater definiteness which would have been sacrificed if שָׂרָיו had been written. Cf. note on ch. 1. 8, and Da. § 28, Rem. 5<sup>2</sup>.

[עזריהו בן צדוק הכהן] עזריהו must refer to עזריהו and not to צדוק, just as elsewhere in the list, the title of the office refers to the man first specified, and not to his father. Hence Vulg., *filius Sadoc sacerdotis*, interprets wrongly. LXX, Luc. omit הכהן, as also כהן in v. 5, apparently under the impression that its usage is not to be reconciled with v. 4. צדוק ואביתר כהנים. Pesh., Targ. follow MT. The Chronicler, I. 5. 36, mentions an Azariah as הוא אשר כָּהֵן בבית אשר בנה שלמה בירושלם, a statement apparently misplaced from v. 35 (see Bertheau, *ad loc.*), where it will refer to our Azariah who is

mentioned as son of Ahimaaz son of Zadok. Probably Azariah succeeded to Zadok, and exercised the office of high-priest at the consecration of the new Temple at Jerusalem, and during far the longer portion of Solomon's reign. We know that the statement of *v.* 4<sup>b</sup>, as regards Abiathar, only holds good for a very short period during this reign (*ch.* 2. 26 *f.*), and very possibly this is also true of Zadok, whose son Ahimaaz was a man of some experience at the time of Absalom's rebellion (2 Sam. 15. 35, 36), and who therefore must have been well advanced in years at the time of Solomon's accession.

3. אֶל־חָרָף] The only occurrence of this name. LXX Ἐλιάφ, Luc. Ἐλιάβ seem to substitute the more ordinary אֶל־יָאָב.

שִׁישָׁא] LXX Σαβά, Luc. Σαφάρ. In 1 Chr. 18. 16 the same man is called שִׁישָׁא, LXX Ἰησοῦς, Luc. Σουσά.

In 2 Sam. 8. 17 apparently the same person appears as שִׁרְיָה, LXX Ἀσά, Luc. Σαπαίας; 2 Sam. 20. 25 Kt. שִׁיא, Q're שִׁיא, LXX Ἰησοῦς, Luc. Σουσά.

Hence—(i) The form שִׁרְיָה has only weak attestation. It is supported by Luc. once, by LXX never<sup>1</sup>.

(ii) The form Ἰησοῦς occurring twice in LXX cannot be original, since it is most improbable that so ordinary a name as יְהוֹשֻׁעַ should have suffered corruption. On the other hand, it is very likely that Σουσά has become corrupted into the well-known Ἰησοῦς.

(iii) The form שִׁישָׁא is supported—

(a) By שִׁישָׁא in 1 Ki. 4. 3, the interchange of י and ו being of constant occurrence.

(β) By Σουσά twice in Luc.

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<sup>1</sup> It is true that this is the form adopted in three places by Pesh., and in two by Vulg.; but in the case of proper names we cannot attach much importance to the testimony of Vulg., Pesh., Targ., since either the lists in the Heb. texts used by these translators appeared in a later form resembling that of MT., or else some sort of arbitrary uniformity with MT. has been produced by later hands. In the cases to which allusion is here made, correction for the sake of uniformity with 2 Sam. 8. 17 appears to have taken place.

(γ) In some degree by Ἰησοῦς twice in LXX, and, as regards the second ש, by Ἀσά in a third passage.

Hence שִׁנְיָשָׁא has by far the best attestation, and may be adopted.

4. [וּבְנֵיהוּ . . . הַצֶּבֶא] LXX om. through oversight.

[וְצִדּוֹק וְאַבְיָתָר כֹּהֲנִים] No part of the register in its original form as an official state document. This naturally headed the list with the name of the high-priest of the time, עֲזַרְיָהוּ בֶן צִדּוֹק. The insertion was made by R<sup>p</sup> or by some one still earlier who wished, as a matter of historical interest, to notice that Zadok and Abiathar were priests at the commencement of the reign.

5. [עֲזַרְיָהוּ] LXX Ὀρνεῖά, Luc. Ὀρνεία seem to presuppose אֶרְנֵיָהוּ with corruption of ר into ד. This officer is apparently not elsewhere mentioned under either name.

[זָבוֹר] Only here. Luc. Ζαχούρ, i. e. probably זַבְיֹר, a name of frequent occurrence. Pesh. ܙܒܘܪ in part supports this reading.

[כֹּהֵן] A peculiar use of the term to denote some high official whose functions we cannot precisely determine. Cf. 2 Sam. 8. 18 הראשנים היו, paraphrased by the Chronicler, I. 18. 17 לִירֵד הַמֶּלֶךְ. Dri. (*Sam., ad loc.*) argues from the uniform use of כֹּהֵן in Heb. that the office, if possibly semi-secular and at times extended to non-priestly men of good family, must have belonged in the first place to the priestly class.

[רִעָה הַמֶּלֶךְ] This anomalous punctuation of the *st. constr.* is found again in 2 Sam. 15. 37 רִעָה דָּוִד, and, according to Norzi, in 16. 16 in the best MSS. Klo. omits, as an exegetical gloss to explain the difficult כֹּהֵן; but all Verss. reproduce the word.

6. [וְאַחִישֶׁר עַל הַבֵּית] This is the only important official named, *vs.* 2-7, whose father is not mentioned<sup>1</sup>. Hence there is probably some corruption of text.

LXX seem to have a triple, and Luc. a double rendering.

LXX	καὶ Ἀχεὶ ἡ οἰκονόμος	i. e.	וְאַחִי [שֶׁר] עַל הַבֵּית
	καὶ Ἑλιὰκ ὁ οἰκονόμος	„	וְאַלְיָאֵךְ [שֶׁר] עַל הַבֵּית
	καὶ Ἑλιὰβ υἱὸς Σάφ ἐπὶ	„	וְאַלְיָאֵב בֶּן שָׁף עַל ?
	τῆς πατριῶς		

<sup>1</sup> Verse 4<sup>b</sup> is no exception: see *note*.

Luc. καὶ Ἀχιὴλ οἰκονόμος i. e. ואחיאל [שר] על הבית  
καὶ Ἐλιὰβ υἱὸς Ἰωάβ ,, ואליאב בן יואב על ?  
ἐπὶ τῆς στρατιᾶς

The name **אֲחִיאֵב** which occurs in three renderings (7 is a mistake for **ב** in **אֲלִיאֵב**) appears to be the genuine form. Probably also the two letters **שר**, which appear to occur in LXX 1, 2, Luc. 1, and in LXX 3 under the form **Σάφ**, are a remnant of the father's name. Hence we may conjecture

**וְאֲלִיאֵב בֶּן-שָׁר [יָה] עַל-הַבַּיִת**

Th. supposes that LXX 3 (Luc. 2) are a translation of some words which have fallen out of MT., and hence after **וְאֲחִיאֵב עַל הַבַּיִת** he would restore **וְאֲלִיאֵב בֶּן-שָׁפַט עַל-הַמְּשָׁמֶט**, supposing that LXX *πατριᾶς* read **מִשְׁפָּחָה**. So Ew.

**[עַל הַבַּיִת]** Prefect of the palace, discharging the king's domestic affairs. This office existed subsequently both in the Northern (*ch.* 16. 9; 18. 3; II. 10. 5) and Southern (II. 18. 18; *al.*) kingdoms, and was a position of the highest dignity, being held by Jotham the heir to the throne of Judah after his father Azariah had been smitten with leprosy II. 15. 5; cf. also the exalted language used of Eliakim upon his promotion Isa. 22. 21, 22. The palace prefect was also called **סֹבֵן** Isa. 22. 15; see *note* on *ch.* 1. 2.

**[אֲדָנִירָם]** So LXX, Luc. This form of the name, which occurs also in *ch.* 5. 28, is doubtless correct. The form **אֲדָרָם** (2 Sam. 20. 24; *ch.* 12. 18; || 2 Chr. 10. 18 **אֲדָרָם**) is either a contraction or a corruption.

**[הַמַּס]** The forced labour exacted by Solomon for his building operations, according to *ch.* 9. 15–22 only from the Canaanite nations, but according to *ch.* 5. 27 from all Israel. That the latter statement is correct is proved by the unpopularity of Adoniram, who was stoned by men of the ten tribes; *ch.* 12. 18. The **מַס** is mentioned as existing at the end of David's reign, 2 Sam. 20. 24, and is also spoken of as enforced upon the Canaanites at the conquest of the land; Jos. 17. 13 (JE); Judg. 1. 28; *al.*

7. **[יָהִיָּה עַל]** 'It was incumbent upon': Ezek. 45. 17 **וְעַל הַנְּשִׂיא**

וְיִהְיֶה הָעוֹלוֹת וּנְ; without היה Ezra 10. 4, 12; 2 Sam. 18. 11; *al.* The Imperf. expresses the *periodical* nature of the duty.

[על אחר] Read עַל־הָאֶחָד with Q're; LXX, Luc. ἐπὶ τὸν ἕνα. The article is necessary to express the idea of distribution.

8. [בן חור] Correct. LXX, Luc. Βαιώρ, a corruption. All twelve officers are mentioned either by their patronymic only, or by their particular name with the addition of the patronymic, which is in no case omitted.

9. [בן דקר] LXX νίδς Πῆχας, Luc. νίδς Πῆχαςβ. The name occurs nowhere else, unless בְּדִקְר II. 9. 25 represents a contraction of it. Luc.'s בֶּן־רֶכֶב is at least as probable.

[מקץ] Not elsewhere mentioned. LXX Μακεμάς, i. e. apparently מִקְמָשׁ (cf. 1 Sam. 13. 2, 5; 14. 31 Μαχεμάς), cannot be right, since it is clear that the place must have lain, with the others belonging to the same officer, in or about the district originally assigned to Dan, and in the west borders of Judah. Luc. Μαγχάς, and other Verss. support MT.

[שעלבים] Judg. 1. 35†. Josh. 19. 42†. One of David's heroes is described in 2 Sam. 23. 32 as הַשְּׁעֵלְבָנִי.

[בית שמש] The modern 'Ain Shems, a village about four miles west-south-west of Jerusalem. Rob. BR. ii. 223 f.

[ואלן בית חנן] LXX καὶ Ἐλὼμ ἕως Βηθλαμάν, Luc. καὶ Αἰλὼν ἕως Βαιθναάμ, read as the names of *two* places, doubtless correctly. In Josh. 19. 43 אֵילֹן is mentioned as a town of Dan, and בֵּית חָנָן appears to have been discovered under the modern name *Beit-Hanún*, a short distance east-north-east of Gaza. Rob. BR. ii. 35; Baed. 154. We may, therefore, read עַד בֵּית־חָנָן; cf. v. 12 עַד אֵבֶל מְחֹלָה. So Klo., Kamp.

10. [בן חסד . . . חפר] LXX νίδς Ἑσωθ, Βηρναμαλουσαμηνχὰ καὶ Πησφαραχεῖν. This, when transliterated, upon the whole supports MT.

MT. בן חסד בארבת לו סכה וכל ארץ חפר

LXX בן חסד בארנם לו ס[מ]נח ו רץ פרח

The place ארבות is not mentioned elsewhere, but may possibly be the same as אֶרֶב Josh. 15. 52, a city near Hebron. The נח of

LXX may easily be a corruption of בַּת of MT., and אַרְנַם certainly does not point to any known place of a different name. Since יַרְמֹות (probably the modern *Yarmūk*) is mentioned with סַכָּה in Josh. 15. 35, it has been thought, with some plausibility, that this place lies concealed under אַרְבוֹת. So Th.

The correctness of סַכָּה, which has been identified with *Shuwei-keh* close to *Beit Netf*, is not to be doubted. Rob. *BR.* ii. 16, 21; Baed. 161. LXX reads נ for כ, ח for ה, and inserts מ, perhaps a corruption of ס erroneously repeated. LXX, פַּרַח is merely a transposition of חַפַּר, which latter seems to be correct, Josh. 12. 17.

Luc. Μαχὲι υἱὸς Ἐχωβήρ Βηθναμαλουζᾶ καὶ Ἀμηχὰ καὶ τῆς Φαραχίνα-ναδάβ is clearly a further corruption of LXX through an attempt to resolve it into sense. Εσωθ Βηρ- has become Εχωβήρ, then Βηρ- is repeated under the form Βηθ-, -σαμηνχα is divided into -ζα (καὶ) Ἀμηχα, Ρησ- becomes τῆς, and finally -φαραχίω with the אַבִּינָדָב of the next verse appears as Φαραχίναναδάβ.

11. [בֶּן אֵ' כָּל נַפְת דָּאָר 'Ben-Abinadab—all the high country of Dor'; correct. For נַפְת דָּאָר, cf. Josh. 12. 23 נָפֶת דֹּר; 11. 2 נָפֹת דֹּר.

The meaning of the root נוֹף is illustrated by Ps. 48. 3 יִפָּה נוֹף 'beautiful in elevation,' of Mount Zion.

LXX ἀνὰ Δάν is a corruption of Ἀβιναδάβ, and ἀνὰ Φαθεί of Ναφάθ. The words ἀνῆρ Ταβληθεί represent נַפְת דָּאָר read as נַפְתָּל. Probably נַאֲר was at first attached to נַפְת by the translator, the whole being transliterated Ναφαθανηρ, which afterwards came to be divided.

[טַפַּת] With the old f. termination. So with other personal names, both f.:—בְּשֵׁמֶת *v.* 15; Gen. 26. 34; מַחֲלַת Gen. 28. 9; 2 Chr. 11. 18; or, more strangely, m.:—גִּינַת *ch.* 11. 20; גִּינַת *ch.* 16. 21; בְּכוֹרַת 1 Sam. 9. 1; גִּלִּית 1 Sam. 17. 4 *ff.*; אַחֲזַת Gen. 26. 26. It is noticeable that most of these names are non-Israelitish: גִּלִּית, Philistine; גַּנְבַּת probably Edomite or a Semiticized Egyptian name like אֶסְנַת Gen. 41. 45; מַחֲלַת Ishmaelite; and בְּשֵׁמֶת, בְּשֵׁמֶת, if daughters of Solomon's foreign wives, probably Canaanite; בְּשֵׁמֶת Gen. 26. 34 being specified as Hittite. עֵנַת, mentioned Judg. 3. 31; 5. 6 as the parent of שִׁמְרַת, is the name of the Canaanite goddess,



traces of whose cult appears in the localities *בֵּית-עֵנָת* Judg. 1. 33; *בֵּית-עֵנָת* Josh. 15. 59; *עֵנָת* Jer. 1. 1; *al.*

Similarly, we find a number of place-names with this termination, these being clearly Canaanite in origin:—*מִפְעֵת* (perhaps a segholate termination) Josh. 13. 18; *מִעֵרָת* Josh. 15. 59; *בִּצְקָת* Josh. 15. 39; II. 22. 1; *הַמִּכְמֶתֶת* Josh. 16. 6; *גִּבְעָת* (? text obscure) Josh. 18. 28; *הַדְּבָרָת* Josh. 19. 12; *דְּבָרָת* Josh. 21. 28; *קֶשֶׁת* Josh. 19. 15; *הַלְקָת* Josh. 19. 25; *חֶלְקָת* Josh. 21. 31; *לִבְנָת* Josh. 19. 26; *רֶשֶׁת* Josh. 19. 35; *בַּעֲקָת* Josh. 19. 44; *ch.* 9. 18; *צִפְת* Judg. 1. 17; *טַבַּת* Judg. 7. 22; *צִרְפָּת* Ob. 20; *ch.* 17. 9, 10; and perhaps *נִיֵּת* 1 Sam. 19. 18 (on vocalization, cf. Dri. *ad loc.*)<sup>1</sup>. Outside Palestine we have *אֵילָת* Deut. 2. 8; *al.*; and *מֹחֶרֶת* in Moab, Mesha, *l.* 14.

Comparing the inscriptions of neighbouring countries, it may be noticed that both Phoenician and Aramaic afford many examples of f. proper names in *-ath*, this being the regular f. termination in Phoen. as in Moabitic: Phoen. (CIS.) *כַּבְּדָת* *Kabdath*, 372, *al.*; *אַרְשָׁת* 'Arishath, 307, *al.*; *עֲלִישָׁת* 'Elishath, 481, *al.*, &c.;—Aram. Nabatheat (Euting, *Nabatäische Inschriften*) *בִּנְיָת* *Bunayyath*, 13; *גֻּזַּי'אַת* *Guzai'ath*, 15; *הִינָת* *Hinath*, 26, &c.; while Aramaic alone yields instances of m. names with this termination;—Nabatheat (Euting) *חַרְתָּת* *Haritath* (Aretas); *בַּגְּרָת* *Bagrath*, 8; *מִרְתָּת* *Murrath*, 18; *חַמְלָת* *Hamlath*, 7; *מִנְעָת* *Mun'ath*, 6, 19; *עִבְדָּת* 'Obaidath, 23, 24; *עִמְרָת* 'Amirath, 19;—Palmyrene (De Vogüé, *Syrie Centrale*) *אֲרִינָת* 'Odainath, 21, *al.*;—Babylon (CIS.) *אַמְדָּת* 'Ummadath, 66;—Assyria, *אַרְתָּדָת* 'Artadath, 100. Phoenician, on the other hand, only exhibits m. names in *-ath* compounded with the f. name of the goddess *מִלְכָּת* *Milkath*, just as Aramaic abounds in m. compounds of the f. *אַלָּת* 'Allath.

12. *תַּעֲנַק וּמַגְרו*] Mentioned together as the scene of the great battle of Deborah and Barak with the Canaanites; Judg. 5. 19. *תַּעֲנַק* now appears as *Ta'annūk*, not far to the south-west of *Zer'in*, i. e. *יִזְרְעֵאל*. *מַגְרו* is conjectured by Rob. to be the modern *Lejjûn*,

<sup>1</sup> No attempt has been made to include or classify proper names in Chr.

the Legio of Jos. and Eusebius, said by them to be three or four Roman miles from Taanach. This place lies north-west of *Ta'an-nák*, and due west of *Zer'in*. *BR.* ii. 316, 328; *Baed.* 227; *Smith, Hist. Geogr.* 386 *f.*

[בית שאן] Also בֵּית שָׁן 1 Sam. 31. 10, 12; or בֵּית-שֵׁן 2 Sam. 21. 12; the Scythopolis of later times, and now, by a rather strange contraction, *Beisán* to the west of the other cities, and near the Jordan. *Baed.* 222; *Smith, Hist. Geogr.* 357 *ff.*

[צרתנה] *Ch.* 7. 46 mentioned with סְבוֹת (see *note*); *Josh.* 3. 16 said to be near אָדָם, i.e. probably the modern ford of *ed-Dámieh* close to *Qarn Sarṭabeh*, with which, however, צרתן cannot be identified (*Van de Velde, &c.*) without violence to philology. 2 Chr. 4. 17 reads צִרְתָּהּ for צִרְתָּן of *ch.* 7. 46; צִרְדָּה being mentioned, *ch.* 11. 26, as the home of Jeroboam in the hill-country of Ephraim. The identification of the two places seems, however, to be doubtful.

[ער מעבר] 'As far as *the other side of*'; not as RV. marg. 'as far as *over against*,' i.e. *on this side of*. The former is the universal sense of the phrase used from the point of view of the speaker or writer. Thus מַעְבַּר הַיַּרְדֵּן, מַעְבַּר לַיַּרְדֵּן can denote either the country to the east of Jordan, *Num.* 22. 1; *Deut.* 1. 1; *Josh.* 17. 5; or that to the west of Jordan, *Deut.* 3. 20, 25; 11. 30; *Josh.* 5. 1; 9. 1; 12. 7; according to the position or point of view of the user of the phrase. In *Num.* 32. 19 the double מַעְבַּר does not violate the rule, but is employed by way of *contrast*, the first being spoken from the actual position of the speaker east of Jordan, and the second from the new point of view pictured by the calling up before the mind of the country west of Jordan. So in *Josh.* 22. 7, the phrase is used with reference to the position of the *other* half-tribe on the east. See *Dri. Deut.* xlii. *f.*

[יקמעם] A place of this name is mentioned, 1 Chr. 6. 53†, as a Levitical city in the hill-country of Ephraim. In *Josh.* 21. 22 (|| 1 Chr.) the name is given as קַבְצִים, identified by *Col. Conder (Handbook, 417)* with *Tel el-Kabús* near Bethel. This locality is much too far south of the cities previously named to suit the present mention, and, besides this, the הַר אַפְרַיִם has already been

assigned (*v.* 8) to **בן חור**. This **יקמעם** therefore cannot be the **יקמעם** of 1 Chr., unless Conder's identification is wrong, and the city lay quite in the north of the **הר אפרים**. Rob. *BR.* iii. 115 follows AV. in regarding the name as a corruption of **יקנעם**, Josh. 21. 34, *al.*, which he finds as *Tell Qaimān*, south-east of Carmel. Baed. 228.

13. **ברמת גלעד** Cf. *note* on *ch.* 22. 3.

After the first **לו**, LXX, Luc. omit **לו . . . חות** by homoioteleuton.

**חות** 'the tent-villages'; Ar. **حَوَى** *collect together*, **جَوَاءَ** *a group of tents near together*.

**בגלעד . . . חות יאיר** So Num. 32. 40, 41; Judg. 10. 4, rightly. Deut. 3. 14; Josh. 13. 30 (D<sup>2</sup>) locate the villages in Bashan. See Dri. *Deut.*, *ad loc.*, who explains the origin of the mistake.

**חבל ארנב** Targ. **פלך טרכונוא** 'the region of Trachonitis,' i. e. the modern *El-Leja*, a district to the south of Damascus, forming a great lava-bed of about 350 square miles in extent. This identification seems, however, to be improbable. See Dri. on Deut. 3. 4, 5; and in *DB. Edinb. s. v.* Argob.

**ערים גדלות וג'** 'Great cities . . . walls and bars of bronze'; or, as we should say, 'with walls, &c.' The extension **חומה וג'**, in loose apposition to **ערים גדלות**, serves in part to describe the cities, in part to characterize their greatness. Cf. Deut. 3. 5; 2 Chr. 8. 5. Dri. *Tenses*, § 188, 1.

14. **מחנימה** LXX *Μααναίειον*, Luc. *ἐν Μαχειλάμ*, perhaps read **מַחֲנִים**; but, as Klo. says, the *h loc.* can be justified by supposing the implication of some such expression as 'appointed to M.'

15. **לאשה** LXX, Luc. om. through oversight.

16. **באשר** LXX, Luc. om.; but allusion to this district follows naturally after **נפתלי** in previous verse.

**עֲלֹת** No such place as **עֲלֹת** is mentioned elsewhere, and **בַּעֲלָת** of *ch.* 9. 18 is apparently the same as the **בעלת** of Josh. 19. 44 mentioned among the cities assigned to Dan, and so unsuitable, since this district has already been dealt with in *v.* 9. LXX *ἐν τῇ Μααλά*, Cod. A *καὶ ἐν Μααλώτ*. This suggests **נִמְעָלוֹת** or **נִבְמָעָלוֹת**, and accordingly Th. thinks that the country round about Accho and Achzib may have been known as 'the steps' or 'ascents,' even

if the original reading of the Heb. text was not *מַעֲלָה צוֹר*; cf. Josh. 10. 10 *מַעֲלָה בֵּית חוּר*. Against this, we have no trace elsewhere of the use of the term in this district. Luc. *ἐν τῇ Γαλααδ* seems to be merely an alteration of LXX. Gilead is dealt with in *vv.* 13, 19. Klo. suggests *וַיִּבְלֶן*, and since this tribe would naturally be mentioned in connexion with *אֲשֶׁר*, *נַפְתָּלִי*, and *יִשְׁשָׁכָר*, the emendation is probably correct.

19. *בְּאֶרֶץ גַּלְעָד* LXX, Luc. *ἐν τῇ γῇ Γάδ*. Probably a mistake. The land of Gad is rather too precise, part of the kingdoms of Sihon and Og having been assigned to Reuben and the half-tribe of Manasseh; Josh. 13. 21, 30 *f.* On the other hand, from the wider term *אֶרֶץ גַּלְעָד* we conclude that Geber ben-Uri had supervision of all the country east of Jordan not assigned in *v.* 13.

*וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ* RV. 'and he was the only officer which was in the land.' This is usually interpreted thus: As the district was a very large one, more than one officer might have been expected to superintend it; but as a matter of fact this was not the case, probably because the country was rugged and thinly populated. But this translation, together with its explanation, would at least require *וְהָיָה הַנָּצִיב הָאֶחָד אֲשֶׁר בְּאֶרֶץ הַהִיא*, and there are no signs of the text ever having existed in this form. LXX *καὶ νασέφ εἰς ἐν τῇ Ἰούδα*, Luc. *Νασεῖβ ἐν τῇ γῇ Ἰούδα* make the reference to be to yet one more officer who has supervision over Judah, thus restoring the number *twelve* which these Verss. would otherwise have lost through the corrupt rendering in *v.* 11<sup>a</sup>. But it is strange that this officer should be thus vaguely mentioned without record of his name, nor does Luc. appear to be correct in viewing *נָצִיב* as a proper name; and besides this, having adopted the obviously original *בֶּן אֲבִינָדָב* of *v.* 11<sup>a</sup>, we have now *thirteen* officers in contradiction to the statement of *v.* 7.

Klo. ingeniously suggests *וְנָצִיב אֶחָד עַל כָּל-הַנָּצִיבִים אֲשֶׁר בְּאֶרֶץ* 'and one officer was over all the officers who were in the land', the allusion being to *נָתַן בֶּן עֲזַרְיָהוּ* who is mentioned in *v.* 5 as *עַל הַנָּצִיבִים*. Such a second passing notice of this official at the end of the list would be most appropriate. The emendation is to some extent

supported by Vulg., *super omnia quae erant in illa terra*, and may be worthily adopted<sup>1</sup>.

*Verse 20—chapter 5. 14.*

This section appears in LXX, Luc. in a form somewhat different to MT. 4. 20; 5. 1, 5, 6, and part of v. 4 (מתפסח . . . הנהר) do not appear, but are to be found in the addition at the end of ch. 2. 46. At the close of v. 19 of ch. 4 the text continues with ch. 5 in the following order: vv. 7, 8, 2-4, 9-14, after which follow ch. 3. 1; ch. 9. 16, 17<sup>a</sup>. Thus the commencement of v. 7 וְנָצְבִים הָאֵלֶּה וְנָצְבִים hinges directly on to the section ch. 4. 7-19 which enumerates the נָצְבִים and their respective districts. This explains הָאֵלֶּה of ch. 5. 7, which is otherwise anomalous. There can be no question that the text of the section, as preserved by LXX, is complete in itself, and bears the stamp of originality rather than the somewhat confused account of MT. The disturbing factors in MT. appear to have been 4. 20; 5. 1, 5<sup>2</sup>. These, which contain no very precise information, were added probably not from a written source but from oral tradition, by an exilic or post-exilic<sup>3</sup> scribe, who desired reference to the happy times under Solomon's golden age. The insertion led to the dislocation of vv. 7, 8, causing them to be placed after vv. 2, 3, 4. Probably the same hand excerpted the notice about Pharaoh's daughter and her dowry from its true position after v. 14, dividing it and placing part at the beginning of ch. 3 (for the reason given on 3. 2, 3 *note ad fin.*) and part as a sequel to the mention of נִזְר in ch. 9. 15.

20. כְּחֹל וְנָצְבִים] A common simile for a very large multitude; so exactly 2 Sam. 17. 11; cf. 1 Sam. 13. 5; Josh. 11. 4; Judg. 7. 12.

5. 1. הָיָה מוֹשֵׁל] The participle with the substantive verb em-

<sup>1</sup> Cf. Jos. (*Ant.* viii. 2, § 3) ἐπὶ δὲ τούτων εἰς πάλιν ἄρχων ἀποδέδεικτο.

<sup>2</sup> Verse 6 belongs properly to ch. 10 where it occurs in LXX, Luc. in connexion with v. 26.

<sup>3</sup> Necessarily so; for exilic hands had already been at work upon ch. 5. 4 (*note*) in the part which is common both to LXX and MT.

phasizing the idea of *duration*—‘*was ruling*’; so *v.* 24 ‘*was giving*,’ continuously for some long period; *ch.* 12. 6; *al.* *Dri. Tenses*, § 135, 5.

[מן הנהר וג'] The ideal limits of Israel's dominion; cf. Gen. 15. 18; Ex. 23. 31; Deut. 1. 7; 11. 24; Josh. 1. 4. הנהר ‘*the river*’ always denotes נַהַר פְּרָת, the Euphrates; hence Vulg. *a flumine terrae Ph.*, Pesh. מֶנַח וְזָחָל וְפַחְתָּא, which make ‘ארץ פ’ an accus. of place, are quite wrong. ‘ארץ פ’ is an accus. of *motion towards*, ‘to the land of the Ph.’; cf. Gen. 45. 25 וַיֵּבֵאוּ אֶרֶץ פ’ כנען. Da. § 69<sup>b</sup>. 2 Chr. 9. 26 reads וְעַד אֶרֶץ פ’.

[ועד גבול מ'] ‘*Even to the boundary of Egypt.*’ The גבול מצרים seems to be the *Wady el-Arîsh*, which bounded the southern extremity of Philistia, and is mentioned elsewhere as the southern boundary of Palestine; *ch.* 8. 65; Num. 34. 5; Josh. 15. 4, 47; Isa. 27. 12.

[מנשים...ועבדים] ‘*They brought &c.*’; impersonal. Cf. Gen. 39. 22 *‘whatsoever was done (lit. they did) there, he was the doer of it.’* This use of the participle with the indefinite subject unexpressed is somewhat uncommon. Cf. *Dri. Tenses*, § 135, 6.

[מנחה] ‘*Tribute*’; so II. 17. 3; Judg. 3. 15, 17; 2 Sam. 8. 2, 6. Elsewhere the word has the more general sense of *a present* brought voluntarily to gain favour in the eyes of the recipient; II. 8. 8; 20. 12; Gen. 32. 14. As a sacrificial term the word in P denotes *the meal-offering*. Cf. further, *ch.* 18. 29 *note*.

3. [רעי] ‘*Pasture*’; a ἀπαξ λεγ. The common word is מְרֻעָה. According to the vocalization of פָּקָר *st. abs.*, רָעִי stands in apposition, defining the class under which these cattle fall; ‘*meadow-fed cattle.*’ *Dri. Tenses*, § 188, 1.

[ויחמור] LXX, Luc. om.

[ברברים אבוסים] ב’ is a ἀπαξ λεγ. The root אבס is seen again in Prov. 15. 17, שׁוֹר אָבוּס ‘*a stalled ox*,’ the substantives אָבוּס ‘*stall*,’ Isa. 1. 3; Prov. 14. 4; Job 39. 9; and מֵאָבוּס ‘*granary*,’ Jer. 50. 26†. All Verss. give the sense of *fatted* or *selected fowls*, without specifying the kind; Kimhî *capons*, Ges. *geese* (from בָּרַר,



to be pure or white), Th. *guinea-fowls* (an onomatop. from the cry of these birds).

4. [עבר הנהר] ‘*The other side of the river*’; referring to Solomon’s dominions to the west of the Euphrates. The phrase, as in Ezra 4. 10, 11, 16, 17, 20; 5. 3, 6; 6. 6, 8, 13; 7. 21, 25; 8. 36; Neh. 2. 7, 9; 3. 7, implies an *exilic* standpoint. The passage, therefore, is an insertion later than the redaction of the book by the pre-exilic R<sup>D</sup>; but not so late as the dislocation caused by the insertion of 4. 20; &c. See *note ad loc.* On the other hand, the phrase as used in *ch.* 14. 15 (R<sup>D</sup>); Josh. 24. 2, 3, 14, 15; 2 Sam. 10. 16; || 1 Chr. 19. 16†; cf. Isa. 7. 20 (בְּעֶבְרֵי נָהָר) denotes the country *east* of Euphrates, from a *western* standpoint.

[מתפסח . . . הנהר] The omission in LXX, Luc., though perhaps marking the words as an insertion later than the main part of the *v.*, and by the same hand as 4. 20; &c., may, on the other hand, be merely due to homoioteleuton, the scribe’s eye passing from the first עבר הנהר to the second.

[מכל עבריו] ‘Upon all *sides* of him.’ So Jer. 49. 32 מכל עבריו; cf. Ex. 32. 15 לָחוּת כְּתֻבִּים מִשְׁנֵי עֲבָרֵיהֶם. The text of Van der Hooght reads עֲבָדָיו, a scriptural error unconfirmed by any Cod. or Vers.

5. [תחת גפנו וג'] An idiom expressive of pastoral prosperity; Mic. 4. 4†; cf. Zech. 3. 10; II. 18. 31.

[מדן ועד באר שבע] The standing phrase to express all the territory of Israel between the north and south limits; Judg. 20. 1; 1 Sam. 3. 20; 2 Sam. 3. 10; 17. 11; 24. 2, 15†. מבאר שבע ועד דן occurs in 1 Chr. 21. 2; 2 Chr. 30. 5†.

6. [ארבעים אלה] So Vulg., Pesh., Targ.; and Luc. in 10. 26. LXX in 10. 26 τέσσαρες χιλιάδες, and so 2 Chr. 9. 25 ארבעת אלפים. The smaller number is adopted by Ew., Th., and others, and is perhaps more likely to be correct.

[ארוות] || 2 Chr. 9. 25; 2 Chr. 32. 28†. ‘Stalls’; Ar. اَرَوَات and اَرَوَات; Aram. אַרְוָא, corresponding e.g. to אַרְוָא Isa. 1. 3; and to φάτνη S. Luke 2. 7.

7. [יעדרו] ‘Omitted’; Pi’el only here. Elsewhere Niph’al, ‘be



missing,' six times. In Ar. *عَدَرَ* is used of a sheep lagging behind the rest of the flock.

8. [והשערים... שם] 'And the barley, &c., they used to bring unto the place to which it might pertain.' The subject of יהיה is השערים והתבן, naturally thought of collectively. Each officer had in his month to supply the different ערי הרקב, to which allusion is made in *ch.* 10. 26. So Klo., RV. *marg.* 2; &c. LXX, Luc., Vulg. supply המלך as subject of יהיה, and this is followed by RV. *marg.* 1. It seems clear, however, that the word supplied is merely a wrong explanatory gloss on the part of the translator. The business of the נצבים can scarcely have been to follow the king from place to place with fodder for the limited number of horses which he might have with him.

For the *nuance* of the imperf. יהיה cf. Dri. *Tenses*, § 38 β.

רכש] RV. 'swift steeds.' From the contrast to סוסים the word seems to denote some special kind of horse, whether used for riding, Est. 8. 10, 14, or for chariots, Mic. 1. 13†. In Pesh. *رُفْعًا* is the constant equivalent of סוס when used as a collective sing., or in the pl.

9. [רחב לב] 'Breadth of heart.' לב is here used as the seat of the intellect; cf. Job 12. 3 אנכי מכם גם לי לבב כמוכם לא נפל אנכי מכם 3 and 24; Jer. 4. 9; the expression חסר לב 'devoid of intelligence,' peculiar to Prov., where it occurs eleven times, 7. 7; *al.* חסר תבונות) once as a variation 28. 16); and the common phrase חכם לב Ex. 31. 6; *al.*

With our phrase cf. Ps. 119. 32 דרך מצותיך ארמן כי תרחיב לבי

כחול וג'] Here the figure is suggested not, as in *ch.* 4. 20, by the innumerable grains, but by the vastness of the level expanse.

10. [בני קדם] In Gen. 29. 1 this expression is used of Mesopotamia, but elsewhere, Judg. 6. 3, 33; 7. 12 (coupled with עמלק (מרין ועמלק); Isa. 11. 14; Jer. 49. 28 (|| קדר ||); Ezek. 25. 4, 10 טירותיהם) 'their tents,' mentioned *v.* 4); Job 1. 3†, the phrase denotes the Arabian tribes to the east of Israel, and spreading as far as the Euphrates. So also, while הררי קדם Num. 23. 7 (|| ארם ||) are the mountains of Mesopotamia, ארץ קדם Gen. 25. 6 is the land into which Abraham sent the הפיליזים previously enumerated as Arab

tribes, and **הר הקרם** Gen. 10. 30 seems to be the Arabian hill-country called *en-Nejd* stretching eastward from *Hadramaut*. Thus Solomon's wisdom seems to be compared, not with the wisdom of the Chaldeans, who were chiefly known as astrologers, but with that of the Arabs, whose country, as Ke. points out, is the fatherland of proverbial wisdom. Agreeable to this is the mention, *ch.* 10, of the visit of the queen of Sheba in south-west Arabia, who came to test Solomon's wisdom with hard enigmas. So Ke., Ew., Th.

**חכמת מצרים** The wisdom of the **חֲרָטָמִים**, men of the priestly class who employed themselves in the study of hieroglyphics, astronomy, and magic; Gen. 41. 8; Ex. 8. 3, 14; *al.* Ebers, *Aegypten*, p. 344 *f.* Cf. also Isa. 19. 11; Acts 7. 22.

11. **איתן האזרחי וג'** The four (**דָרַע** for **דָרַע**; but Codd., Luc., Pesh., Targ. agree with Kings) are mentioned with **זמרי** 1 Chr. 2. 6 as sons of **זרח** the son of Judah by Tamar, Gen. 38. 30. So Targ. interprets **האזרחי** as **זרח**. In 1 Chr. 15. 17, 19 a Heman and an Ethan appear with Asaph as appointed by the Levites to be precentors in the temple, the three representing the families of Kohath (1 Chr. 6. 18), Merari (1 Chr. 6. 29), and Gershon (6. 24-28) respectively. In 1 Chr. 25. 1 **הימן** and **יִרְמוֹתָן** (cf. 1 Chr. 16. 41, 42; 2 Chr. 5. 12; 35. 15; apparently the same as **איתן**) are mentioned as **הַנְּבָאִים בְּכָנֻרוֹת וג'**, and in *v.* 5 **הימן** is called **חֹנֶה המלך בדברי האלהים**. Ps. 88 is ascribed in the title to **הימן האזרחי**, Ps. 89 to **איתן האזרחי**, Pss. 39, 62, 77 to **ירמותן**. Hence the chronicler distinguishes Ethan and Heman, the sages of the tribe of Judah, from Ethan and Heman the musicians, who were Levites; and further, his statement that they were sons of Zerah need not conflict with that of Kings, 'sons of Mahol,' since Zerah, as is suggested by the title **האזרחי**, may have been the remoter ancestor, Mahol the immediate father. On the other hand, the author of the Psalm titles, in naming his men Ezrahtes, seems to be introducing a confusion between the Levites and the Judaeans.

**עֲשֵׂה שֵׁם לְ** 'His name,' i.e. his *fame*; cf. the phrases **לְשֵׁם** 2 Sam. 7. 9; *al.*; **הָיָה לְשֵׁם** Isa. 55. 13; **אֲנֹשֵׁי הַשֵּׁם** Gen. 6. 4; cf. Num. 16. 2; **בְּנֵי בְלִי שֵׁם** Job 30. 8.

12. שִׁיר [שִׁיר] is never elsewhere used as a collective. Hence Klo. reads וַיְהִי שִׁירָיו, supposing that the scribe's eye was caught by the similar ויהי שמו in the previous line.

LXX, Luc., several Codd. Vulg. presuppose חֲמִשָּׁה אֲלָפִים. This latter, as a *round* number, seems preferable.

13. [העצים] As a general rule the sing. collective denotes growing trees, the pl. pieces of wood, logs, or timber, as e.g. in *v.* 22; *ch.* 15. 22. When in classical Hebrew the pl. is used of living trees, there seems to be some emphasis, however slight, upon the *different varieties*. So here, Judg. 9. 8 ff. (Jotham's parable), and perhaps Isa. 7. 2<sup>1</sup>.

Elsewhere the pl. use appears to be late or poetical; Isa. 44. 14; Ezek. eight times; Joel 1. 12, 19; Song of Sol. 2. 3; 4. 14; Ps. 96. 12; || 1 Chr. 16. 33; Ps. 104. 16<sup>+</sup>.

14. [מֵאֵת כָּל מַלְכֵי הָאָרֶץ] 'Deputed by all the kings, &c.'; so exactly 2 Sam. 15. 3 לֹךְ מֵאֵת הַמֶּלֶךְ וְשָׁמַע אֵין RV. 'there is no man deputed of the king to hear thee.' Ew. makes 'מֵאֵת הָאָרֶץ' a closer definition of מֵכָל הָעַמִּים 'specially *some from among* all kings, &c.' For this sense it would be more natural to read מִן simply without אֵת<sup>2</sup>, and even so the expression would be rather strange.

Luc. inserts καὶ ἐλάβανε δῶρα before מֵאֵת, and similarly Pesh. מֵאֵת מֵאֵת מֵאֵת, i.e. וַיִּקַּח מִן־הָאָרֶץ adopted by Klo., Hoo., and very probably correct. The reception of rich presents would be one mark of the prosperity of an ideal eastern monarch; cf. e.g. Ps. 72. 10.

5. 15—7. 51. *Solomon's building operations; chiefly, the construction of the Temple and its furniture.*

*Chh.* 5. 15—7. 51 supply the basis of 2 Chr. 1. 18—5. 1.

15. [חִירָם] The name is contracted from אֶחָיָרָם 'brother of the

<sup>1</sup> Josh. 10. 26, 27 וַיְהִי עַל חֲמִשָּׁה עֲצִים 'ו' is probably no exception. The meaning seems to be 'five gibbets,' and, in addition, the numeral influences the use of the pl.

<sup>2</sup> מֵאֵת 'from proximity with' (see *Heb. Lex.*, Oxf., p. 86) is too closely specific of locality to be used in such a sense as this.

lofty One,' a form which occurs as a Heb. name, Num. 26. 38. The same contraction in Phoenician is seen in the names חמלכת *Himilcat*, for אהמלכת 'brother of Milcat'; חתמלכת *Hothmilcat*, for אחתמלכת 'sister of Milcat.' So in Heb. חִיָּאל for אֲחִיָּאל *ch.* 16. 34. The form חִירָם occurs in 2 Chr. 2. 2, 10, 11; *al.*: cf. the variants אֲבִיגַיִל 1 Sam. 25. 3, *al.*, אֲבִיגַיִל Kt. v. 18; חִמְיִטל Kt., חִמְיִטל Q're II. 23. 31, 24. 18; פְּנִיָּאל Gen. 32. 31, פְּנִיָּאל v. 32; אֲבִירָם *ch.* 16. 34, Assy. *Abu-ra-mu*, *COT.* ii. 479.

למלך] LXX (Luc. τοῦ) χρίσαι τὸν Σ. merely represents a corruption of MT., which latter is supported by other Verss.

אתו] Emphatic by position: 'they had anointed *him*'; perhaps with reference to the events of *ch.* 1.

[חַחַח אֲבִיחו] LXX, Luc. ἀντὶ Δαυὶδ τοῦ πατρὸς αὐτοῦ, correct, as being more circumstantial. The immediate mention of the name דוד in the next sentence favours its inclusion here also.

לדוד . . . אהב] Cf. *ch.* 2. 39 *note*.

כל הימים] 'All the days,' with the implication 'all *his* days.' So very frequently in preference to the use of the suffix כָּל-יָמָיו, כָּל-יָמֶי, &c.; *ch.* 12. 7; 14. 30; II. 13. 3; Gen. 43. 9; 44. 32; 2 Sam. 13. 37<sup>b</sup>; *al.* In 1 Sam. 1. 28 we have the expanded phrase כל הימים אשר היה. Upon the phrase כל הימים used absolutely (Deuteronomic) in the sense 'continually,' cf. *ch.* 9. 3 *note*.

16-19. These verses have, in their present form, been amplified by R<sup>p</sup> upon the lines of 2 Sam. 7. On v. 17 י' לשם בית cf. *ch.* 3. 2 *note*; v. 19 לשמי הבית הוא יבנה 2 Sam. 7. 13; v. 18 ועתה 2 Sam. 7. 1, 11; cf. Deut. 12. 10; 25. 19; Josh. 21. 42; 23. 1 (D<sup>2</sup>), and also Deut. 3. 20; Josh. 1. 13, 15; 22. 4 (both D<sup>2</sup>).

17. אלהיו] LXX, Luc. τοῦ θεός μου, an error.

המלחמה אשר סבבוהו] The speaker, in using *the state of warfare*, has implicit in his mind הָאֹיְבִים *the enemies*, who were its cause, and so immediately passes into the pl. סִבְּבֵהוּ, and is able to continue אֲתָם. עד תת' *government* Cf. Judg. 5. 7 חרלו פרונו. (for governors). This manner of thought is illustrated by the less

extreme case Isa. 25. 3 קִרְתֹּנִים עֲרִיצִים יִירָאוּךְ (where the thought of the sing. קִרִית is lost in the idea of the נִיִּים who inhabit it), and by the common use of a sing. collective for a pl. Cf. Ew. § 317<sup>b</sup>; Da. § 17.

LXX, Vulg., Pesh. render המלחמה by a pl. 'wars'; Luc. τῶν πολεμίων, Targ. עֲבָדֵי קִרְבָּא paraphrase 'enemies.' From this latter Klo. would emend מִלְחָמָה; but this is unnecessary, and also out of accord with Heb. idiom, the phrase always denoting members of Israel's<sup>1</sup> standing army, never their foes. The expression מִלְחָמוֹת תַּעֲיִ 2 Sam. 8. 10 (|| 1 Chr. 18. 10) is different.

[תַּחַת כַּפּוֹת רִגְלוֹ] Cf. Mal. 3. 21.

18. [שָׁמַן] Illustrated by ch. 11. 14, 23, 25; 1 Sam. 29. 4.

רַע [פָּגַע] 'Evil chance'; Eccl. 9. 11 † כֻּלָּם אֶת יִקְרָה אֶת כָּל־ [פָּגַע] 'time and chance encounters all of them.' פָּגַע is something which meets one; cf. the use of the verb, 1 Sam. 10. 5 וּפָגַעַת חֶבֶל נִבְאִים; Am. 5. 19; al.

19. [אָמַר לְבִנוֹת] 'I purpose to build.' So Ex. 2. 14 הִלַּחֲרַנִּי אֶתָּה 19. 19; 1 Sam. 30. 6; 2 Sam. 21. 16; Ezr. 20. 8; Ps. 106. 23. Similarly in the sense 'promise to,' ch. 8. 12 אָמַר לְשָׁבוֹן; II. 8. 19.

With the meaning 'command to' the phrase occurs 2 Sam. 1. 18; 2. 26; and very frequently in late Heb., 1 Chr. 13. 4; 15. 16; Est. 1. 10; Dan. 1. 3, 18; 2. 2; al.; and in the Aramaic of Dan. 2. 12, 46; 3. 13, 19; 5. 2.

20. [צֻוָּה וַיִּכְרְתוּ] 'Command and let them hew,' i.e. 'command that they hew'; the voluntative with weak ו expressing regularly the purpose of the previous act. Dri. Tenses, § 62.

[אֲרָזִים] LXX, Luc. ξύλα, i.e. עֵצִים, probably a correction in view of the fact that (v. 22) Hiram supplied Solomon not merely with אֲרָזִים but also with בְּרוֹשִׁים. Cedar wood, as the most important necessity, may very well be specially mentioned.

21. [יְהוָה] Luc. κύριος ὁ θεὸς τοῦ Ἰσραὴλ. So || 2 Chr. 2. 11; Klo., Hoo. As Klo. remarks, the expression יְהוָה אֱלֹהֵי יִשְׂרָאֵל is more

<sup>1</sup> Joel 4. 9 is the only passage where the phrase is used of foreign armies; and here too the 'אֲנָשֵׁי הַמָּ' are spoken of, not as Israel's foes, but from the point of view of the נִיִּים themselves.

appropriate in the mouth of Hiram than יהוה only. Vulg. *Dominus Deus* preserves part of the original text.

22. [אעשה את כל חפצך] So v. 23; and of doing one's own pleasure, Isa. 46. 10; 48. 14; 58. 13†.

23. [דברות] ἀπαξ λεγ. LXX, Luc. σκεδίας, Pesh. [פּאַפּ], Targ. תורגסין; 'rafts' or 'floats.' This meaning agrees with the following ונפצתים 'I will break them up'; cf. Ps. 2. 9; Jer. 48. 12. Vulg. *in ratibus* is a guess from the context.

In || 2 Chr. 2. 15 רפסדות, a ἀπαξ λεγ. of doubtful derivation, is used.

24. [ויהי חירום נתן] Cf. v. 1 note.

25. [ושלמה נתן ונ'] The subject is intentionally emphasized so as to throw the sentence into antithesis with v. 24 ויהי חירום נתן. Cf. ch. 10. 10, 13 ותתן למלך. . . והמלך שלמה נתן; 12. 29 וישם את ויעלה אחאב. . . ואלהיו עלה; 18. 42 והאחד בבית אל ואת האחד נתן בדרן; 22. 20<sup>b</sup> ויאמר זה בכה וזה אמר בכה; Gen. 4. 2, 3, 4; 36. 4. See Dri. *Tenses*, § 160, *Obs.*, who calls this variation in order, 'the Hebrew equivalent to μέν . . . δέ of the Greeks.'

[מפלת] For מַאֲבָלָת Isa. 9. 4, 18†, with assimilation of the weak cons. א. Sta. § 112, 1, *Rem.* 2 quotes as parallels בַּמֶּאֱסָאָה for בַּמֶּאֱסָאָה Isa. 27. 8; אֲדָרָה for אֲתִדְאָרָה from רָאָה (or a redup. of the syll. רָא) Isa. 38. 15; שְׁשִׁאֲתִיךָ for שְׁשִׁאֲתִיךָ Ezek. 39. 2. More frequent is the dropping of the quiescent א with a lengthening of the preceding vowel; so מַאֲבָרָת for מַאֲבָרָת Ezek. 20. 37; אֲזִין for אֲזִין Job 32. 11; *al.* G-K. § 24, 3; § 68, 2, *Rem.* 1; Sta. 112, 1.

[עשרים כר שמן] The כר was a dry measure, and the quantity specified is much too small. We must follow LXX, Luc. (and Pesh. for the numeral), and read עֶשְׂרִים אֵלֶּף בֵּת שֶׁמֶן; cf. 2 Chr. 2. 9. So Jos., Th., Klo., Kamp.

[שמן כחית] 'Beaten oil,' obtained by the pounding of the olives in a mortar. This is specified for the lamp of the Tabernacle, Ex. 27. 20; Lev. 24. 2; and to form part of the מנחת בקר and מנחת ערב, Ex. 29. 40; Num. 28. 5†.

[שנה בשנה] So Lev. 25. 53; Deut. 15. 20; *al.* 'Year by year,' properly, 'year *for* year,' the meaning being that what was done in one year exactly corresponded to that which was done in others.



Cf. *ch.* 10. 25 *דָּבַר שָׁנָה בְּשָׁנָה*. *Heb. Lex.*, Oxf., p. 90<sup>a</sup>, compares *בְּיוֹם בְּיוֹם* in very late Heb., Neh. 8. 18; 1 Chr. 12. 23; *al.*; *בְּיוֹם בְּיוֹם* 1 Sam. 18. 10†; *בְּפֶעַם בְּפֶעַם* Num. 24. 1; Judg. 16. 20; *al.*; *חָדָשׁ חָדָשׁ* 1 Chr. 27. 1†.

26. *כָּנַל אֲשֶׁר דָּבַר לוֹ* Cf. *ch.* 8. 20 *כָּאֲשֶׁר דָּבַר י'* *v.* 56 *כָּנַל אֲשֶׁר דָּבַר לוֹ*; *v.* 53. The idea and phrase are those of D; cf. Deut. 1. 21; 6. 3; 9. 3; *al.*; Dri. *Deut.* lxxxi, who cites from D fifteen occurrences of *כָּאֲשֶׁר דָּבַר י' (ל)*, besides instances from the compiler of Judg., Josh. Thus the whole of *v.* 26<sup>a</sup> must be assigned to R<sup>D</sup>; and this is confirmed by the fact that the back-reference seems to be not so much to the original narrative of the vision at Gibeon, where Solomon's request is not for *חֲכָמָה* precisely but for *שִׁמְעָה* *לִבְּךָ* *וְג'* (*ch.* 3. 9; cf. *v.* 11), as to R<sup>D</sup>'s own addition (*v.* 12) which states Yahwe's definite promise of a *לִבְּךָ חֲכָמָה וְנָבוֹן*.

27. *וַיַּעֲלֵם* 'Brought up' or 'raised' a forced levy. So *ch.* 9. 15 *וַיַּעֲלֵם . . . לָמַס עֶבֶד*; cf. *v.* 21 *הָמָס אֲשֶׁר הָעֵלָה*.

28. *וַיִּשְׁלַחֵם . . . חֲלִיפוֹת* 'He sent them *in relays*.' *ח* is an accus. of manner or condition, a usage very common in Heb., whether the accus. be a substantive, adjective, or participle. Such an accus. may determine either the *object*, as here; *ch.* 20. 18 *חֲפָשׁוּם* 'take them alive' (*as living ones*); or the *subject*; II. 5. 2 *וְאָרָם* 'and Aram went forth *in bands*'; 18. 37 *קָרוּעֵי בַגְדִים*. Da. § 70; Dri. *Tenses*, § 161, 2, 3. Instances of this accus. of state referring to a *genitive* are noticed *ch.* 1. 41.

*חֲלִיפוֹת* For the meaning cf. Job 10. 17 *חֲלִיפוֹת וְצָבָא* 'a host in detachments or relays.' Similar is Job 14. 14 *כָּל יְמֵי צָבָאֵי אִיחָל עַד* 'all the days of my warfare would I wait, until *my relief* should come,' the figure being that of a soldier at his post.

*בְּבֵיתוֹ* We should expect *אִישׁ בְּבֵיתוֹ* as in Ezek. 8. 12; *al.* Hence we must suppose either that *אִישׁ* has fallen out, or, with Th., that it is implicit in *בְּבֵיתוֹ*. Klo.'s *בְּבֵיתָם*, which he restores from the free rendering of LXX, Luc. *ἐν τοῖς οἴκοις αὐτῶν*, is an impossibility in good Heb. style.

29. *נִשְׂא סָבָל* Lit. 'bearing as porters,' or 'bearers, porters,' *סָבָל* being in apposition to *נִשְׂא*. LXX, Luc., Vulg., Pesh. read



נִשָּׂא סָבֵל 'bearing *burdens*.' 2 Chr. 2. 1, 17, based upon this verse, omits נִשָּׂא and reads אִישׁ סָבֵל, סָבֵל.

The relationship of this 70,000 + 80,000 to the 30,000 of *vv.* 27, 28, is obscure. According to 2 Chr. 2. 16, 17 the former consisted of 'the strangers that were in the land of Israel.' Probably *vv.* 29-32 are from a different source to *vv.* 27, 28. So Ew., Sta.; the latter noticing that הַלְבָנוֹן of *v.* 28 is in *v.* 29 called הָהָר.

30. [שְׁלֹשָׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת LXX *τρεις χιλιάδες και εξακόσιοι*, in agreement with 2 Chr. 2. 1, 17, and probably genuine. So Th., Klo. Th.'s attempt to divide the 3,600 into the 70,000 + 80,000 = 150,000 of *v.* 29, + 30,000 of *v.* 28 = 180,000, thus assigning fifty workmen to each overseer, seems to be unlawful; since it places the 30,000 Israelites upon the same footing as the 150,000 strangers, and, in supposing that the overseers had charge of the work of the former, is neither consonant with the statement of 2 Chr. 2, nor with the view that *v.* 28, *vv.* 29 *ff.* are portions of different documents.

Luc. for the second number gives *ἐπτακόσιοι*, *Cod. A* *πεντακόσιοι*.

31. [וַיִּצְוּ הַמֶּלֶךְ LXX om., probably owing to the transposition noticed below. Luc. *καὶ ἐνετείλατο ὁ βασιλεὺς τοῖς ἀρχουσιν*, i.e. לְנִצְצִיִּים, scarcely improves MT., and is probably merely an exegetical addition.

In LXX, Luc. *vv.* 31, 32<sup>a</sup> are placed after *v.* 32<sup>b</sup>, *ch.* 6. 1. Sta. points out that this gives a bad succession, because the command to prepare the stone in the fourth year follows the statement in 5. 17 (LXX) that the hewing of stones and timber had been going on for three years. He also notices that in *vv.* 31, 32<sup>a</sup>, 32<sup>b</sup> MT. הַפִּיִּי, הַכֵּן, פָּסֵל naturally follow one another in appropriate order.

32. [וַיִּהְיוּבָלִים] Difficult. As the word stands it has been taken in two senses—

(i) 'The stone-squarers.' So apparently Targ. וְאַרְגֻּבָּלַיָּא, Pesh. <sup>1</sup>וַיִּהְיוּבָלִים, and hence AV. However, the word is not used else-

<sup>1</sup> The derivation is doubtful. Levy thinks the word a transposition from the Gk. *ἐργολάβος*, while Jensen, *ZA.* vii. 218, explains by the Assy. *bargulū*.

where in Heb. with such a meaning, and if it be adopted we must suppose that the ׀ is employed for closer specification, 'namely,' which is improbable.

(ii) 'The Gebalites.' So Vulg. *Giblii*, RV., Ges., Ke., Ew., Kamp. The ׀ must then mean 'and especially,' the men of Gebal being particularly singled out from among the servants of Hiram. But, as Th. remarks, no one has as yet succeeded in explaining why they should receive such special notice.

Hence it seems probable that we have here a corruption, and that we must look for some *verb* following upon the preceding וַיִּפְסְלוּ. So LXX καὶ ἐβαλαν αὐτούς, Luc. καὶ ἐνέβαλον αὐτούς. Th. restores וַיִּגְבְּלוּם 'and they bordered them with grooved edges,' and so substantially Klo. וַיִּהְיֶינָם. Th.'s emendation is favoured by Sieg. u. Sta.; Heb. Lex., Oxf., and may be adopted.

[לבנות הבית] LXX omits and reads instead τρία ἔτη. Luc. τρισὶν ἔτεσιν εἰς τὴν οἰκοδομὴν τοῦ οἴκου. This addition is favoured by Th., who thinks that without it v. 32<sup>b</sup> is pointless, and supposes that three years' preparation of stone and timber preceded the commencement of the building, ch. 6. 1, in order that the work might go on without interruption. On the other hand, Sta., Klo. regard the words as a false inference from 6. 1. The former points out that even supposing that a very short time elapsed between the commencement of Solomon's reign and his intercourse with Hiram, yet, notwithstanding, a longer time than three years is needed for the hewing of the timber in Lebanon and its conveyance to Jerusalem. Sta. thinks also that the long duration of the work of building is not to be understood, if at the commencement stone and timber were already prepared. On these grounds MT. seems to be preferable.

6. 1. As has been noticed above, LXX inserts this verse before vv. 31, 32<sup>a</sup> of ch. 5. In its place we now have ch. 6. vv. 37, 38<sup>a</sup> which give the dates of laying the foundation of the Temple and of its completion. Wellh. (C. 267) remarks that these latter verses in MT. break the continuity between 6. 36 and 7. 1-12, while in the position which they occupy in LXX they completely supersede

v. 1 MT. which holds the 'very unfortunate position' above mentioned. Hence he concludes that v. 1 is the work of a later editor who relegated vv. 37, 38<sup>a</sup> to their present place in MT. to make room for his addition, and that LXX represents the original text<sup>1</sup>. This will account for the position of v. 1 in LXX, the late addition having been first written in the margin of a MS., and afterwards incorporated in the text as best it could be. As a mark of the different authorship of v. 1 Wellh. notices that it uses *חדש* where vv. 37, 38<sup>a</sup> have *ירח*; *בחדש זו הוא החדש השני* standing in place of *בירח זו הוא החדש השני*.

Another consideration favours the lateness of this verse. The number 480 appears to be not strictly historical, but to be a *round* number obtained, as recognized by Bertheau and Nöldeke, from  $40 \times 12$ , forty years being regarded as the approximate length of a generation<sup>2</sup>, and frequently occurring in Judges in descriptions of the duration of periods of peace or oppression<sup>3</sup>. Attempts have been made so to arrange previous chronological notices that they may together correspond to this given period<sup>4</sup>; but no scheme has been entirely successful.

Now it is at least conceivable that the author of our verse may have been influenced by that fondness for the construction of artificial periods of similar length exhibited by the chrono-

<sup>1</sup> Sta. agrees with Wellh. that v. 1 is a late insertion, but refuses to regard the position of vv. 37, 38<sup>a</sup> in LXX as original, on the ground that a notice as to the completion of the building is out of place at the commencement, the expressions *לכל דבריו ולכל משפטו* pointing backward to a previous description. This argument scarcely seems to carry conviction.

<sup>2</sup> So in S. Matt. 1. 17 *ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες*,  $40 \times 14 = 560$ , approximates very fairly to the real length of the period—586 years.

<sup>3</sup> So of the peace enjoyed after the victories of Othniel (3. 11), Deborah (5. 31), Gideon (8. 28), Ehud (3. 30) eighty years, i.e.  $40 \times 2$ ; and of the Philistine oppression (13. 1). Samson's judgeship (16. 31) twenty years, is half a generation. Cf. the periods assigned for Eli's judgeship (1 Sam. 4. 18), and for the reigns of David (2 Sam. 5. 4) and Solomon (1 Ki. 11. 42).

<sup>4</sup> Cf. Wellh. *Prolegomena*, 230 f. Jos. states the number of years to have been 492.

logist in S. Matt. 1. 17, and may thus have purposely approximated the length of the little-known period from the Exodus to the building of the Temple to the chronology of some subsequent period for the knowledge of which he possessed available sources.

If then we start from the commencement of Solomon's Temple, and add together the years of the reigns of the kings of Judah as given by R<sup>D</sup>, we obtain the following result:—

Solomon (40 — 3 years before the commencement of the Temple)			37	I. 11. 42.
Rehoboam . . . . .	17	14. 21.		
Abijam . . . . .	3	15. 2.		
Asa . . . . .	41	15. 10.		
Jehoshaphat . . . . .	25	22. 42.		
Jehoram . . . . .	8	II. 8. 17.		
Ahaziah . . . . .	1	8. 26.		
Athaliah . . . . .	6	11. 3.		
Jehoash . . . . .	40	12. 2.		
Amaziah . . . . .	29	14. 2.		
Azariah . . . . .	52	15. 2.		
Jotham . . . . .	16	15. 33.		
Ahaz . . . . .	16	16. 2.		
Hezekiah . . . . .	29	18. 2.		
Manasseh . . . . .	55	21. 1.		
Amon . . . . .	2	21. 19.		
Josiah . . . . .	31	22. 1.		
Jehoahaz . . . . .	—	23. 31.		
Jehoiakim . . . . .	11	23. 36.		
Jehoiachin . . . . .	—	24. 8.		
Zedekiah . . . . .	11	24. 18.		
Total . . . . .	430			

To this 430 add the fifty years of the Babylonian exile, and we have from the commencement of the Temple down to the

return from Babylon a second period of 480 years<sup>1</sup> which may be fairly considered as having determined the duration assigned to the former period. Thus *v. 1* appears to be the work of a *post-exilic* editor, the same no doubt as will later on come into prominence through the insertions made by him under the influence of the Priestly Code<sup>2</sup>.

The reading of LXX, ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει, is a mistake, but cannot be explained with Th., following Winer, ii. 327, *note 2*, as arising from a confusion of פ = 80 with מ = 40. In ancient Hebrew writing the method of expressing numeration, in cases where the number was not fully written in words, was most probably a system of strokes and similar signs, such as we find in Phoenician inscriptions. We have not the slightest evidence to prove that the comparatively late system of expressing numbers by means of letters was ever adopted in Hebrew MSS. of OT.

Luc. agrees with LXX as to the position assigned to *vv. 37, 38<sup>a</sup>* in place of *v. 1*, but continues καὶ ᾠκοδόμησεν αὐτὸν ἐν ἑπτὰ ἔτεσιν, καὶ ᾠκοδόμηται τὸν οἶκον τῷ κυρίῳ, i. e. *vv. 38<sup>b</sup>, 1<sup>b</sup>*. This has obviously been added to Luc. by a later hand, both sentences in MT. belonging to the author of *v. 1<sup>a</sup>*.

2. [ששים אמה ארכו] So Vulg., Pesh., Targ., and 2 Chr. 3. 3 (MT. and all Verss.). LXX, Luc. τεσσαράκοντα μῆκος αὐτοῦ, the translator apparently fancying erroneously that the reference is to the *היכל* or Holy Place, exclusive of the *דביר*, and so altering the text from *v. 17*.

[ועשרים] Read ועשרים אמה with LXX, Luc., Vulg., Pesh.

[שלשים אמה קומתו] So Vulg., Pesh., Targ.; but LXX, Luc. καὶ πέντε καὶ ἑξοκσί ἐν πῆχει τὸ ὕψος αὐτοῦ. In 2 Chr. 3. 3, and in the description of the dimensions of Ezekiel's Temple (41. 2), there is no record of the height.

3. [על פני רחב] 'Upon the face of the breadth,' i. e. *corresponding to it*; but על פני הבית means simply 'before the house.'

<sup>1</sup> This has been already noticed by Sta., *Ges.* i. 88 ff.; Kau., *Abriss*, 172.

<sup>2</sup> And therefore elsewhere cited as R<sup>P</sup>.

[עשר באמה רחבו] LXX omits through oversight.

After v. 3, LXX, Luc. insert v. 14 καὶ ᾠκοδόμησεν τὸν οἶκον καὶ συνετέλεσεν αὐτόν. In spite of what Klo. says to the contrary, it seems to be clearly inconsistent to mention the completion of the house before the details as to its roofing, side-chambers, &c. LXX order is therefore to be rejected.

4. [חֲלוֹנֵי שְׁקָפִים] שְׁקָפִים (only again in 7. 4<sup>1</sup>) probably means 'frames,' the reference being to the beams or stones which were fitted together to form the outline of the window. רְבָעִים שְׁקָף (7. 5<sup>+</sup>) doubtless signifies 'square in framework'; שְׁקָף denoting the beams or stones which formed the sides and lintel of the doorway; מִשְׁקוֹף (Ex. 12. 7, 22, 23<sup>+</sup>) is the lintel or portal; and the Talmudic שְׁקוֹף has the same meaning 'lintel.' Ar. سَقَف means to roof a building with a vaulted roof, سَقْفٌ an arched or vaulted roof, the original signification probably being that assigned by Ges., to bend down, incline<sup>2</sup>, then, to place upon, especially applied to beams, and so, to joist or construct with beams. אָטַם is again applied to windows Ezek. 40. 16; 41. 16, 26; and is used in the expression אָטַם אָזְנוֹ 'stopping his ear,' Prov. 21. 13; Isa. 33. 15: Ar. أَطَمَ i. to cover, hide, be contracted, iv. to close (a door): Syr. اَلْتَمَ compressed, contracted, then, thick, solid, and even hard, stubborn (of a disposition and of anger).

Thus our phrase may be rendered either (i) 'Windows with frames closed in,' possibly by gratings (this being implied merely and not stated), or more probably (ii) 'Windows with narrowed frames,' i.e. wide on the inner side of the thick wall, and gradually sloping so as to form a mere slit on the outer side, like the windows of ancient western fortresses. So probably Vulg. *fenestras obliquas*, and certainly Pesh. *חַלּוֹנוֹת מִלְּפָנֵי חִצִּים* 'windows oblique and narrowed' (cf. Ezek. 40. 16 *חַלּוֹנוֹת מִלְּפָנֵי חִצִּים* 'windows oblique within and small without'); Targ. כּוֹנֵן פְּתִיחַן מִלְּפָנֵי חִצִּים

<sup>1</sup> חֲלוֹנֵי שְׁקָפִים is restored by Cornill in Ezek. 41. 16 אֲשֶׁר הָיוּ אֵלֶיהֶם.

<sup>2</sup> In Ar. the term سَقْفٌ is used of the flexible neck of the ostrich. Lane, *Lex.* 1383.

‘windows opened within and closed without’<sup>1</sup>; Jesu bar-Ali who explains that **פֶּלָא דְּחַסְרָא** are **פֶּלָא דְּחַסְרָא** ‘windows which are not cut through straightly (i. e. squarely), but narrowed upon one side obliquely’; Kamp.; and Cornill on Ezekiel, so far as regards **אֲטָמִים**,—‘*schräg einfallende Fenster*.’

The Greek Verss. generally connect **הַשְׂקִיף** with **שְׂקָפִים** ‘to look or lean out of a window’:—LXX *θυρίδας παρακνυπτομένας κρυπτάς*, *al. exempl. διακνυπτομένας κρυπτάς*, and so Θ.; Σ. *θυρίδας καὶ ἐκθέτας ἐπισκέποντας*; Ἀ. *ἀποβλέπουσας βεβυσμένας*; Luc. *θυρίδας δεδικτυωμένας κρυπτάς*. Perhaps LXX, Θ., Ἀ. mean ‘with prospects obstructed,’ whether by grating or otherwise. So Vet. Lat. *prospicientes absconsas*. Luc. *δεδικτ.* is probably a corruption of *διακνυτ.* in view of the explanation noticed below.

RV., Ke., Th., Ew., Sta., Kamp. (and Cornill in Ezek. 41. 16) give to **שְׂקָפִים** the sense of *lattices, gratings, or transverse beams*; but this seems to rest upon pure conjecture; and, besides bearing no resemblance to the meaning of other Hebrew words from the same root, is unsuitable to the use of the same word by the same writer in 7. 4 (see *note*). The rendering of **אֲטָמִים** by RV., Ke., Th., Sta. ‘fixed,’ ‘*festgemachte*,’ appears to be an accommodation to the meaning given to **שְׂקָפִים**, and fails of justification.

5. **וַיִּבֶן**] LXX *ἔδωκεν*, i. e. **וַיִּתֵּן**; possible (cf. **נָתַן**, v. 6), but not superior to MT. Luc. *καὶ ἐποίησεν*, i. e. **וַיַּעַשׂ**, is influenced by the recurrence of this word in vv. 4, 5<sup>b</sup>.

**וַיִּצוֹעַ**] The meaning seems to be something spread upon or applied to the wall of a house, so ‘*side-buildings*’ or ‘*wings*.’ So approximately Pesh. **ܡܝܬܬܐ** lit. ‘surroundings,’ Targ. **זוֹנָא** probably ‘projecting buildings.’ The word denotes the whole wing, not the single stories: see *notes* on the other occurrences vv. 6, 10†. Hence LXX, Luc. *μέλαθρα*, Vulg. *tabulata*, whence RV. ‘stories,’ are not quite correct.

<sup>1</sup> These Verss., however, appear to derive their rendering ‘open (oblique), closed (narrowed)’ from the whole phrase **שְׂקָפִים אֲטָמִים**; and so apparently RV. marg.



Q're יָצִיעַ probably aims at distinction from יָצִיעַ 'bed,' Gen. 49. 4; *al.*

[סָבִיב אֶת קִירוֹת הַבַּיִת] LXX, Luc. om. As Sta. points out, the words appear to be merely a gloss upon וְלִדְבִיר סָבִיב לְהִיכָל. So Kamp. The strange accentuation, which places the zaqef in each case upon סָבִיב, cannot be correct.

[וַיַּעַשׂ צִלְעוֹת סָבִיב] LXX om., but merely through oversight. The words are found in Luc. and the other Verss., and are, as Sta. remarks, indispensable. צִלְע, properly a *riḥ*, is thought to be used distinctively of a *side*-chamber here and in the description of Ezekiel's Temple, but seems to be employed of chambers more generally in 7. 3. Cf. *note* on 7. 2 *ad fin.*

6. [הַיָּצוֹעַ הַתְּחַתָּנָה יָצוֹעַ] (the *whole* wing, v. 5) is here unsuitable, and is also a masc. word. LXX, Luc. ἡ πλευρά, Targ. מַחֲצֵתָא point to הַצִּלְעַע as the original reading, doubtless correctly. Cf. v. 8 הַצִּלְעַע הַתְּחַתָּנָה. So Th., Sta.; and Klo. doubtfully.

[מִגְרָעוֹת] 'Rebatements'; ἀπαξ λεγ. The meaning is clear from the context, and from the common sense of נָרַע 'take away' or 'diminish.' So perhaps LXX, Luc. διάστημα. Pesh., Targ., guessing from context, נִפְתָּא, נִפְתָּא 'ledges'; Vulg. *trabes*.

[לִבְלֹתִי אֶחָז בְּקִירוֹת הַבַּיִת] 'That (the beams) should not have hold in the walls of the house.' The absence of the subject, not previously mentioned, is very harsh; and we may reasonably suppose that הַקִּירוֹת has fallen out before בְּקִירוֹת, owing to the similarity of the two words. Cf. the confusion of these words in v. 15. Targ. rightly supplies a subject רִישֵׁי שְׂרִיתָא 'the ends of the beams.'

7. This verse intrudes itself very awkwardly into the midst of the account of the construction of the side-chambers, and, if forming a part of the original description, must at any rate be out of place. Kamp. assigns the notice to R<sup>p</sup>, and Sta., following Ew., regards it as a gloss from the margin, and so presumably by a later hand,—perhaps the post-exilic author of v. 1, &c. The tradition of the building of the Temple without the use of tools and of previously prepared material is doubtless

derived from or connected with the command of Ex. 20. 25 (J); Deut. 27. 5, 6 (cf. especially the phrase אבנים שלמות) with regard to an altar of stone, and so *can* have been written by the pre-exilic R<sup>D</sup>, as is suggested by the occurrence of the verse in the same position in LXX, Luc.

On the other hand, the notice is not in the spirit of R<sup>D</sup>—whose insertions, as a rule, subserve a definitely *religious* purpose—and rather answers to the desire for curious details characteristic of a later (post-exilic) age; while the awkward position of the verse is strange to the really skilful handling by R<sup>D</sup> of his materials, and more nearly resembles the work of the later editor who has complicated the descriptions of *chh.* 6, 7 throughout.

We may therefore assign the insertion to the post-exilic editor (R<sup>F</sup>), and suppose that in LXX the verse was added by a copyist from a Hebrew MS.

[אבן שלמה מכע] 'Stone rough-hewn *in* (as regards) quarrying.' מסע, in loose apposition (Dri. *Tenses*, § 188, 1; Da. § 29<sup>c</sup>), defines the sense in which the stone could be described as שלמה.

[שלמה] 'Whole,' as hewn from the quarry, without any further preparation by sawing or otherwise. The term, as employed of the stones of an altar, Deut. 27. 6; Josh. 8. 31, probably denotes stones in their natural condition. מסע, in this sense a ἀπαξ λεγ., is the 'action of removal,' from Hiph'il הפיע 'pluck up,' used of moving stones from the quarry in 5. 31. The whole expression 'אבן וג' is an accus. of material; and with an active verb את בנה וג' would have formed the second or remoter accus., as in Deut. 27. 6; 7. 15. Dri. *Tenses*, § 195. Cf. Ew. § 284<sup>c</sup>; Da. § 80.

[כל כלי] For כל at the close of a category *asyndetos* summarizing all possibilities of the class cf. *ch.* 8. 37 כל ננע כל מחלה.

[נשמע] The verb agreeing, not with the whole list, but with the nearest subs. כל כלי in sing. Cf. Deut. 8. 13 כסף וזהב ירבה לך; Hos. 4. 11 לב ויין ותירוש יקה לך; Da. § 114<sup>a</sup>.

8. [התיכנה] LXX, Luc. τῆς ὑποκάτωθεν, Targ. ארעיתא presuppose התחתונה, which is doubtless correct. So Th., Ew., Sta., Klo., Kamp., Benz., Kit.

[לולים] A *ἀπαξ λεγ.*, the meaning of which is not quite clear. RV. 'winding stairs' is derived from LXX, Luc. *ἐλικτὴ (εἰλικτὴ) ἀνάβασις*, 'A. (*καὶ ἐν*) *κοχλίας*, Vulg. *cochlea*, Targ. מסכתא; so Ke., Th., Ew., Klo., Kamp. Pesh., however, renders *חֲפֵצַּמָּלָה* 'through a trap-door,' and Sta. thinks that this is nearly correct. In Rabb. Hebrew<sup>1</sup> לול can mean a falling shaft covered by a trap-door; *Middoth* 4, 5 לולין היו פתוחין בעליה לבית קדש הקדשים שבהן היו מושלים את האומנין בתיבות כדי שלא יונו עיניהן מבית קדשי הקדשים 'There were *lulin* in the loft opening into the Holy of Holies through which they used to let down the workmen in boxes that they might not feast their eyes within the most Holy Place.' We also have the word used to denote a hollow room covered above; *Pesachim* 34<sup>a</sup>, 77<sup>a</sup>, *al.*; and afterwards it comes to mean a hen-roost; *Shabbath* 102<sup>b</sup>, 122<sup>b</sup>, *al.* Hence Sta. understands by לולים hollow chambers covered above with trap-doors, through which one might ascend by means of a ladder or steps like those of hen-roosts.

Adopting this explanation we may render 'trap-door covered ascents.'

9. This verse is obviously out of place, breaking the connexion between vv. 8 and 10; and, accordingly, with Sta. it shares the fate of v. 7 as being a late gloss. Against this it should be noticed (i) that the verse contains the only allusion to the roofing of the house, a detail not likely to be omitted; and (ii) that mention of the completion of the house ought fitly to come into a description of the building, and may reasonably do so immediately after the details as to the construction of the house proper, and before those which concern its inward embellishments<sup>2</sup>. Thus we may regard the verse as original, excepting the words נבים ושררת not found in LXX, Luc., and place it after v. 10, from which position it has been transposed by a very early error of transcription<sup>3</sup>.

<sup>1</sup> Cf. Levy, *s. v.*

<sup>2</sup> Verse 15 immediately continues with a description of *אֵת קִירוֹת הַבַּיִת מִבֵּיתָה*.

<sup>3</sup> This conclusion is confirmed by the repetition (v. 14) of 9<sup>a</sup> by the author of the interpolation vv. 11-14. See *note*.

Thus the sequence in description—walls, porch, windows, wings, roofing—is perfect, the last detail aptly rounding off the account of the outside building of the house.

[נבים ושררת בארזים] A rather strange expression. If we adopt RV. 'beams and planks of cedar,' we must suppose that the נ is a variety of the ב *essentiae*; 'consisting of cedar.' LXX, Luc. καὶ ἐκοιλοστάθμησεν τὸν οἶκον ἐν κέδροις, Pesh. ܟܝܠܘܣܬܐܡܗܝܬ ܕܢܒܝܠ ܕܥܝܪܙܝܡ, which seem to have read simply בארזים ויספן את הבית, which was probably the original form of the sentence. The words נבים ושררת are then a later gloss added to explain more precisely the use to which the cedar beams were put.

[נבים ושררת] elsewhere means 'pits' or 'cisterns'; II. 3. 16; *al.*; while שדרות in its other occurrences, II. 11. 8, 15; || 2 Chr. 23. 14†, denotes 'ranks' of men. Ew., taking נבים to mean lit. 'cavities,' explains that the roof consisted 'of an ornamental ceiling in squares, with small pieces of cedar wood as dividing beams.' This agrees with LXX insertion \* φατνώμασιν καὶ διατάξουσιν 4 κέδροις, 'panels and cedar boards in rows<sup>1</sup>,' Vulg. *laquearibus*, 'with panelled roofs.' Adopting this explanation we may render, '*panels and parallel beams*.' Targ. explains וטליל ית ביתא בהנחוכין ועילא 'And he roofed the house with rafters, and above them were a series of cedar boards joined together.' Lagarde (*Armenische Studien*, § 499; *Mittheil.* i. 211) for נבים reads נבדלים, which he connects with Persian کنبد, Armen. γμβεθ, 'vaulted roofs.'

10. Somewhat obscure. MT. is adopted by Ke., Th., Kamp., Klo.; the last explaining:—'He built it (each story) evenly against the wall of the whole house, until it was five cubits high, and then the connexion with the house and the roof of the side-chambers was formed by the cedar beams and planks, which rested upon the rebatements of the house.' Of course this process is conceived to have taken place three times, so that the three stories when

<sup>1</sup> But not, as stated by Ew., with LXX ἐκοιλοστάθμησεν, 'made with vaulted roof,' which, as above noticed, is a translation of ויספן merely. Cf. Hag. 1. 4 בְּבִתְיֶיכֶם סָמִימִים, ἐν οἴκοις ὑμῶν κοιλοστάθμοις.

built and roofed must have had a height of fifteen cubits. Against this it should be noticed that **יצוע** in *v.* 5 denotes not a single story (called **הַצֵּלַע** *v.* 8), but the whole wing consisting of three stories; hence Sta. is probably correct in reading **חֲמִשׁ עֶשְׂרֵה אַמָּה** for **חֲמִשׁ אַמּוֹת** of MT. So Kit.

The subject of **וַיֵּאָחֵז**, rightly divined by RV., Ke., Sta., Klo., Benz., is **הַיִּצְוֹעַ**; 'It rested on the house with beams of cedar.' Sta. compares **לִבְלֹתִי אָחֵז** of *v.* 6. On the contrary, Verss., RV. marg., Th., Kamp., Kit. make the subject to be the same as that of **וַיִּבֶן**; Vulg. *operuit domum*, Targ. **וּמְלִיל יֵת בֵּיתָא** 'he roofed the house,' giving a wrong sense to **וַיֵּאָחֵז**. LXX *καὶ συνέσχευεν τὸν σούδεσμον* (Luc. *τοὺς συνδέσμους*) appear to have read **וַיֵּאָחֵז אֶת הַיִּצְוֹעַ**. This reading is favoured by Ew., but is probably merely a mistranslation, due to the mistake in the subject of **וַיֵּאָחֵז** noticed above.

11-14. Omitted by LXX, Luc. Verses 11-13 are assigned by Kue., Wellh., Kamp., Benz., Kit. to R<sup>D</sup>; but this is certainly incorrect. The section, it is true, contains some D phrases, such as could and did pass from D into P; but other expressions belong solely to P or to H, and thus mark the verses as the work of R<sup>P</sup>. This conclusion is rendered certain by the LXX omission. Verse 14 is by the same hand as *vv.* 11-13; *v.* 9<sup>a</sup> being repeated in order to round off the interpolation and attach it to the preceding narrative.

The following are marks of authorship which require notice:—

12. **אִם תֵּלֶךְ בַּחֲקֵי**] This phrase, which never occurs in Deut., is found twice in Jer. 44. 10, 23. On the other hand, it is distinctively characteristic of H, occurring Lev. 26. 3 (cf. 18. 4), and constantly in Ezekiel, whose connexion with P, and especially with H, is well ascertained<sup>1</sup>; 5. 6, 7; 11. 20; 18. 9, 17; 20. 13, 16, 19, 21<sup>+</sup>. Cf. the phrase **הִלַּךְ בַּחֲקֹת הַגִּבִּיִּם** Lev. 18. 3; 20. 23 (H).

**וְאַתָּה מְשַׁפְּטִי תַעֲשֶׂה**] The exact phrase (with **יְהוָה** as spokesman; **מְשַׁפְּטִי**) belongs to H; Lev. 18. 4; Ezek. 5. 7; 11. 12; 18. 17; 20. 24; 1 Chr. 28. 7. In *ch.* 11. 33 **לַעֲשׂוֹת הַיִּשָּׁר בְּעֵינֵי**

<sup>1</sup> Cf. Dri. *LOT.*, pp. 45 ff.

וחקתי ומשפטי כדוד אביו, the passage belongs to R<sup>D</sup>, but the words 'ומ' are an insertion by R<sup>P</sup>, as is shown by their omission in LXX, Luc.

Even with משפטיים, המשפטים the phrase is not specially characteristic of Deut.<sup>1</sup>; 26. 16; 33. 21 (Blessing of Moses in Appendix). Elsewhere, Neh. 10. 30.

Similar H phrases are ישמר משפטים אשר יעשה אתם האדם (שמר) Lev. 18. 5; Ezek. 20. 11, 13, 21+; ועשה ישמר משפטים ועשה Lev. 19. 37; 20. 22; 25. 18; Ezek. 11. 20; 20. 19; 36. 27. [ושמרת את כל מצותי] The phrase appears first in Ex. 20. 6 (E); Deut. 5. 10 לשמרי מצותי, and is then very frequent in Deut.; passing on to R<sup>D</sup> in Kings, I. 2. 3; 9. 6; 11. 34; al.; and to P, which shows several occurrences.

So exactly only in Lev. 18. 4 (H) את משפטי תעשו [ללכת בהם] ואת חקתי תשמרו ללכת בהם. D's phrase is 'ללכת בדרכי'; cf. ch. 2. 3.

The expression יהיה הקים דבר [והקמתי את דברי אתך] subj. is found once in Deut. 9. 5, and twice in R<sup>D</sup>, ch. 2. 4; 12. 15; || 2 Chr. 10. 15; but is also more general; 1 Sam. 1. 23; Jer. 33. 14; Dan. 9. 12; cf. Isa. 44. 26.

Referring, like R<sup>D</sup> in 2. 4, to Nathan's prophecy, 2 Sam. 7. 12-16.

Very distinctive of P; Ex. 25. 8; 29. 45; Num. 5. 3; 35. 34; Ezek. 43. 9. No occurrences in D.

With the whole verse cf. Lev. 26. 11, 12 (H) ונתתי משכני בתוכם ולא תנעל נפשי אתכם; והתהלכתי בתוכם והייתי לכם לאלהים ואתם תהיו לי לעם.

A *casus pendens*, 'As for this house,' &c., imperfectly reinforced, after the long protasis, by ונתתי בתוך (ש. 13), where we should strictly expect בְּתוֹכִי. Cf. Dri. Tenses, § 197, Obs. 2. Thus we need not, with Kamp., Benz.,

<sup>1</sup> D's usual phrases are שמר משפטים לעשות 'observe judgements to do them'; 5. 1; 7. 11; 11. 32; 12. 1; 2 Ki. 17. 37; Ezek. 20. 21 (cf. 18. 9): לְפָנֵי מִשְׁפָּטִים 'teach (some one else) judgements to do them'; 4. 1, 5, 14; 6. 1.



suppose that before הבית some words have fallen out, such as עֵינַי 'mine eyes shall be open toward,' as in *ch.* 8. 29.

15. מביתה] Omitted by LXX, Luc.; but scarcely to be dispensed with.

קורות הספן] Read קורות הספן 'the rafters of the ceiling,' with the former part of the doublet in LXX, Luc. ἕως τῶν δοκῶν, Vulg. *laquearia*, Pesh. ܡܚܬܐ. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

צפה עץ מבית] Rejected by Sta. as a summary of the contents of the verse which has come into the text from the margin, and by Klo., Benz., Kit. as a later gloss added to guard the expression ויבן . . . against misunderstanding. The words, however, appear in all Verss., and may very well form with the previous מִקְרָע וּג' a circumstantial clause; 'And he built the walls of the house within with boards of cedar, *overlaying* with wood within from the floor of the house to the rafters of the ceiling.' Cf. Dri. *Tenses*, § 163, who quotes *ch.* 7. 51 וְג' אֶת הַכִּלִּים נָתַן וּג' 'and he brought in the vessels . . ., *placing* them,' &c.

16. ויבן וג' 'And he built off the twenty cubits from the innermost part of the house with boards of cedar.' ירכתי means 'the furthest extremity,' and may be applied to the most secret recesses of a house or cave employed as a place of hiding, Am. 6. 10; 1 Sam. 24. 4; or as women's apartments, Ps. 128. 3; or again in the phrase ירכתי ארץ, to the most inaccessible limits of the earth, Jer. 31. 7; *al.*; cf. ירכתי צפון Ezek. 38. 6; *al.*; ירכתי בור Ezek. 32. 23. מן of מִיִּרְכַּתִּי denotes the point of departure in measurement, as e.g. 1 Sam. 20. 37 מִן מֶלֶךְ וְהָלָא 'on beyond thee.'

הקירות] Read הַקְּוִרֹת with LXX, Luc. ἕως τῶν δοκῶν, Vulg. *superiora*, Pesh. ܡܚܬܐ. So the authorities cited for the same emendation in v. 15.

וישע] is the reading of 1 Cod., LXX, Luc.,  $\Theta$ ., Vulg. So Th.

לו] *Dativus commodi*, as in 1. 28; lit. 'he built for himself'; so Kamp. 'baute er sich's.' Th., RV. 'he even built (them) for it,' i. e. for the house, are incorrect.

לְבָרִי] 'For an adytum.' The word דְּבִיר, which only occurs



in this section of Kings, *chs.* 6-8, in the parallel account in 2 Chr. 3-5, and in Ps. 28. 2<sup>1</sup>, is connected with Ar. דָּבַר *to be behind*, whence דָּבַר, דָּבַר *hindmost* or *back part*, and so doubtless denotes the *back* or *innermost* room of the Temple. 'A., Σ. χρηματιστηρίον, Vulg. *oraculi*, whence AV., RV. 'oracle,' connect דביר incorrectly with דָּבַר 'to speak.'

[לקדש הקדשים] So *ch.* 7. 50; 8. 6. The phrase occurs four times in P of the innermost sanctuary, Ex. 26. 33, 34; Num. 4. 4, 19; in Num. 18. 9, 10 it refers to the offerings of the b'nê Israel ; כל מנחתם וג' קדשי הקדשים Lev. 21. 22 is the portion of the sons of Aaron; קדש קדשים, seventeen times in P, is applied to the brazen altar, the altar of incense, the twelve cakes of shewbread, and the portions of various sacrifices which fell to the priests.

These are all occurrences of the phrase in P. Elsewhere it is found only in late books influenced by P; Ezek., Chr., Ezra, Neh., Dan.; and in the three passages noticed in Kings. Thus the phrase in Kings is clearly a gloss made by a post-exilic interpolator under the influence of P, to explain the possibly obsolete term דביר in 6. 16; 8. 6; and בית הפנימי in 7. 50.

The inclusion of the phrase in LXX, Luc. in each passage suggests that it is not due to the post-exilic editor R<sup>p</sup>, whose glosses and changes are usually absent from the Greek Vers., or obviously inserted later from the margin, but to earlier post-exilic interpolators upon a smaller scale<sup>2</sup>.

17-20<sup>a</sup>. קומתו . . . וארבעים] The passage as it stands is remarkably involved, and appears to exhibit a double stratum of glosses. LXX reads καὶ τεσσαράκοντα πηχῶν ἦν ὁ ναὸς κατὰ πρόσωπον τοῦ βαβυλῶν ἐν μέσῳ τοῦ οἴκου ἔσθωθεν, δοῦναι ἐκεῖ τὴν κιβωτὸν διαθήκης Κυρίου. εἴκοσι πῆχεις μῆκος, καὶ εἴκοσι πῆχεις πλάτος, καὶ εἴκοσι πῆχεις τὸ ὕψος αὐτοῦ, i. e. הָיָה הַבַּיִת לְפָנָי (v. 17) : יְאֻרְבְּעִים בְּאַמָּה הָיָה הַבַּיִת מִפְּנֵימָה לְתֵת שָׁם אֶת־אֲרֹן בְּרִית יְהוָה (v. 19)

<sup>1</sup> The word should probably be restored in II. 10. 25; see *note*.

<sup>2</sup> These seem to have been mere *scribes* or copyists, not to be dignified by the title 'editor,' working under the influence of P, and thus their small insertions may be cited as belonging to SS<sup>p</sup>.

עֲשָׂרִים אַמָּה אֶרְךָ וְעֲשָׂרִים אַמָּה רָחֵב וְעֲשָׂרִים אַמָּה קוֹמָתוֹ (v. 20). So substantially Luc.

Here we notice the omission of **הוא ההיכל**, also lacking in Vulg., explanatory of **הבית** in v. 17; and the entire absence of v. 18, which contains details of the wood-carving of the house. These are clearly insertions made by R<sup>p</sup>. By their removal the monstrous **לפני** at the close of v. 17, together with **ולפני הדביר** at the commencement of v. 20, is explained as arising out of the original **לפני הדביר** at the close of v. 17, through the confusion incident upon the introduction of v. 18.

But the account, even as simplified by LXX, cannot stand in its original form. The mention (v. 19) of the situation of the **דביר** is superfluous after v. 16, and the expression **את ארון ברית יהוה** belongs to D; see note on 3. 15. Thus v. 19 is also an insertion, though of earlier date than those first noticed, and possibly even due to R<sup>p</sup>. The description originally ran as follows: **וְאַרְבָּעִים בְּאַמָּה הָיָה הַבַּיִת לִפְנֵי הַדְּבִיר**: (v. 20) **וְהַדְּבִיר עֲשָׂרִים אַמָּה אֶרְךָ וְעֲשָׂרִים אַמָּה רָחֵב וְעֲשָׂרִים אַמָּה קוֹמָתוֹ**: (v. 17) 'And forty cubits was the house before the adytum. And the adytum was twenty cubits long, and twenty cubits broad, and twenty cubits high.' So Sta., except for the retention of **הוא ההיכל** (v. 17), against LXX, Luc., Vulg.

18. **אל הבית**] The preposition **אל** is not used in a loose way for **על**, RV. 'on the house,' i. e. on its walls; but rather expresses presence *in* or *at* the building as pictured from a distance; 'in the house.' Cf. II. 10. 14 **בור בית עקד אל** 'They slew them at the pit of Beth-Eqed'; Ezek. 31. 7 **אל מים רבים** 'its root was by many waters'; 47. 7 **נה אל שפת הנחל עץ רב** 'behold, at the edge of the ravine there were many trees.'

**מקלעת** 'Carving'; only again vv. 29, 32; ch. 7. 31; while the verb **קלע** vv. 29, 32, 35+ is also peculiar to this one interpolator.

**פקעים** 'Gourds'; 7. 24+. II. 4. 39+ means wild gourds gathered from a **שָׂדֶה**. According to Tristram, DB.<sup>2</sup> i 244, the *Colocynthis agri* is denoted.

**פתורי צצים** 'Open flowers'; vv. 29, 32, 35+.

19. לתתן] This anomalous form of the infin. constr. occurs once again, *ch.* 17. 14 Kt., where Q're is תת. König's view (*Lehrg.* I. i. p. 305) that the double occurrence precludes the theory of textual corruption, and that the final ת is a parasitical addition due to the fact that vulgarly the recollection of the connexion of תת with נתן was totally obliterated, is very forced and unnatural.

20. ויצפּוּ זהב סנור] Sta. argues at length against the originality of all passages which speak of the use of gold plating in Solomon's Temple, making in brief the following points:—

(i) If for the manufacture of brazen vessels a Syrian workman had to be imported (7. 13 ff.), it is highly improbable that sufficiently skilful workers in gold were to be found among the men of Israel.

(ii) Later notices in Kings which mention the treasures of the Temple make no allusion to the gold-plating. Thus, 14. 26, Shishak carries off only the אוצרות בית יהוה such as would presumably be stored in the side-chambers, and the golden shields of Solomon; II. 14. 14, Joash king of Israel makes booty of the gold and silver vessels found במלך בית יהוה ובאוצרות בית המלך; II. 16. 17, Ahaz in his need uses merely the great *bronze* vessels found in the Temple; II. 18. 16, Hezekiah overlays the doors of the היכל יהוה with gold-plating, but afterwards cuts it off and sends it to the king of Assyria.

(iii) Verses 21 f., 30 stand in wrong position; v. 21, so far as it refers to the gold-plating of the house, is wanting in LXX; and vv. 22, 30 are otherwise rendered suspicious by their contents.

(iv) Ezekiel, in his description of the future Temple, knows of no such gold-plating.

Thus in this connexion vv. 20<sup>b</sup> (in part, ויצפּוּ זהב סנור), 21 (all but לפני הרביר), 22, 28, 30, 32<sup>b</sup> are omitted by Sta.

These arguments, though weighty, are not entirely convincing. צפּה may denote not necessarily a heavy gold-plating as in II. 18. 16, but a thin gilding with *liquid* gold<sup>1</sup>, such as called for no very

<sup>1</sup> In Prov. 26. 23 מִצָּפָה עֲלֵהֶרֶשׁ one thinks of a potsherd silvered over, not coated with *plates* of silver.

special skill in preparation and application to the wood, and also need not imply so prodigious a supply of the metal, nor have been calculated to attract the cupidity of a foreign foe bent upon hastily pillaging the treasures of the Temple. Again, the fact that certain notices are absent from LXX rather favours than otherwise the originality of the remainder. Quite probably the narrative has here, as elsewhere, been subject to later glosses; but the total denial to the original account of all references to the employment of gold in Solomon's Temple must be deemed extremely precarious.

[זהב סגור] Apparently 'choice' or 'precious gold' (cf. the alternative טוב זהב of 2 Chr. 3. 8); though how the word gains this sense is quite uncertain. A subs. סגור occurs Job 28. 15.

[ויצף מזבח ארז] But if the altar was merely overlaid with cedar boards, what was its inner material? As Sta. remarks, an altar if of stone or earth could scarcely be covered outside with boards. LXX, Luc. καὶ ἐποίησεν θυσιαστήριον, i.e. וַיַּעַשׂ מִזְבֵּחַ, is doubtless correct as regards the verb, but the mention of the material אֶרֶז is indispensable, and must have fallen out through oversight. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

21. LXX, Luc. have only the last four words of this verse which they refer to the altar. This seems to be correct. The remainder of the verse is a gloss inserted later, and breaking the connexion. The whole sentence ought to run וַיַּעַשׂ מִזְבֵּחַ אֶרֶז לְפָנַי הַדְּבִיר וַיְצִיפוּהוּ זָהָב.

[וַיַּעֲבֵר בְּרִתִּיקוֹת זָהָב] This can only mean 'he drew golden chains across,' lit. 'he made a crossing with,' &c.; but this is very harsh.

In 2 Chr. 3. 14 mention is made of הַפָּרֹכֶת the veil; and, in accordance with Th.'s suggestion, it is at least conceivable that in our passage R<sup>p</sup> may have written, or intended to write, וַיַּעֲבֵר אֶת-הַפָּרֹכֶת וּ' 'and he drew the veil across with chains of gold.' עבר Pi'el is only so used in this passage. The sing. רְתוֹק occurs in Ezek. 7. 23 (but disappears under Cornill's emendation), and a pl. רְתוֹקוֹת Isa. 40. 19†. Klo. makes the very conjectural emenda-

tion וַיִּצַף בְּרִתִּיקוֹת זָהָב 'and its four horns were of gold,' referring to the altar.

22<sup>b</sup>. [וכל המזבח ונ'] But we have already been informed about the overlaying of the altar with gold in the previous verse. This passage, omitted by LXX, Luc., is doubtless a gloss, and owes its existence to the gloss in the previous v. 21 ויצף ברתיקות זהב... which, by breaking the connexion, destroyed the original statement with reference to the gold-plating of the altar, and so caused the necessity for an additional clause to that effect.

23. [עצי שמן] So Vulg., Targ. LXX omits. Luc. ἐκ ξύλων κυπαρισσίνων, Pesh. ܐܡܬܐ ܥܥܝܢܐ. MT. correct.

[קומתו] As the verse stands the reference of the suffix is obscure. RV, 'each' is an unsatisfactory escape from the difficulty, and no real translation. LXX, Luc. μέγεθος ἐσταθμωμένον, for which Th. suggests קומה מתקנת; but Sta. points out that this cannot mean 'upright stature,' since תִּקֵּן only signifies 'to adjust.' ἐσταθ. appears to be merely a translator's flourish. Sta. most cleverly removes all difficulty by placing v. 26 between v. 23<sup>a</sup> and v. 23<sup>b</sup>. This is doubtless correct. The suffix of קומתו is satisfied by reference to השני הכרוב in v. 26<sup>b</sup>, and the account of the measurements of the כרובים closes very appropriately with the summary v. 25<sup>b</sup> מדה אחת וקצב אחד לשני הכרובים.

All Verss. follow the wrong order of MT.

27. [ויתן את הכרובים] LXX, Luc. καὶ ἀμφοτέρα χερουβείν, i. e. וְשְׁנֵי הַכְּרוּבִּים. So Klo., who notices that the fact that the כרובים were brought into the דביר has already been stated in v. 23<sup>a</sup> ויעש דביר. Th., Sta. adopt שני as more precise, but retain את ויתן of MT. This latter, as introducing the statement that when so placed their wings touched the wall on either side, can scarcely be considered redundant.

[ויפרשו] One MS. ויפרש; so Pesh. ܐܦܪܫܐ. Possible, but not preferable to MT.

[את כנפי הכרובים] LXX, Luc. τὰς πτέρυγας αὐτῶν, i. e. אֶת־כַּנְפֵי הַכְּרוּבִּים, doubtless correct. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

[ותנע ונ'] LXX seems to convey the idea that each כרוב had four

wings:—καὶ ἤπτετο πτέρυξ μία τοῦ τοίχου, καὶ πτέρυξ ἤπτετο τοῦ τοίχου τοῦ δευτέρου· καὶ αἱ πτέρυγες αὐτοῦ αἱ ἐν μέσῳ τοῦ οἴκου ἤπτοντο πτέρυξ πτέρυγος. This is very inferior to the plain statement of MT. supported by Luc. and the other Verss.

29, 30. These verses, though both appearing in LXX, Luc., appear to form no part of the original account. Verse 29 is obviously by the same hand as v. 18, assigned to R<sup>p</sup>, and v. 30 is redundant after v. 22<sup>a</sup>, and also out of place.

29. מַסֵּב] Probably to be emended מַסְבִּיב with Klo.

מִלְפָּנִים וְלַחֲצִיזֹן] The reference of 'within and without' is rather ambiguous, a remark which also applies to the similar words in v. 30. Klo.'s emendation, לְפָנֵימִי וְלַחֲצִיזֹן, 'both of the inner and of the outer house,' is probably correct; cf. Ezek. 41. 17. The expression הַפְּנִימִי הַבַּיִת is used of the רֶבִיר v. 27; *ch.* 7. 50.

31. וְאֵת פֶּתַח] LXX, Luc., Pesh., Targ. seem to presuppose וְלִפְתָּח; and so Klo. This *may* be original, but is quite as likely to be a paraphrase of the somewhat difficult MT. The latter, as Sta. notices, is quite possible, and may be paralleled; cf. Ex. 26. 1 וְאֵת הַמִּשְׁכָּן הַמֵּעֲשֶׂה עֶשֶׂר יָרֵיעַת; Dri. *Tenses*, § 195, 1. Th., in retaining MT., cites Ew. § 284<sup>a</sup> for the usage.


Vulg. *et in ingressu oraculi*, takes אֵת פֶּתַח הַרְבִּיר to be an accus. of place as in *ch.* 7. 40 בֵּית יְהוָה in *templo domini*.

הָאֵיל] Of doubtful meaning. Neither Sta. 'door-opening,' nor RV., &c. 'lintel,' seems to be correct; for according to either of these renderings the breadth of the אֵיל ought to be commensurate with that of the doorway, whereas in Ezek. 41. 3 the former is said to be two cubits (broad), the latter six cubits; cf. Ezek. 40. 9—the porch eight cubits, the אֵיל two cubits. Again, the אֵיל is spoken of as something standing in equal proportions upon either side of an entrance or porch; Ezek. 40. 48<sup>a</sup> וַיִּמְדּוּ אֵל אֶלֶם הָמֵשׁ אַמּוֹת מִפָּה וַיִּמְדּוּ אֵל אֶלֶם הָמֵשׁ אַמּוֹת מִפָּה (on 48<sup>b</sup> see Cornill's emendation); cf. 41. 1. Thus the explanation of Bö. (*Proben alttest. Schriftklärung.* 302 ff.), *pilasters* or projections in a wall upon either side of an entrance, appears to be near to the truth. So Pesh. פְּסוֹלֵי אֵיל 'its



παραστάδες<sup>1</sup>, Cornill 'Wandpfeiler,' Kit. 'Einfassung,' and apparently RV. marg. 'posts.' Somewhat similar is the suggestion 'crepidines,' of Ges., who quotes the passages where the word occurs, and the ancient interpretations.

חֲמִשִּׁית So Baer. Less accurate texts חֲמִשִּׁית. Upon the analogy of 7. 5 וְהַמְּזוֹת רְבָעִים שָׁקָר, and the necessary and obvious emendation at the close of v. 33 מְזוֹת חֲמִשִּׁית, ought to mean 'a

pentagonal' . So Vulg. *postesque angulorum quinque*, Bö., Th.,

Sta., Kamp., Benz., Kit. Pesh. حَكْمِيَّ suggests the possibility of an original חֲמִשִּׁית exactly analogous to רְבָעִים of 7. 5. The explanation 'a fifth part' of the entire wall, adopted by Ges., Ke., Klo., is alien to the context, the breadth of the wall not having been mentioned since v. 20.

הָאֵיל מְזוֹת חֲמִשִּׁית It is impossible to regard הָאֵיל מְזוֹת חֲמִשִּׁית as a case of apposition, 'the pilasters *were* doorposts,' &c., because אֵיל is not identical with מְזוֹת. Hence it is best to adopt Sta.'s emendation הָאֵיל וְהַמְּזוֹת ח', rendering 'the pilasters and doorposts were (i. e. formed) a pentagonal.' It is, however, conceivable that the text may have originally read הָאֵיל חֲמִשִּׁית, and that מְזוֹת is a gloss from the margin as an (incorrect) explanation of the difficult אֵיל.

32, 35. By the same hand as vv. 18, 29.

32. [וְשְׁתֵּי דִלְתוֹת וּג'] A *casus pendens*; 'as for the two doors,' &c.

וְקָלַע The perf. with weak ו here and in v. 35, if part of the original text, would be 'an isolated irregularity' (Dri. *Tenses*, § 133, 2), but the construction marks the style of the post-exilic interpolator. Klo. וְקָלַע; but this, if possible in v. 32, is scarcely so in v. 35.

וַיִּרְדּוּ From רָדַד; 'and he *spread out* the gold upon the cherubim,' &c. The word is that which is used in Targ. Onk. as an equivalent of רָשַׁע; Ex. 39. 3; Num. 17. 4; and its use thus forms another

<sup>1</sup> Unless this represent *προστάς*, 'vestibule.' The other Verss. give no help; Targ. אֵילֵה 'but' misunderstands; LXX, Luc., Vulg. omit.



post-exilic indication. Luc. καὶ κατέβαινε, i. e. וַיֵּרֶד; Pesh. ܣܡܥܝܢ, i. e. וַיֵּרֶב; Targ. וּנְסִיךְ, apparently וַיֵּרֶק or וַיֵּרֶר; Vulg. *et operuit*, a guess. Klo.'s reading וַיֵּרֶר is unnecessary.

33. [מֵאֵת רְבֵעִית LXX στοὰι (Luc. στοὰς) τετραπλῶς, i. e. מְוֻזוֹת רְבָעוֹת 'doorposts standing foursquare,' is doubtless correct. Cf. *ch.* 7. 5. So Th., Sta., Kamp., Benz., Kit. The verse, all but the last two words, is with *v.* 32 omitted by LXX through homoioteleuton with the end of *v.* 31.

34<sup>b</sup>. [קלעים] All Verss. rightly presuppose צלעים as in *v.* 34<sup>a</sup>. So Th., Sta., Klo., Kamp.

[גלילים] 'Revolving,' or 'turning on hinges,' so 'folding.' Thus only here. In Ezek. 41. 24 the doors are called מוֹסְבֹּת דְּלָתוֹת.

35. [וצפה] Cf. *v.* 32 *note* on וקלע.

[מִיָּשָׁר עַל-הַמַּחְקָה] 'Applied evenly to the carving.' Pu'al only here; Pi'el 'make straight or even,' of a way, &c.

36. [הַחֲצֵר הַפְּנִימִית] Surrounding the Temple, and *innermost* as contrasted with the חֲצֵר הָאֲחֵרֶת 7. 8, containing the King's palace, both courts lying inside the חֲצֵר הַגְּדוֹלָה which enclosed the whole group of buildings. See *note* on 7. 12<sup>b</sup>, and plan in *Sta. Ges.* i. 314.

At the end of this verse LXX, Luc. continue with the words κυκλόθεν, καὶ ᾠκοδόμησε κ.τ.λ. This seems to represent MT. *ch.* 7. 12<sup>b</sup>, where it receives discussion.

7. 1-12<sup>a</sup> appear in LXX, Luc. at the close of the *ch.*, being apparently so placed by some scribe who thought it better to give the account of the Temple furniture in immediate sequence to that of the Temple itself, and not separated by the description of Solomon's other buildings. This is shown to be a late dislocation by the fact that *v.* 12<sup>b</sup> has been accidentally left behind in making the alteration, and now follows immediately after the close of *ch.* 6, instead of after *v.* 12<sup>a</sup> to which it clearly belongs. MT., which describes all the buildings first and then the furniture of the Temple, is correct.

2. [אַרְבַּעָה] LXX, Luc. τριῶν. Hence Sta. adopts שלשה as in agreement with the statement in *v.* 3 אַרְבַּעִים וְחֲמִשָּׁה חֲמִשָּׁה עָשָׂר הָיוּ.

This, he contends, must refer to the עמורים, and not to the צלעות (Th.) a fem. noun; Ezek. 41. 8. So Kamp., Benz., Kit.

Sta. takes the following view of the construction of the house :—  
 ‘It was a house of which the back and sides upon the ground-floor were formed of walls, while the front of the bottom story was formed by the fifteen pillars of the first row. The pillars of the second and third rows stood within the building, exactly corresponding to the pillars of the first row. The second story was formed by a number of chambers lying in three rows or flights’ (ZATW. 1883, p. 150). A further description, together with excellent plans of the building, may be seen in *Ger.* i. 318 ff. It may be doubted, however, whether Sta. is correct in his arrangement of the chambers which he assigns to one single story above the pillars. The expressions of *vs.* 4, 5 שלש... טורים שקפים שלשה פעמים seem to suggest *three stories* of chambers (so Kit.), and this is agreeable to the height of the building, thirty cubits, even supposing these stories to have been higher than those of the Temple wings (6. 6)—perhaps six cubits each, with the pillars below the first floor of some twelve cubits in height. The house seems to have obtained its name from the fact that the pillars, open to view from the outside, gave to the spectator the idea of a forest of trees. The rooms, if in three stories, may have run right through the breadth of the building, having a window or windows at either end, i.e. at the front and back of the house. This explains *v.* 4 ומחזה אל מחזה שלש פעמים ‘and window was over against window three times.’ The doors, on the other hand, opening from one room into another, ran lengthways down the centre of the building. Thus each room had two doors opposite to one another and communicating directly with the rooms on either side. This seems to satisfy the expression ומול פתח אל פתח שלש פעמים ‘and door was over against door three times,’ which we shall adopt in *v.* 5 at the suggestion of LXX, Luc.

We have no information as to staircase or number of chambers. The kind of rooms above described are not strictly the same as those described in 6. 5 ff., supposing the term צלעות to really denote

'side-chambers.' But the use of צלע 'a rib,' to describe a chamber is very obscure, and we can scarcely say for certain what sort of room could be so called, and what not. צלעות may perhaps refer to the main beams<sup>1</sup>, which, resting on the pillars and running from wall to wall, formed the basis of the partitions between the different chambers, and were, so to speak, the ribs of the building.

[ברתות] 'Beams,' as cut or sawn into the required dimensions. LXX, Luc. ὤμια, i. e. כְּתֻפּוֹת 'shoulder-pieces' at the top of the pillars, forming a support for the beams. Cf. the use of the word in v. 30. This is adopted by Klo., Benz., Kit., but is scarcely superior to MT.

3. After על העמודים LXX, Luc. insert καὶ ἀριθμὸς τῶν στύλων, i. e. וּמִסְפַּר הָעֲמֻדִים. By this addition the verse is relieved, and the precise reference of the number made perfectly clear.

4. [שקפים] Explained by Th., Sta., Klo., Kamp., Benz. as the main beams supporting the floors and ceilings of the chambers; a meaning possibly agreeable to the Ar. سَقَف quoted on 6. 4. It should be noticed, however, that v. 4<sup>b</sup> אל מחזה וג' seems obviously to refer back to the preceding statement, as though מחזה and שקפים were closely connected in meaning. Hence it seems preferable to assign to שקפים, here as in 6. 4, the meaning 'window-frames.' So RV. 'prospects.' Kit. 'Fenster (?)'.

5. [והמזוזות] Read וְהַמְּזוּזוֹת with LXX, Luc. καὶ αἱ χῶραι. So Th., Sta., Klo., Kamp., Benz., Kit.

[רבעים שקף] Cf. 6. 4 note.

[ומול מחזה אל מחזה שלש פעמים] LXX καὶ ἀπὸ τοῦ θυρώματος (Luc. ἀπὸ θύρας) ἐπὶ θύραν τρισσῶς, i. e. וּמִפֶּתַח אֶל-פֶּתַח שְׁלֹשׁ פְּעָמִים, probably standing for וּמִלִּפְתָּח אֶל-פֶּתַח וג', which may be adopted. Sta. reads פתח אל פתח, regarding מול as a gloss arising from a marginal note פתח מול פתח.

6. [שלשים] LXX πενήκοντα. But Luc., Vulg., Pesh., Targ. support MT.

<sup>1</sup> Cf. the use of the term to denote the beams or boards which went to form the inner walls of the house, and the partition-wall of the adytum; ch. 6. 15, 16<sup>a</sup>.

After רחבו and before ואלם LXX inserts ἐξυγωμένα, Luc. ἐξυγωμένη. This appears to be a mere gloss by which it was sought to explain the relationship between the second אולם and the אולם. Or possibly the word may form a doublet of רחבו, the letters being transposed and read as some part of חבר, perhaps מחבר.

[עב] The meaning is very obscure, and can only be guessed. LXX, Luc. render lit. πάχος, Vulg. *epistylia*, 'cross-beams,' Pesh. ܐܝܠܢ 'entrance hall,' Targ. סקופתא 'threshold.' The word occurs again Ezek. 41. 25 וְעַב עֵין אֶל-פְּנֵי הָאֵלִים מִהַחֲוִין. Here Cornill hazards 'Vordach,' and this is perhaps what is intended by Vulg. in Kings—the front part of the roof of the porch, possibly forming a kind of projecting *cornice*. *Sieg. u. Sta.* also suggests 'Vordach, Schutzdach.' Th., Sta., Klo., Kamp. doubtfully follow the suggestion of Targ., and suppose the word to mean an entrance with steps.

7. [אשר ישפט שם] 'Where he *should* or *might* judge'; Dri. *Tenses*, § 39 β.

[וְכָפַן] The usual construction would be כָּפַן בָּאֵרֶז 'he made the porch covered,' &c.; cf. Dri. *Tenses*, § 161. 2. It is rare for the participle to be preceded by וְ when thus introducing a subordinate idea as a secondary predicate. See instances under *Obs.* 1 of Dri. § cited.

[עַד הַקֶּרֶקֶעַ] Vulg. *usque ad summitatem*, Pesh. ܫܠܫܐ ܕܥܠܝܐ read עַד-הַקֶּרֶקֶעַ, which is to be adopted. So Ew., Th., Sta., Kamp., Benz.; and Klo. doubtfully. Kit. retains MT. The second half of the verse has fallen out in LXX, Luc.; but, according to Field, *Hex.*, the Complutensian reads ἀπὸ ἐδάφους ἕως ὑπερώου.

8. [אשר ישב שם] The same *nuance* as in v. 7.

[חצר אלם הבית] Also called חֲצֵר אֵלִים; see notes on v. 12<sup>b</sup>; ch. 6. 36.

It is unusual in classical Hebrew (though customary in post-biblical Hebrew) to omit the article with a subs. when its adj. is so defined according to rule. Cf. חֲצֵר הַגְּדֹלָה v. 12. Dri. (*Tenses*, § 209. 1) collects instances of the usage which 'appears

to have arisen in connexion with familiar words, which were felt to be sufficiently definite in themselves without the addition of the article.'

מבית לאולם] LXX renders curiously ἐξ ἐλισσομένης τούτοις, Luc. ἐξελισσομένη τούτοις, apparently a misreading לְאֵלֶּה . . . מ, the former word being some Pu'al or Hoph'al participle. MT. correct.

יעשה] The tense is quite anomalous, and cannot be explained, the perfect alone being suitable to describe a single fact in so prosaic a connexion<sup>1</sup>. It is at least possible that some scribe, intending to copy וּבִיתָ עָשָׂה, wrote by mistake וּבִיתוֹ עָשָׂה through confusion with וּבִיתוֹ at the beginning of the verse, and that this וּבִיתוֹ עָשָׂה was subsequently interpreted as וּבֵית יַעֲשֶׂה. The omission of יַעֲשֶׂה in LXX suggests as a second hypothesis that the word may be a later gloss carelessly inserted.

9. [כמדוד] 'According to measurements,' i.e. of regular dimensions, and not of various sizes. So v. 11.

מְגִרָה] 'Sawn'; only here. A *denom.* from מְגִרָה which is derived from גָּרַר 'drag.' Both subs. מְגִרָה and *denom.* verb in Qal and Niph'al occur in post-biblical Hebrew.

מִסָּד] 'Foundation'; a *ἀπαξ λεγ.* from יָסַד, the י being assimilated according to the small class of contracted verbs פִּצְּץ; G-K. § 71. Other contracted forms from this root are מִסָּדִי Isa. 28. 16; לִפְסֹד 2 Chr. 31. 7.

עַד הַמַּפְחוֹת] RV. 'unto the coping'; so LXX, Luc. ἕως τῶν γείσων (with a Schol. στεφανωμάτων ἢ ἄκρων), and approximately Σ. (ἕως) τῶν ἀπαρτισμάτων, Vulg. *usque ad summitatem parietum*, Pesh. ܥܕ ܡܦܚܘܬܐ; Th., Klo., *Sieg. u. Sta.* Sta., Kamp., Kit. follow Ges. in rendering *mutules* or projecting stones (Kragsteine) upon which the ends of the beams rested. The word, which occurs only here in this sense, elsewhere means a 'handbreadth'; v. 26; *al.* So Targ. בַּפּוֹשְׁכֵי, 'A. (ἕως) τῶν παλαιστωμάτων.

The first יִמְחֹיץ, which is indispensable, has fallen out in LXX,

<sup>1</sup> Kö., however (*Lehrg.* I. ii. § 368 k), classes the use with ch. 20. 33<sup>a</sup> יִחְצֹץ as an *Inchoative*.

Luc. through oversight. The second **וּמַחֲצִי** is very difficult. As Sta. remarks, it forms no contrast to **הַחֲצֵר הַגְּדוֹלָה**. Sta.'s emendation **יהוה ומבית יהוה** is, however, not quite correct. We ought rather to read **וּמַחֲצִי בֵּית יְהוָה**, a correction which accords with *v.* 12, and accounts for the letters **ומחצ** in MT.

10. **וּמִיִּסְדָּר** LXX, Luc. *τῇν τεθεμελιωμένην*, Pesh. **ܡܝܫܕܪܐ**, apply this specially to the great court. It seems better to regard it as having a vague general application to **כָּל אֱלֹהִים** at the beginning of *v.* 9; all the buildings. Sta. 'und fundamentirt (war alles).' So Th., Kamp., Benz.

12<sup>b</sup>. **הַבֵּית . . . וְלַחֲצֵר** As has before been noticed, LXX, Luc. at the close of *ch.* 6. 36 contain the words *κυκλόθεν· καὶ ὠκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλᾶμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ*, i. e. probably **מִסָּבִיב וַיְבֶן מִסָּבִיב לַחֲצֵר אֶלֶם הַבֵּית אֲשֶׁר עַל-פְּנֵי הַהֵיכָל**. This seems to represent MT. *ch.* 7. 12<sup>b</sup> **וְלַחֲצֵר בֵּית יְהוָה הַפְּנִימִית** **וַיְבֶן מִסָּבִיב** **וְלֹאֶלֶם הַבֵּית** **וַיְבֶן מִסָּבִיב** certainly cannot be original, the phrase being absurd. The word is probably therefore a corruption of **מִסָּבִיב** repeated from the preceding, and *καὶ ὠκοδόμησε* is clearly a gloss formed through repetition of **וַיְבֶן** 6. 36<sup>a</sup>, to explain the connexion of *καταπέτασμα* with the previous sentence. The first **מִסָּבִיב** is genuine, and should be restored before **לַחֲצֵר** in place of the **ו** of MT. LXX is also correct in reading **וְלַחֲצֵר אֶלֶם הַבֵּית** (this referring to **הַחֲצֵר הָאַחֶרֶת** of *v.* 8), but has omitted **לַחֲצֵר בֵּית יְהוָה** through the homoioteleuton. Possibly, as Sta. thinks, **הַפְּנִימִית** is a gloss from 6. 36, and redundant after **בֵּית יְהוָה**. Finally, the sentence **אֲשֶׁר עַל פְּנֵי הַהֵיכָל** appears to be a gloss derived from 6. 3. **וְהָאֵלֶּם עַל פְּנֵי הַיֵּכָל הַבֵּית**, through a wrong identification of the **אֵלֶּם** here mentioned.

We may therefore read *v.* 12<sup>b</sup> **מִסָּבִיב לַחֲצֵר בֵּית-יְהוָה (הַפְּנִימִית)** **וְלַחֲצֵר אֶלֶם הַבֵּית** of Yahwe, and the court of the porch of the palace.'

13, 14. In 2 Chr. 2. 12, 13 the workman is called **חֹרֵם אָבִי**, and he is **בֶּן-אִשָּׁה מִן-בְּנוֹת דָּן**. According to Giesebrecht (*ZATW.* i. 239 ff.) the text of Chr. is the more original, the name **חֹרֵם אָבִי** (misunderstood as by LXX in Chr.) having undergone correction

in Kings, and אלמנה being an insertion to suggest that this builder of Solomon's Temple was purely Israelitish, and not half Phoenician.

- 15-22. This very mutilated and obscure account may be compared with the summary in *vv.* 41, 42; || 2 Chr. 4. 12, 13, and with the description in II. 25. 17, of which a better and fuller form exists in Jer. 52. 21-23.

15<sup>a</sup>. [ויצר LXX, Luc. καὶ ἐχώνευσε, i.e. ויצץ; probably correct. So Th., Sta., Klo., Kamp., Benz., Kit.

LXX omits by oversight. Luc. reads all but נחשת, which is scarcely necessary after the precise statement of *v.* 14 לעשות כל מלאכה בנחשת, and so *may* be a gloss, but on comparison with *vv.* 16, 27, 30, 38 is more likely to be original<sup>1</sup>, נחשת being an accus. of material. At this point Luc. adds τῷ αἰλᾶμ τοῦ οἴκου, and so also LXX with τὸ by mistake for τῷ, i.e. לְאֵילָם הַבַּיִת. This is accepted by Sta. on the ground that the expression שְׁנֵי הָעַמּוּדִים 'the two pillars,' requires some such specification of their destined position to justify the use of the article. So Th., Klo., Kamp., Kit.

15<sup>b</sup>. [שְׁמֹנֶה . . . הַשָּׁנִי LXX δὲ καὶ δέκα πήχεις ὕψος τοῦ στύλου καὶ περίμετρον τέσσαρες καὶ δέκα πήχεις ἐκύκλου αὐτόν, τὸ πάχος τοῦ στύλου τεσσάρων δακτύλων τὰ κοιλώματα καὶ οὕτως στύλος ὁ δεύτερος, i.e. שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד וְחוּט נְשִׁימִים-עֶשְׂרֵה אַמָּה יָסַב אֹתוֹ עָבִי הָעַמּוּד עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד וְחוּט נְשִׁימִים-עֶשְׂרֵה אַמָּה יָסַב אֹתוֹ עָבִי הָעַמּוּד הַשֵּׁנִי 'eighteen cubits was the height of the (one) pillar, and a thread of twelve cubits compassed it about; the thickness of the pillar was four fingers; it was hollow: and the second pillar was similar.' This description corresponds accurately with that which is given in Jer. 52. 21, and is doubtless correct, except that הָאֶחָד is to be retained with MT. after the first העמוד. LXX text is confirmed substantially by Luc., and in part by Pesh. וְהָאֶחָד מִן הָאֲמָלִים הָאֵלֶּם הָיָה שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד וְחוּט נְשִׁימִים-עֶשְׂרֵה אַמָּה יָסַב אֹתוֹ עָבִי הָעַמּוּד הַשֵּׁנִי 'the height of the one pillar was eighteen cubits, and a thread of twelve cubits compassed

<sup>1</sup> On the other hand, *v.* 23 omits נחשת in MT. and Verss.



it about; and the second pillar was similar.' So Ew., Th.<sup>1</sup>, Sta., Klo., Kamp., Benz.<sup>1</sup>, Kit.<sup>1</sup>

[יִסַּב] 'Could or might encompass'; so v. 23 יִסַּב, v. 26 יִכִּיל 'could contain' (or in this instance perhaps 'contained,' as a customary state). Dri. *Tenses*, § 37 β. Da. (§ 44, *Rem.* 2) is scarcely correct when he renders 'encompassed' or 'ran round,' 'in describing the course of an ornamentation,' as if this חוּט or the קו of v. 23 were *part of the ornamentation*, and not rather an imaginary line of measurement.

נָבוֹב, adopted in the emendation, occurs, besides the passage cited in Jer., Ex. 27. 8; 38. 7 לָחֹת נָבוֹב 'hollow, with boarded sides,' of the altar of burnt offering, and figuratively Job 11. 12† 'a hollow' or 'empty-headed man.'

16. [כְּתֹרוֹת] 'Chapiters'; only used in the description of these pillars, here and in II. 25, 2 Chr., Jer. Connected with the root כָּתַר 'surround,' Pi'el, Judg. 20. 43; Ps. 22. 13, from which comes the late word כְּתָר 'diadem,' three times in Est.†, and in new Hebrew.

[מִצָּק נַחֲשָׁה] 'A casting of brass,' so 'of cast or molten brass.' מוֹצָק as in vv. 23, 33, 37; cf. Job 38. 38 'a congealed mass.' נַחֲשָׁה has fallen out of LXX, but is found in Luc. and the other Verss., and, as in the previous verse, is to be retained. LXX is also wrong in its omission of הַשְּׁנִיתָ . . . וַחֲמִשָּׁה.

17. [שְׂרָשְׁרוֹת . . . שִׁבְכִים] LXX, Luc. καὶ ἐποίησε δύο δίκτυα, i. e. וַיַּעַשׂ מַעֲשֵׂה שְׂרָשְׁרוֹת, are correct, the words שְׂרָשְׁרוֹת . . . שִׁבְכִים being certainly a gloss. (הַשְּׂבָכֹת, הַשְּׂבָכָה) שִׁבְכִים occurs in all the other descriptions, but the expressions מַעֲשֵׂה שִׁבְכָה, גְּדָלִים, שְׂרָשְׁרוֹת are not so found<sup>2</sup>. LXX is followed by Th., Sta., Kamp., Benz., Kit.; and Klo. as regards the addition of וַיַּעַשׂ שְׂרָשְׁרוֹת.

[שִׁבְכִים] With pl. יָם— only here; elsewhere שְׂבָכֹת from sing. שְׂבָכָה. The word is derived from Ar. شَبَكَ interweave, whence شَبَكَةٌ

<sup>1</sup> Th. presupposes הַנְּבוֹבִים instead of נָבוֹב, but otherwise agrees with the text as given above. Benz. וַעֲבִי, Kit. וַעֲבִי (omitting הַעֲמִיד).

<sup>2</sup> The statement in 2 Chr. 3. 16 is doubtless derived from the gloss in our passage.

*net* (for catching fish, birds, &c.), and in biblical Hebrew, outside the description of these pillars, it occurs only in II. 1. ■ of the *lattice* of a window, and in Job 18. 8, where the parallel word is הַרְשֵׁת 'the net<sup>1</sup>.' Thus the meaning in this description is clearly 'network' or 'trellis.'

פְּדִילִים 'Festoons'; Deut. 22. 12 of the *fringes* of a garment. Ar. جَدِيلٌ *a bridle of plaited thongs*. Syr. ܐܬܪܝܬܐ very commonly means *to plait* or *interweave*; e.g. S. Matt. 27. 29, of plaiting the crown of thorns.

שֶׁרָשָׁרֹת 'Chains'; 2 Chr. 3. 5, 16; so in Ex. 28. 14; 39. 15+, of the ornaments or fastenings of the breastplate. שֶׁרָשֶׁת Ex. 28. 22 is a corruption of the same. The word is a Pilpel (intensive) form from שָׁרַר 'twist.'

לְכַסּוֹת אֶת־הַפְּתָחוֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים LXX περικαλύψαι τὸ ἐπίθεμα τῶν στύλων, Luc. ἐπικαλύψαι τὰ ἐπιθέματα τῶν στύλων, i.e. לְכַסּוֹת אֶת־הַפְּתָחוֹת (פְּתָחוֹת). In v. 18 we meet with a sentence which is very like a combination of these readings of MT. and LXX, viz. לְכַסּוֹת אֶת־הַפְּתָחוֹת אֲשֶׁר עַל־רֹאשׁ הָרְמָנִים. Here הָרְמָנִים is quite incomprehensible, and we may follow Pesh. ܠܚܡܢܐ and emend הָעַמּוּדִים agreeably to v. 41<sup>b</sup>. This sentence of v. 18 is not to be found in LXX, Luc., and thus Th., Sta. are doubtless correct in supposing that, after having fallen out of v. 17 in MT., it was first written in again on the margin, and then inserted in the text in a wrong position, viz. in v. 18. So Kamp., Benz., Kit.

שֶׁבַע . . . וּשְׁבַע LXX, Luc. δίκτυον . . . καὶ δίκτυον, i.e. וּשְׁבַע . . . וּשְׁבַע; doubtless correct. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

Thus v. 17, as restored, will run:—וַיַּעַשׂ שְׁנֵי שֶׁבָכִים לְכַסּוֹת אֶת־הַפְּתָחוֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים שְׁבָכָה לַפְּתָחַת וּשְׁבָכָה לַפְּתָחַת; הַשְּׁנִי: 'And he made two trellises to cover the chapters which were upon the top of the pillars; a trellis for the one chapter, and a trellis for the second chapter.'

<sup>1</sup> The root סָבַךְ, which ought properly to be שָׁבַךְ, occurs Nah. 1. 10; Job 8. 17 with the meaning 'intertwine.' Hence come סָבַךְ, סָבָךְ 'thicket.'

18. [העמודים] Obviously incorrect. At this stage of the description the statement 'he made the pillars' is out of place. Two MSS. read הַרְמָנִים 'the pomegranates,' and this is to be adopted with Bö., Th., Sta., Klo., Kamp., Benz., Kit. Vulg., Pesh., Targ. follow MT.; LXX, Luc. καὶ ἔργον κρεμαστόν, i. e. ? . . . וְיַעֲשֶׂה<sup>1</sup> a misreading of ויעש הרמנים.

ויעש הרמנים] LXX, Luc. δύο στίχοι ῥοῶν χαλκῶν δεδικοτωμένοι, i. e. [הַאֲחָת] עַל-הַשְּׂבָכָה נַחֲשֶׁת טוֹרֵי רְמָנִים וְיַעֲשֶׂה. δεδικοτ. is thought by Klo. to be a corruption of δικτύω ἐνί, which is possible (cf. v. 42 τῷ δικτύῳ τῷ ἐνί), but not really necessary. LXX reading is correct, and is adopted by Sta., Kamp. So Th., with addition of סביב.

LXX, Luc. continue with ἔργον κρεμαστόν, στίχος ἐπὶ στίχον. This appears to be merely a doublet of the previous καὶ ἔργον κρεμαστόν, δύο στίχοι.

The sentence 'וכן עשה לכסות וג' having been adopted into its proper position in v. 17, v. 18 now ends abruptly with וכן עשה לכסות. השנית, no special reference being previously made to האחת. Th. therefore inserts, before the closing sentence, v. 20<sup>b</sup> in the form in which it appears in Pesh. **סוֹסַמְלָא קַלְלִיךְ לְעֵם מְבַרְכֵּם מְבַרְכֵּם** וְהַרְמָנִים מֵאֲחָתִים טוֹרֵי סְבִיב עַל-הַפְּתִיחַ הָאֶחָת **סוֹסַמְלָא מְבַרְכֵּם**, i. e. **סוֹסַמְלָא מְבַרְכֵּם**, MT. being improved by the addition of שני, and the emendation השנית for האחת. This is satisfactory; and it is worthy of notice that Pesh. continues this sentence with **סוֹסַמְלָא מְבַרְכֵּם לְעֵם מְבַרְכֵּם**, precisely the same words with which it is finished off when placed in v. 18. The transposition is adopted by Sta., Benz. with omission of the words שני טורים on the ground that they have already occurred in the earlier part of the verse—a scarcely justifiable belief in the writer's extreme precision in avoiding even the smallest repetition. Kamp., Kit. also follow Th., reading טורים as in MT. for שני טורים; and Klo., while taking v. 20<sup>b</sup> into v. 18,

<sup>1</sup> This can scarcely represent ויעשה שבכה, since שבכים is correctly rendered δίκτυα in the preceding verse; nor can it well translate ויעשה שרשרות, this being elsewhere suitably rendered ἔργον πλοκῆς, Ex. 28. 14; ἔργον ἀλυσιδωτοῦ, v. 22; ἔργον ἐμπλοκίου, 39. 15; and χαλαστά, 2 Chr. 3. 5, 16.

expands and alters the whole verse thus formed to a quite unnecessary extent.

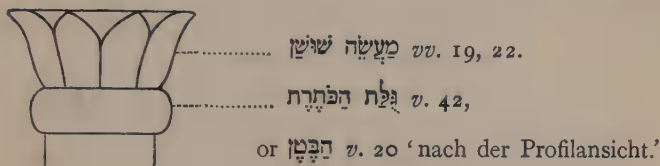
Thus the probably original form of *v. 18* is:—**וַיַּעַשׂ אֶת-הָרִמּוֹנִים וַיִּשְׁנֵי טוֹרֵי רִמּוֹנִים נְחֹשֶׁת עַל-הַשָּׁבָכָה הָאֶחָת וְהָרִמּוֹנִים מֵאֵתָּם שְׁנֵי טוֹרֵי: סָבִיב עַל-הַפֶּתַח הָאֶחָת וְכֵן עָשָׂה לַפֶּתַח הַשֵּׁנִית: 'And he made the pomegranates; and two rows of pomegranates in brass were upon the one trellis, and the pomegranates were two hundred<sup>1</sup>, two rows round about upon the one chapter; and so did he to the second chapter.'**

*v. 19, 20<sup>a</sup>, 22.* The *vv. 19, 20* appear in LXX, Luc. *after v. 21*, while *v. 22* is altogether missing. Now *v. 21*, which relates the erection and naming of the pillars, ought obviously to come at the close of the description; and this consideration, together with the state of LXX text, goes, as Sta. has seen, to point to the probability of *vv. 19, 20<sup>a</sup>, 22* being merely a gloss.

This is still further borne out if we compare the contents of these verses with the description of the chapters given in the original text. In *vv. 16-18* all that we gather with regard to the chapters relates to their size, and to the trellises and pomegranates with which they were ornamented. The description of their appearance seems to come naturally to an end with the sentence **וַיַּעַשׂ לַכְתָּרַת הַשֵּׁנִית** at the close of *v. 18*, and then *v. 21*, containing the account of their erection in their destined position, might fitly be expected to follow as the conclusion of the reference. But instead of this we have fresh details with regard to the **מַעֲשֵׂה שׁוֹשָׁן**, i. e. apparently the lily-like form of the chapters, and the chapters properly so called seem to be distinguished from a part of the pillar immediately beneath them which is known as **הַבִּטָּן**. Now it is reasonable to suppose that in a consistent description the account of the *actual form and appearance* of the chapters would *precede* rather than follow the reference to such

<sup>1</sup> In view of the precise statement of the number of the pomegranates as 100 in Jer. 52. 23, it may be questioned whether we ought not in this passage also to read **מֵאָה** for **מֵאֵתָּם**.

*appendages* as the pomegranates and trellises. But, assuming for the moment that the additional details are genuine, let us turn to *vv.* 41, 42, where a summary of Hiram's work at the pillars is given. Here we have mention of the עֲמֻדִים themselves, the גִּלְתֵּי הַפְּתָרוֹת which surmounted them, the שִׁבְכֹת, and the רִמְנִים; but there is not the slightest reference to any מַעֲשֵׂה שִׁישׁ of the chapiters, nor to a part called הַבֶּטֶן connected with them. Hence we may confidently regard *vv.* 19, 20<sup>a</sup>, 22 as a gloss added to the text by a later hand. The interpolator's idea of the form of the chapiters appears to have resembled the accompanying illustration. Judging from the ex-



pression גִּלְתֵּי הַפְּתָרוֹת in *v.* 42, he supposed the existence of a bowl-shaped portion of the pillar underneath the actual chapter, which looked at, as Th. says, 'nach der Profilansicht,' might be described as הַבֶּטֶן. This led him to add the account of the shape of the actual chapiters, which he describes as מַעֲשֵׂה שִׁישׁ. The original narrator, however, in speaking of גִּלְתֵּי הַפְּתָרוֹת, appears to mean the actual chapiters, which from their rounded form might be thus described.

19. [בְּאוֹלָם] So Vulg., Pesh., Targ. Probably correct, and an awkward intimation of the position occupied by the pillars 'in the porch.' Cf. the notice which we derive from Luc. in *v.* 15 לְאוֹלָם הַבַּיִת, and *v.* 21. LXX, Luc. κατὰ τὸ αἶλάν, i.e. בְּאוֹלָם, seems to be an easy correction of this, and scarcely increases the lucidity of the expression.

20. [מִלְעֻמָּת] 'In connexion with': cf. Ex. 25. 27 לְעֻמַּת הַמִּסְבָּרָה; 28. 27; *al.* לְעֻמַּת in the Hexateuch is peculiar to P. With מִן only in this passage. LXX τῶν πλευρῶν points to a misreading לְצִלְעֹת. For the other peculiarities of this verse in LXX cf. *notes* on corruptions and doublets in *Introduction*.

[לְעֵבֶר] 'Over against' or 'at the side of'; RV. 'beside.' Cf. the use of עֵבֶר illustrated 5. 4 *note*.

23. [מוֹצֵק] LXX om. through oversight. Luc. χυτήν.

[שֵׁלִישִׁים] LXX τρεῖς (Luc. τριῶν) καὶ τριάκοντα through a mistaken repetition of שֵׁלִישִׁים as שֵׁלֶשׁ. The measure given is the circumference answering to the diameter עַד שְׁפָתוֹ מִשְׁפָּתוֹ עַד שְׁפָתוֹ.

[קוֹה] Q're קוֹ is the usual word. Kt. קוֹה only occurs elsewhere Jer. 31. 38; Zech. 1. 16, with Q're קוֹ in each place. וְקוֹ! שֵׁלִישִׁים בְּאַמָּה is a case of apposition; 'a line—thirty cubits.' So Ex. 27. 16 מִסָּף עֶשְׂרִים אַמָּה; Dri. *Tenses*, § 192. 1.

[יֹסֵב] See *v.* 15 *note*.

24. [עֶשֶׂר בְּאַמָּה] This can only be translated as it is by Vulg., Pesh., Targ. 'for ten cubits.' The rendering of RV. marg. 'ten (sc. פָּקְעִים) in a cubit,' besides supposing, as Sta. remarks, the mistake of עֶשֶׂר for עֶשְׂרֵה, is quite contrary to the universal usage of the expression. We find the same words occurring in ||2 Chr. 4. 3, and the most obvious explanation is to suppose that an early scribe, perhaps R<sup>d</sup> himself, through lapse of memory confused the circumference of the sea with its diameter, when all the while he was intending to write שֵׁלִישִׁים בְּאַמָּה. Sta. omits.

[מִקְפִּים אֵת הַיָּם סָבִיב] Omitted by LXX, but contained in Luc., Vulg., Pesh., Targ. Sta. regards the sentence as a gloss on the ground that the author never elsewhere uses the word הַקִּיף, and has already said סָבִיב סָבִיב אֹתוֹ. So Kamp., Benz., Kit.

[שְׁנֵי טוֹרִים . . . בִּיצְחָו] LXX, Luc. om., probably through oversight. Th., Sta., Klo., Kamp., Benz., Kit. retain as original.

26. This verse in LXX, Luc. precedes *v.* 25, an emended order which is certainly to be adopted. It is only natural that the remaining details with regard to the sea—its thickness, the formation of its brim, and its interior capacity—should precede the account of the oxen upon which it was placed. So Sta., Kamp., Benz., Kit.

[אֵלִפִּים בַּת יִכָּל] Not found in LXX, Luc.; but the similar reference to the contents of the lavers in *v.* 38, אַרְבַּעִים בַּת יִכָּל, speaks for the genuineness of the notice in this case also. On the tense יִכָּל, cf. *v.* 15 *note* on יֹסֵב.







FIG. 1.

BRONZE STAND FROM LARNAKA.

27-37. This difficult section, which was formerly regarded as involved in almost hopeless obscurity, has received considerable elucidation through recent discoveries in Cyprus. Two bronze stands of late Mycenaean workmanship<sup>1</sup> have been unearthed, the one from Larnaka and the other from Enkomi. The light which these bronzes were capable of throwing upon the ten מכונות of Solomon's Temple was first noticed by A. S. Murray with reference to the stand from Enkomi: *Journal of Royal Inst. of Brit. Architects*, 1899, vii. pp. 20 ff. The subject was worked out at length by A. Furtwängler in an article in the *Sitzungsberichte der philos.-philol. und der histor. Classe der kgl. bayer. Akademie der Wissenschaften zu München*, 1899, Bd. 2, Heft 3. This was followed by a detailed examination by Stade of the section in Kings in the light of the new discoveries (*ZATW.* 1901, pp. 145 ff.), in which he largely modified his earlier views upon the subject, as expressed in the article on Solomon's buildings (*ZATW.* 1883), and illustrated by a figure in his *Ges.* i. p. 341. Figures of the Cyprus bronzes are here given<sup>2</sup>. That from Larnaka measures 39 cm. in height, 23 cm. in width of side, 12 cm. in diameter of wheels; that from Enkomi is 16 cm. in height, and about 13 cm. in width.

It is clear that we have two divergent accounts of the מכונות combined in vv. 27-37. This was first noticed by Klo., who distinguished vv. 34-36 as belonging to a second account. His view was accepted in the main by Benz. Furtwängler regards vv. 32-36 as the remains of an ancient doublet; while Sta. supposes that the two accounts have been not simply placed side by side, but to a large extent interwoven. Sta. notices the following double descriptions:—1. Decoration of the מכונה

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<sup>1</sup> Furtwängler places the date of the Necropolis at Enkomi *cir.* B.C. 1200-1000. Cf. *Antike Gemmen*, Bd. iii. 440.

<sup>2</sup> The upper figure in Plate 1 I have been kindly allowed by Dr. Furtwängler to reproduce from his article; the under figure I owe to Mr. J. L. Myres, of Christ Church, Oxford, who obtained the photograph for me through the British Commissioner at Cyprus. The two reproductions in Plate 2 are from photographs taken by the University Press.

with figures in *v.* 29 and *v.* 36. The two verses exhibit discrepancies (*a*) in description of the figures—*v.* 29 mentions lions, oxen, and cherubim, *v.* 36 cherubim, lions, and palm trees; (*b*) in naming the part of the *מכונה* so decorated—*v.* 29 *מסגרות* and *שלבים*, *v.* 36 *לוחות*. 2. The Wheels. These are described briefly in *v.* 30<sup>a</sup>, and in detail in *vv.* 32, 33. 3. The *כתפות* of the corner pillars in *v.* 30 and *v.* 34. Obviously the indefinite *וארבע כתפות* of *v.* 34 belongs to an account in which the parts so named have not been previously mentioned. 4. The part at the top of the *מכונה* which held the laver. This is called *פיהו* in *v.* 31, while in *v.* 35 the name has fallen out. 5. The double statement that the *ידות* of the wheels were of one part with the *מכונה*; *v.* 32 and *v.* 35.

While, however, it is certain that *vv.* 34–36 cannot, from their contents, belong to the preceding account, this is not necessarily the case with *vv.* 33, 34, since there is nothing in the contents of these verses to prevent us from regarding them as a description of the wheels in detail, after their brief mention in *v.* 30<sup>a</sup>.

27. LXX, Luc. give the length of the bases as five cubits, the breadth as four cubits, and the height as six cubits. Sta. remarks that from this difference between length and breadth the inference might be drawn that the lavers standing upon the *מכונות* were not round but elliptical; but that this is opposed to *v.* 28, where the 'four cubits' can only be taken as the diameter of a round laver. The *מכונות* of Figs. 1 and 2 are square, and have round cylinders to hold the lavers. Thus the measurements of MT., four × four, are to be accepted. It seems not improbable that the six cubits of LXX, Luc. represent the *total height* of the *מכונה* three cubits + the *אופנים* 1½ cubits (*v.* 32) + the *פה* 1½ cubits (*v.* 31).

28. [מסגרת] The question as to whether this word means 'borders' (RV.) or 'panels' (RV. marg.) is not at all elucidated by the Verss. LXX, Luc. *συγκλειστόν* translate according to the sense of the root, and perhaps vocalize *מִסְגֶּרֶת*; Vulg. *interrasile + sculpturae* appears to be merely guessing; Pesh., Targ. *סִפָּא*, *גִּרְנָפִין* is the word used by Pesh. to translate *מגרעות* in *ch.* 6. 6, with the meaning 'ledges.' The only other connexion in which *מסגרת*



FIG. 2.

BRONZE STAND FROM ENKOMI.



in a similar sense occurs, viz. as a part of the table of shewbread, Ex. 25. 25, 27; 37. 12, 14, is greatly in favour of the meaning 'border' (i.e. what we now call the *frame* of the table), whether immediately below the top of the table, as in our modern tables, or connecting the ends of the legs; cf. especially מְסָנֶרֶת טֶפֶח 'a border of a handbreadth,' scarcely 'a panel of a handbreadth.'

שְׁלָבִים] Only in this description of the bases. The Pu'al participle of a verb שָׁלַב occurs Ex. 26. 17; 36. 22† שְׁתֵּי יָדוֹת לִפְנֵי שֵׁשׁ 'there shall be two tenons to each board, morticed one to another.' In Talmudic שְׁלִיבָה denotes *the rung of a ladder*; so *Maccoth* ב' הוּא עוֹלָה בְּסֶלֶם וְנִשְׁמַטָּה שְׁלִיבָה 'he was mounting a ladder when a rung gave way beneath him.' Hence we may understand by שְׁלָבִים the corner uprights of the *מְכוּנָה*, and possibly also uprights at regular intervals between the corners (cf. Fig. 2). The *מְסָנוֹת* then ran horizontally *בֵּין הַשְּׁלָבִים*, forming a connexion or framework to the corner uprights. Cf. the four horizontal bars in Fig. 2. Perhaps the best rendering of שְׁלָבִים is '*supports*.' Vulg., Pesh. seem to approximate to the right meaning with their renderings *juncturas*, سُلَم 'connexions'; Targ. שְׁלִיבָא, LXX, Luc. ἐξέχομενων.

מְסָנוֹת לָהֶם וּמְסָנֶרֶת בֵּין הַשְּׁלָבִים] Are the second מְסָנוֹת different from the first? i.e. ought we to render 'and also border-frames'? or, if the two are identical, why do we not read וְהַמְּסָנוֹת 'and the border-frames,' already mentioned? Again, why הַשְּׁלָבִים 'the supports,' when these have *not* been previously mentioned? Klo., observing these difficulties, emends מְסָנוֹת לָהֶם וְשְׁלָבִים לָהֶם 'they had border-frames and supports, and the border-frames were between the supports.' It is preferable to suppose that the first מְסָנוֹת has been written by mistake for שְׁלָבִים which would naturally be first mentioned; וְהַמְּסָנוֹת בֵּין הַשְּׁלָבִים 'they had supports, and there were border-frames between the supports.'

29. אֲרוֹיֹת וּג' Cf. the winged figures of Fig. 1, and the lions (?) of Fig. 2.

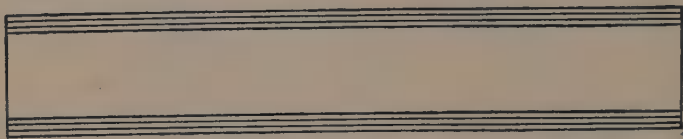
וְעַל הַשְּׁלָבִים כֵּן] 'And upon the supports *likewise*.' The rendering of Furtwängler, 'And upon the supports *there was a pedestal*,'

is unsuitable, because this part of the מכונה is described below in v. 31 not as a קַן but as a פֶּה.

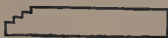
[ממעל] Follow LXX, Luc. ומפעל 'and above and below &c.'

[ליות] Doubtless a corruption of ולפריקים, which is desiderated after לאריות ולבקר. The corruption is due to the influence of v. 30 end.

[מעשה מורד] LXX, Luc. appear to explain rightly ἔργον καταβάσσεως, 'step-work,' or, as we should say, 'bevelled work'; i.e. probably the edges of the מסגרת were bevelled in the form of steps:—



or a section viewed from the end would have appeared thus:—



The ornamental borders in Fig. 1, above and below the winged figures, have something of this character.

30. [סרני] A ἄπαξ λεγ.; but in Syr. ܣܪܢܐ 'axle' is common. Probably the axles were similar in form to those of Fig. 1.

[וארבעה פעמתי ונ'] RV. 'and the four feet thereof had undersetters.' If כְּתֵפֹת (lit. 'shoulders') could mean 'undersetters,' we might identify them with the diagonal stays which strengthen the legs in Figs. 1 and 2. But these stays would scarcely be described as 'shoulder-pieces,' and in fact they seem to be denoted by a more suitable term ידות in v. 32. Moreover, they could scarcely be described as מַתְחַת לְבֵיר, i.e. immediately under the laver. The position of these כְּתֵפֹת should rather be that of the four birds (doves?), at the four upper corners of the מכונה in Fig. 1, which might aptly be described as 'shoulder-pieces.' So Hommel, Furtwängler, Sta. But then ארבעה פעמתי (rather פַּעַמְתֵּיהָ, with reference to the מכונה), 'its four feet,' can scarcely be correct; for we cannot, with Sta., force the interpretation and suppose that 'the corner pillars with reference to their lower ends could very well be described as the פַּעַמֹּת of the מכונה.' When we are speaking of the shoulder-pieces we are thinking of the *upper* ends of the



corner pillars, and besides, these corner pillars or supports have already been described as שלבים. In the second account, v. 34, four כַּתְּפוֹת are said to have been אֶל אַרְבַּע פְּנוֹת הַמִּכְנָה 'at the four corners of the base.' A more suitable term to describe the position of the shoulder-pieces could not be selected, and we may follow Kamp. in emending וְאַרְבַּע פְּנוֹתֶיהָ 'and its four corners had shoulder-pieces.' LXX, Luc. μέρη αὐτῶν appears to be an alteration of the difficult פַּעֲמָתָיו into פִּאֲתָן; cf. Ex. 25. 26, where עַל אַרְבַּע הַפִּאֲתַת is rendered ἐπὶ τὰ τέσσαρα μέρη.

לִיּוֹת [מַעֲבֵר אִישׁ לִיּוֹת] appears to denote 'wreaths' or 'spiral work,' such as forms the principal ornamentation in Fig. 2, and appears round the cylinder in Fig. 1. מַעֲבֵר אִישׁ is properly 'beyond or at the side of each.' Cf. the phrase מְכַל עֲבָרָיו 'at all sides of him,' ch. 5. 4 note. We may render 'with spirals at the side of each.' The spirals may have run between the shoulder-pieces along the top edges of the מְכוֹנָה.

3 [וּפִיָּהּ] Read וּפִיָּהּ 'and its mouth,' the suffix referring to the מְכוֹנָה. The פֶּה is clearly the mouth or opening of the cylinder, seen in Figs. 1 and 2, to contain the laver. So Furtwängler, Sta.

[מִבֵּית לְכַתֶּרֶת] R. V. 'within the chapter.' But כַּתֶּרֶת, elsewhere always the *crown* or *chapter* of a column, scarcely seems a suitable term to describe the part of the מְכוֹנָה which contained the פֶּה; and the fact that the word is defined by the article rather indicates that it refers to something already mentioned. We may therefore follow Ew.'s emendation (adopted by Klo., Sta., and others), and read מִבֵּית לְכַתְּפֹת 'within the shoulder-pieces,' just described.

[וּמַעֲלָה בָאֲמָה] A number must have fallen out before בָּאֲמָה, and this was probably אֶחָד (Kamp., Sta.). But וּמַעֲלָה, which qualifies the statement as to the height, ought naturally to follow after it. We may therefore read אֶחָד בָּאֲמָה וּמַעֲלָה 'was one cubit and upwards.' The statement which comes later in the verse, וְחֲצִי הָאֲמָה, is merely a repetition of the same fact in more exact terms, and ought probably, therefore (with Sta.), to be regarded as a marginal gloss.

[מַעֲשֵׂה כֵן] 'After the structure (form) of a pedestal.' כֵן is used of the pedestal of the כִּיּוֹר in Ex. 30. 28; 31. 9; *al.*

‘ומסגרתיהם וג’] If this sentence is in place, the statement ought naturally to refer to the פֶּה. But then we should expect וּמִסְגְּרָתָיו, i.e., in contrast to the round opening itself, ‘its borders were foursquare, not round,’ thus forming a pedestal which corresponded in shape to the square מכוּנה beneath. If this be the meaning of the passage, the pedestal differed from those in Figs. 1 and 2, which are round outside as well as inside. Sta. considers the statement to be out of place, and, reading מִסְגְּרָתֶיָּהוּ, refers it to the border-frames of the מכוּנה proper.

32. [וּיְדוֹת הָאוֹפְנִים בַּמְכוּנָה ‘And the stays of the wheels were in the base’; i.e. of one casting with it. יְדוֹת seems to denote the diagonal stays, which are seen under the מכוּנות in Figs. 1 and 2.

33. [גְּבִיהֶם ‘Their fellows’; i.e. the rounded portion of the wheel, from נָבַח ‘to be curved.’ So, in this sense, Ezek. 1. 18†.

[וְחִשְׁקֵיהֶם וְחִשְׁרֵיהֶם] Both ἀπαξ λεγγ. Ges. connects the former word with חִשַּׁק ‘cleave to’ or ‘join,’ so חִשְׁקֵיהֶם ‘those which join’ sc. the fellow to the nave, i.e. the *spokes*; but his derivation of the latter word from Ar. حشر congregavit, so חִשְׁרֵיהֶם ‘place in which the spokes come together,’ i.e. the *box* or *nave*, seems more than doubtful, since, apart from the dubious meaning, a wrong interchange of consonants is implied.

34. [מִן הַמְכוּנָה כְּתֻפִּיהָ ‘Of one casting with the base were its shoulder-pieces.’ The same meaning is to be attached to מְכוּנָה in v. 35. Cf. Ex. 27. 2. Sta. regards v. 34<sup>b</sup> as a gloss, mainly on the ground of the masc. pl. form כְּתֻפִּיהָ in place of כְּתֻפוֹתֶיהָ.

35. [וּבְרָאשׁ הַמְכוּנָה וג’] The subject of the sentence has fallen out. In accordance with v. 31 it should be פֶּה, or some similar term.

[חֲצֵי הָאִמָּה] חֲצֵי הָאִמָּה וְחֲצֵי הָאִמָּה must have been read, if this account originally agreed with that of v. 31.

[יְדוֹתֶיהָ וּמִסְגְּרֹתֶיהָ] The יְדוֹת on the top of the מְכוּנָה cannot be identified; the מִסְגְּרוֹת are probably those described in v. 31<sup>b</sup>.

36. [וַיִּפְתָּה ‘He carved.’ The subject is Hiram.

[הַלַּחַת] ‘The panels’ are peculiar to this second account. Judging by the reference to the figures carved upon them, we may suppose that they answer to the מִסְגְּרוֹת of vv. 28, 29.

[ידתיה ועל ומסגרתיה] To be rejected as an erroneous dittography from the preceding verse. ועל was probably added later as an attempt to give sense to the words as they stand. So Kamp., Sta.

[ותמרת] Palm trees take the place of the oxen of v. 29. Cf. the palms (?) in Fig. 1 between the winged figures.

[כמעד וג'] Read מעד איש ליות סביב, in accordance with v. 30.

37. [קצב אחד] LXX, Luc. omit.

[לכלהנה] The suffix occurs once again, בתוכהנה Ezek. 16. 53, also in pause. Cf. G-K. § 91<sup>f</sup>; Sta. § 352 *δ*. Klo. emends הנה לבל. הנה.

39<sup>a</sup>. LXX καὶ ἔθετο τὰς πέντε μεχωνῶθ ἀπὸ τῆς ὥμης τοῦ οὔκου ἐξ ἀριστερῶν omits כתף וחמש על מימין הבית through homoioteleuton. Luc. further omits πέντε, thus making it appear that *all* the bases were placed on the left; but this is clearly an emendation of LXX text.

40. [הכירות] LXX, Luc. τοὺς λέβητας, Vulg. *lebetes*, i.e. הפירות 'the pots.' Pesh. ܠܒܬܐܢܐ, i.e. הכירות והסירות. הסירות is doubtless correct. It occurs ||2 Chr. 4. 11; in the summary v. 45 (||2 Chr. 4. 16); and in II. 25. 14; Jer. 52. 18, where the allusion is apparently to the same vessels. So Th., Sta., Klo., Kamp., Benz., Kit.

סיר is usually a cooking pot in which flesh (Ex. 16. 3) or broth (II. 4. 38 *ff.*) is boiled; but as a sacrificial implement it is mentioned in connexion with the brazen altar; Ex. 27. 3 וַעֲשִׂיתָ סִירֹתָיו לְרִשְׁנוֹ 'and thou shalt make its pots to take away its ashes.'

[היעים] 'The shovels'; included (Ex. 27. 3; 38. 3; Num. 4. 14) among the כְּלֵי הַמִּזְבֵּחַ, and employed for transferring the ashes into the סירות; cf. Kimhī's explanation:—שהיו מסירים בהם הרשן כתרנומו. A verb יעה occurs Isa. 28. 17+ כוב מחסה כוב ויעה ברד מחסה כוב 'and hail shall sweep away the refuge of lies'; Ar. وَجَعَى 1. 'collect into one place.'

[המרוקות] 'The bowls,' which were used for *tossing* or dashing the blood in a volume against the altar. Cf. the use of the verb ורק in e.g. Ex. 24. 6 וחצי הדם ורק על המזבח. The action denoted is constantly distinct from that expressed by הִזָּה 'sprinkle with the fingers'; Lev. 4. 6; *al.* מזורק is always sacrificial, except in Am. 6. 6 השתים במורקי יין 'who drink in (i.e. out of) bowls of wine.'

[בית יהוה] Accus. of place as in Gen. 18. 1, 10; *al.* Da. § 69.

41. [גלת הכתרת] Cf. note on *vv.* 19, 20<sup>a</sup>, 22.

42. [שני טורים רמנים] 'Two rows—pomegranates'; cf. *Dri. Tenses*, § 194. It would be more natural to read either שְׁנֵי טוֹרִים 'pomegranates as in *v.* 18<sup>a</sup> above emended, or else שְׁנֵי טוֹרִים 'pomegranates in two rows,' שְׁנֵי ט' being then an accus. of manner: *Da.* § 70.

[על פני העמודים] Certainly wrong. LXX, Luc. are probably correct in reading על-שְׁנֵי הָעֲמֻדִים. So *Th.*, *Sta.*, *Klo.* *Vulg.*, *Pesh.* pre-suppose על ראש העמודים as in *v.* 41. So *Kamp.*, *Benz.*, *Kit.*

45. [האהל] Q're הָאֵלֶּה certainly correct. Thus *Targ.* translates כְּעוֹבֵר, and then, apparently with reference to *Kt.*, adds the gloss מִנִּי מִשְׁכַּנָּא דְּעֹבֵר מִשֶּׁה 'according to the structure of the vessels of the Tabernacle which Moses made.' LXX, Luc., *Vulg.* omit the word. *Pesh.* ~~וְהָאֵלֶּה~~, probably a paraphrase of *Kt.* הָאֵלֶּה. *Sta.*, in adopting Q're, points out that the ו before הכלים האלה must (as in *Vulg.*) be omitted, since otherwise האלה is unnecessary.

After the sentence אשר עשה חירם למלך ש' בית י' LXX, Luc. add καὶ οἱ στύλοι τεσσαράκοντα καὶ ἑκτὼ τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου Κυρίου πάντα τὰ ἔργα τοῦ βασιλέως ἐποίησεν Χειράμ . . . , i. e. וְהָעֲמֻדִים וְהַבָּרָעִים וְשִׁמְנֹנָה לְבֵית הַמֶּלֶךְ וּלְבֵית יְהוָה אֶת-כָּל-מְלָאכֶת הַמֶּלֶךְ עָשָׂה חִירָם. It is to be noticed that *vv.* 41–45<sup>a</sup> sum up the work of Hiram, which is described in detail in *vv.* 15–40; *vv.* 41, 42 corresponding to *vv.* 15–22, *v.* 43 to *vv.* 27–39, *v.* 44 to *vv.* 23–26, and *v.* 45<sup>a</sup> to *v.* 40. If, however, the LXX addition be regarded as genuine, we have here a matter of great importance mentioned for the first time in the summary without previous detailed description of any kind. And not only so, but a work so considerable as the casting of these forty-eight pillars is mentioned last of all, even subsequently to the notice of the making of articles so comparatively unimportant as the brazen pots, &c. We may therefore regard the passage as a gloss, of uncertain source. So *Sta.*; but *Bö.*, *Th.*, *Benz.*, and to some extent *Klo.*, adopt as genuine.

[נחשת מברט] 'Burnished brass.' The verb מִרַּט is used again in the participle Pu'al מְרֻטָּה for מְרֻטָּה *Ezek.* 21. 15, 16, and Qal passive מְרֻטָּה *Ezek.* 21. 14, 33, of a burnished sword; and in *Isa.* 18. 2, 7 מְרֻטָּה (for מְרֻטָּה) describes the polished appearance

of the skin of the Ethiopians. Elsewhere the word is used of plucking out hair, and this is the first meaning in Ar. and Syr. The Verss. merely guess at the sense of כְּמֶרֶט. Targ. נחש טב, Vulg. *de aurichalco*, Pesh. ܠܫܡܐ ܡܥܬܝܠܐ, LXX χαλκά ἄρδην<sup>1</sup>, Luc. simply χαλκᾶ ἦν.

46-50. This section as it stands can scarcely exhibit its original form.

(i) [וַיֵּן . . . מֵאֵד] v. 47 is very obscure and awkward. It can only mean, 'And Solomon *left* all the vessels because of their very great number.' This we have to interpret, 'He *left them unweighed*,' a forced and unparalleled explanation.

(ii) It is unnatural to say that the brass could not be weighed because the vessels were so *numerous*. We have just had a description of the great vessels, &c., which were made by Hiram, the sea, the bases and lavers, and the two pillars, the casting of which must have taken an enormous quantity of brass; and in comparison with this the brass used for the pots, shovels, &c., however numerous they may have been, must have been comparatively trivial in quantity. Hence, the reason why the brass went unweighed was not *the number* of the vessels, most of which were small, but the *great quantity* of brass which was used, chiefly for the comparatively few large vessels.

(iii) After the very lengthy description of the brazen vessels made by Hiram, it is surely strange that so short a summary (vv. 48-50) of the golden vessels, &c., should be given, without any account of their appearance or mention of their maker. We are justified in regarding an allusion of such brevity, in the midst of a document which seems to aim at peculiar minuteness in description, as the work of a later hand who desiderated some reference to the *golden* vessels of the Temple<sup>2</sup>.

<sup>1</sup> This is simply a paraphrase derived from the context, and cannot represent מֵאֵד of Th.; still less Klo.'s מֵאֵד or מֵאֵד, supposed to mean 'consecrated (?) brass,' according to the (free) rendering of Mal. 3. 24 מֵאֵד הַמִּזְבֵּי, μη ἔλθω καὶ πατάξω τὴν γῆν ἄρδην.

<sup>2</sup> These verses are omitted by Sta., together with v. 47.

Turning to the Verss., we find that LXX, Luc. presuppose a considerably divergent text. In both *v.* 47 precedes *v.* 46, and *vv.* 47, 48<sup>a</sup> exhibit striking variation from MT.

LXX, *v.* 47, οὐκ ἦν σταθμὸς τοῦ χαλκοῦ οὗ ἐποίησεν πάντα τὰ ἔργα ταῦτα ἐκ πλήθους σφόδρα· οὐκ ἦν τέρμα τῶν σταθμῶν τοῦ χαλκοῦ.

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. καὶ ἔλαβεν ὁ βασιλεὺς Σαλωμὼν τὰ σκεύη ἃ ἐποίησεν ἐν οἴκῳ.

*vv.* 48<sup>b</sup>–50. Substantially as in MT.

This may be re-translated:—

*v.* 47. אין משקל לנחשת אשר עשה את-הכלים [?] האלה מרב מאד : מֵאֵד לֹא נִחְסַר מִשְׁקַל הַנְּחֹשֶׁת :

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. וינח שלמה את-הכלים אשר עשה בית [יהוה].

Luc. is slightly different:—

*v.* 47. οὐκ ἦν σταθμὸς τοῦ χαλκοῦ οὗ ἐποίησεν ἄρδην· πάντα τὰ σκεύη ἃ ἐποίησε, ταῦτα ἐκ τοῦ πλήθους σφόδρα· οὐκ ἦν τέρμα τῶ σταθμῶ τοῦ χαλκοῦ.

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. καὶ ἔδωκε Σολομὼν ὁ βασιλεὺς τὰ σκεύη ἃ ἐποίησεν ἐν τῷ οἴκῳ κυρίου.

*vv.* 48<sup>b</sup>–50. Substantially as in MT.

Translate:—

*v.* 47. אין משקל לנחשת אשר עשה במֵאֵד [?] בל-הכלים האלה אשר : עֲשֵׂה מֵרַב מֵאֵד לֹא נִחְסַר מִשְׁקַל הַנְּחֹשֶׁת :

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. וינח המלך שלמה את-הכלים אשר עשה בית יהוה.

In *v.* 47 Luc.'s rendering can scarcely be original. The repetition of אשר עשה, and the construction of כל הכלים in apposition to לנחשת, are very awkward. On the other hand, LXX text is here very clear and good, completely disposing of difficulty (i) by the substitution of 'אין משקל וג' for וינח שלמה, and of (ii) by the reference of מרב מאד מאד back to לנחשת instead of to את כל הכלים. Luc.'s text of this verse probably arose through the insertion of ἄρδην as a doublet of מרב מאד מאד, this breaking the sentence and causing the repetition of ἃ ἐποίησε.

By the transposition of *v.* 47 and *v.* 46 we gain a better sequence, the great quantity of brass being naturally mentioned before the locality in which the vessels, &c., were cast.

In *v.* 48<sup>a</sup> Luc. is to be preferred to LXX. The וינח שלמה of the commencement of *v.* 47 MT. is here referred to its proper place, and its position in MT. is perhaps explained by the transposition of *vv.* 46 and 47. The writer, having wrongly written *v.* 46 first, was proceeding to write *v.* 48 which properly followed it, when he noticed that he had omitted *v.* 47, and so added it then and there. Thus the first two words of *v.* 48 came to be placed at the beginning of *v.* 47.

According to Luc., *v.* 48<sup>a</sup> describes the destination of the golden vessels; it ought, however, properly to refer to the brazen vessels, and to conclude the account of them. This should naturally lead the way to *v.* 51, the conclusion of the whole notice. The alteration of *v.* 48<sup>a</sup> in MT. ויעש for וינח, and in LXX καὶ ἔλαβεν for καὶ ἔδωκε, is most probably due to the gloss *vv.* 48<sup>b</sup>-50 which mentions the golden vessels.

Upon these grounds the following may plausibly be considered the original text of these *vv.* 46-51:—

*v.* 47. אין משקל לנחשת אשר עשה את־כל־הכלים האלה מרב מאד. מאד לא נחקר משקל הנחשת:

*v.* 46. As in MT., omitting המלך.

*v.* 48. וינח [המלך] שלמה את־הכלים אשר עשה בית יהוה:

*v.* 51. As in MT.

*v.* 47. 'There was no weight to the brass wherewith he made all these vessels, because it was exceeding much; the weight of the brass was not found out. *v.* 46. In the plain of Jordan did he cast them, in the clay ground between Succoth and Zarethan. *v.* 48. And [King] Solomon placed the vessels in the house of Yahwe.

*v.* 51. 'Thus all the work that king Solomon wrought in the house of Yahwe was finished. And Solomon brought in the things



which David his father had dedicated, even the silver and the gold and the vessels, placing them in the treasuries of the house of Yahwe.'

46. [כבר הירדן] 'The *circle* of the Jordan'; || 2 Chr. 4. 17; Gen. 13. 10, 11; called also הַכֶּפֶר 'the circle,' Gen. 13. 12; 19. 17; Deut. 34. 3; 2 Sam. 18. 23; *al.* The term, a Pilpel form (כִּרְכַּר) from כָּרַר 'move in a circle,' is used of the depressed region which forms the lower stage of the Jordan valley by which the river flows into the Dead Sea; but may in the earliest times have been exclusively applied to the fertile region occupied by the circle of cities forming the הַכֶּפֶר; Gen. 13. 12; 19. 29. See Stanley, *SP.* 284.

[במעבה הארמה] RV. 'In the *clay* ground'; so Vulg. *in terra argillosa*. מעבה, root עבה 'to be thick, dense' (*ch.* 12. 10), only occurs here, || 2 Chr. 4. 17 having בְּעֵבֵי הָאֲדָמָה. Moore (on Judg. 7. 22) emends [ה]אדמה במעברת 'at the crossing (ford) of Adamah,' regarding Adamah as identical with אָדָם of Josh. 3. 16 (*ed-Damieh*) which is there said to be near צרתן.

[סכות] The identification of Rob. (*BR.*, iii. 309 *ff.*) with *Sákūt* ('*Ain es-Sáqāt*') on the west bank of Jordan some nine miles south of Beisan, though suiting the connexion with צרתן which is mentioned (*ch.* 4. 12) together with בית שאן, is improbable as being philologically unsound. Moore, in accordance with his emendation above noticed, thinks סכות to be the place named in Genesis and Joshua *east* of Jordan. This, according to the Talmud (*Shebi'ith* ix. 2, *Gemara*), was in later times called דרעלה Dar'ala, i.e. probably 'the present *Tell Deir* 'Alla, a high mound in the Jordan valley, about one mile north of the Jabbok.' G. A. Smith, *Historical Geography*, 585; Buhl, *Geogr.* 259 *f.*

51<sup>b</sup>. [נתן] The perf. *asyndetos* as a circumstantial clause; 'he placed,' &c., so 'placing,' &c. Cf. *ch.* 13. 18 כָּחַשׁ לוֹ; Dri. *Tenses*, § 163.

13-51. Wellh. comments upon the absence of any allusion to the making of the *brazen altar* in this description of the Temple

furniture, assuming that, in accordance with the mention of an altar in *ch.* 8. 64; II. 16. 14, 15, such a reference must have originally existed, and has therefore been purposely removed by the post-exilic editor, upon the supposition that the brazen altar of Moses mentioned by P was, like the Ark, still in existence. Now, as we have seen, the glosses of R<sup>P</sup> are for the most part either absent in LXX, Luc., or can at any rate be easily detected and separated from the original text into which they have come from the margin; and the method of treating the LXX text as representing upon the whole a recension untouched by R<sup>P</sup> has, through the results, justified itself as reasonable. Thus, if mention of the casting of the brazen altar had existed in the original description, some trace of it would certainly have remained in LXX; but this is not the case. And not only so, but there are no other traces of the rejection by R<sup>P</sup> of the statements of the original<sup>1</sup>, such a proceeding being quite contrary to his method, which was to interpolate without excision.

Again, as will be seen, the section *ch.* 8. 1-11 has been largely interpolated by R<sup>P</sup>, and in *v.* 4 there is mention of the carrying up to the Temple of the *ארון יהוה ואת אהל מועד ואת כל כלי הקדש אשר באהל*. If, therefore, this editor had only just previously excised from *ch.* 7 the mention of the making of the brazen altar for the reason above noticed, he would surely have expressly named it in *ch.* 8. 4 among the furniture of the *אהל מועד* which was taken up to the Temple.

Thus we may confidently conclude that mention of the brazen altar was, for whatever reasons, *not* contained in the original recension of 7. 13-51. The allusion in 2 Chr. 4. 1 *ויעש מזבח נחשת ויעשרים אמה ארכו ועשרים אמה רחבו ועשר אמות קומתו* is marked as a late addition by the absence of all detail in the description.

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<sup>1</sup> The addition of LXX, Luc. in *v.* 45, with reference to the forty-eight pillars, is to be regarded as a gloss, for reasons above given.

## 8. Dedication of Solomon's Temple.

Ch. 8 = 2 Chr. 5. 2—7. 10.

8. 1. 'וַיִּקְהַל יְהוָה לִפְנֵי לXX] LXX prefaces these words with the sentence καὶ ἐγένετο ὡς συνετέλεσεν Σαλωμών τοῦ οἰκοδομῆσαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον ἑαυτοῦ μετὰ εἴκοσι ἔτη. So Luc., with the variation ἐν τῷ συντελέσαι Σολομῶντα. This is regarded by Bö., Th. as part of the original text. But more probably the words are an addition of the translator, who objected to the use of וַ without 'any definite point of attachment in the preceding narrative.' This peculiar use of the particle is, however, characteristic of R<sup>D</sup> (see collected instances in 3. 16 *note*; and cf. Dri. LOT. 192), and it is very noticeable that in no single case does וַ occur as introduction to the apodosis of a sentence, after the protasis has contained a definite notice of the point of departure. In such a case the usual construction would certainly be וַ . . . וְיָהּ (cf. 9. 1, 2), and there is no reason why this should have been relinquished in favour of וַ . . . וְיָהּ. The form of the gloss was determined by 9. 1, and the time-notice μετὰ εἴκοσι ἔτη derived from the addition of שבע שנים 6. 38, and שלש עשרה שנה 7. 1.

1-11. This section has clearly received considerable interpolation by post-exilic hands under the influence of P. In LXX vv. 1-5 appear in a considerably shorter form, which reads smoothly and without trace of abridgement:—τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμών πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σειῶν τοῦ ἐνεγκεῖν τὴν κιβωτὸν διαθήκης Κυρίου ἐκ πόλεως Δαυεὶδ, αὕτη ἐστὶν Σειῶν, (2) ἐν μηνὶ Ἀθαρμείν. (3) καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν (4) καὶ τὸ σκηνώμα τοῦ μαρτυρίου καὶ τὰ σκεύη τὰ ἁγία τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου (5) καὶ ὁ βασιλεὺς καὶ πᾶς Ἰσραὴλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα, βόας, ἀναρίθμητα. So substantially Luc. Here we notice the following omissions:—

1. ואת כל ראשי המטות נשיאי האבות לבני ישראל אל המלך שלמה]

Here האבות . . . ראשי belongs distinctively to P. Cf. ראשי המטות || 2 Chr. 5. 2; Num. 30. 2†. ראשי אבות המטות Num. 32. 28; Josh. 14. 1†. ראשי האבות למטות Josh. 19. 51†. [האבות] ראשי אבות Ex. 6. 25; Num. 31. 26; 36. 1; Josh.

21. 1, and very frequently in Chr., Ezra, Neh. (34 times)†. [האבות, אבותם] ראשי בית אבות Ex. 6. 14; Num. 7. 2, and four times in Chr.† נשיא in the Hexateuch occurs but once outside P, Ex. 22. 27 (J); in P 82 times, Ezek. 37 times, Chr. six times†.
17. 10 [ירושלם] Probably original. The reading of LXX, Luc. seems to be a scriptural error due to the occurrence of ציון at the end of the verse.
2. [ויקהלו אל המלך שלמה כל איש ישראל] An addition rendered almost necessary to introduce the date after the weighting of the previous verse with the long insertion above noticed. Niph. נקהל occurs most often in P, Lev. 8. 4; Num. 16. 3; 17. 7; 20. 2; Josh. 18. 1; 22. 12, and in books influenced by P (Ezek. 38. 7; Chr., Ezra, seven times); though not unknown in earlier writings, Ex. 32. 1 (JE), Judg. 20. 1; 2 Sam. 20. 14; Jer. 26. 9†. Notice the phrase המלך שלמה here and in the additions of vv. 1, 5 contrasted with שלמה v. 1, 12, or המלך v. 5, of the original narrative.
17. 10 [בחג הוא החדש השביעי] The reference בַּחֲגֵי being drawn from v. 65 החג את ההיא בעת שלמה ויעש, the editor plausibly assumes from the mention of its duration שבעת ימים<sup>1</sup> that this was *the* Feast, i.e. the Feast of Tabernacles, and so adds the statement הוא החדש השביעי as in Lev. 23. 34 (H). In Dt. 16. 13 the date is more vaguely defined as בַּאֲסֻפֵּךְ מִצִּירְיֶיךָ וּמִיִּזְרְיֶיךָ.
3. [ויבאו כל זקני ישראל] A resumption from v. 1<sup>a</sup>, due to the number of additions intervening.
4. [ויעלו את ארון יהוה] In vv. 3, 5, 7 (twice), 9 simply הָאָרֹן.
17. 10 [ויעלו אתם הכהנים והלוים] The distinction drawn between priests and Levites implies the standpoint of P. Cf. Dri. Deut. 219:—‘The term Levite, it must always be remembered, has in Deuteronomy a different meaning from “Levite” in P. In P it denotes the members of the tribe,

<sup>1</sup> On the rejection of יום ארבעה עשר יום, cf. note ad loc.

*exclusive* of the priests, the descendants of Aaron; in Deuteronomy it denotes *all* members of the tribe, without distinction. The "Levites" of P are inferior members of the tribe, who are assigned various subordinate duties in connexion with the Tabernacle (Num. 3-4; 18. 1-7), but are peremptorily forbidden to intrude upon the office of priest. In Deuteronomy this sharp distinction between priests and the common Levites is not recognized; it is implied (18. 1<sup>a</sup>) that *all* members of the tribe are qualified to exercise priestly functions; 18. 1<sup>b</sup>, 2<sup>b</sup> assign to the whole tribe the altar-dues reserved in Num. 18. 20 for the priests alone; and 18. 6-8, relating to the "Levite" coming from the country to reside at the central sanctuary, describes his services there in terms which elsewhere, when used in ritual connexion, denote regular priestly duties.'

In contrast to this distinction of *v.* 4<sup>b</sup>, cf. *vv.* 3, 6, 10, 11 where *הַכֹּהֲנִים* alone are mentioned; and *ch.* 12. 31 where *all* Levites seem to be regarded as fit to exercise priestly functions:—ויעש כהנים מקצות העם אשר לא היו מבני לוי.

5. [שלמה] Inserted for the sake of accordance with the title used in *vv.* 1<sup>b</sup>, 2.

[ערת] The phrase *עֵרַת יִשְׂרָאֵל* is of constant occurrence in P, outside which it never occurs but here and in || 2 Chr. 5. 6.

[הנועדים עליו אתו] *יער* means to *appoint* or *define* a place or time, and Niph'al *נועד* has the sense *set oneself at the appointed place*. This latter occurs very constantly in a ceremonial connexion, and so used is characteristic of P; || 2 Chr. 5. 6; [על י'] *הנועדים על* Num. 14. 35; 16. 11; 27. 3; *ונועדו אל* Num. 10. 3, 4; and, with י' as subject, *לנועדתי* (אועד) Ex. 25. 22; 29. 42, 43; 30. 6, 36; Num. 17. 19. Cf. the phrase *אֹהֶל מוֹעֵד* (see below) 'the tent of meeting,' i.e. of Yahwe and His people in the person of their representative. Elsewhere Niph'al *נועד* is only used without ceremonial connotation; Josh. 11. 5 (JE); Am. 3. 3; Ps. 48. 5; Job 2. 11; Neh. 6. 2, 10†.

LXX, Luc. ἀναριθμητά for the whole אשר לא יספרו ולא ימנו מרב appears at first sight to omit the last three words. But a comparison of *ch.* 3. 8, where the same phrase is rendered by LXX ὁς οὐκ ἀριθμηθήσεται, suggests that the translator's single word is intended to satisfy the whole expression in the Hebrew.

Further omissions of LXX in this section (*vv.* 1-11) are:—

6. [ברית יהוה] Omitted by LXX only, but contained in Luc. The phrase is properly Deuteronomic (cf. 3. 14 *note*).
8. [ויהיו שם עד היום הזה] Quite different in character from the other omissions. The phrase implies a *pre-exilic* standpoint, and is thus original, and has been removed by the LXX translator (or by a later copyist) because in his time its purport had ceased to be true. עד היום הזה occurs again 9. 13, 21; 10. 12; 12. 19; II. 2. 22; 8. 22; 10. 27 (עד היום); 14. 7; 16. 6; 17. 23, 34, 41. The phrase is in most cases the addition of R<sup>p</sup>, and thus has important bearing upon the date of compilation of Kings. See *Introduction*.
- 10, 11. [בית יהוה] LXX omits יהוה and reads הַבַּיִת. Luc. in both cases τὸ οἶκον Κυρίου.

Thus it is clear that the omissions in LXX (*vv.* 1-5) are later additions to the text from the hand of R<sup>p</sup>. But beyond these additions, in the text which is common to LXX and MT. there are a few phrases which exhibit unmistakeably the influence of P. These must be prior to the separation of the recensions represented by MT. and LXX, and therefore prior also to R<sup>p</sup>; and are to be assigned to late exilic or early post-exilic scribes influenced by P, mentioned above (*ch.* 6. 16) under the symbol SS<sup>p</sup>. The phrases in question are as follow:—

- 4<sup>a</sup>. [אהל מועד] This phrase occurs a few times in JE; Ex. 33. 7; Num. 11. 16; 12. 4; Deut. 31. 14; but is chiefly characteristic of P, in which it occurs some 132 times. Outside the Hexateuch, it is found only in 1 Sam. 2. 22; *ch.* 8. 4<sup>a</sup>; and in Chr. In 1 Sam. the last member of the verse, containing the expression, is wanting in LXX, and seems to be of the

character of an interpolation. So Wellh., Kamp., Budde. Probably also in our passage אהל מועד (the tent of Moses) has been substituted for an original הַאֵהֶל (the tent of David; *ch.* 1. 39). LXX, Luc. τοῦ μαρτυρίου after באהל in this verse is probably added for the sake of uniformity with the previous אהל מועד.

6. אל קדש הקדשים. Cf. *ch.* 6. 16 *note*.

8, 10. מן הקדש is 'the holy place,' i.e. the outer room of the Temple, called הַהֵיכָל in 6. 17, 33; 7. 21. The term is obviously used in relation to the name given to the inner room קדש הקדשים, as is the case in Ex. 26. 33 והברילה והפרכת לכם בין הקדש ובין קדש הקדשים.

8. ולא יראו החוצה. Probably added by the same hand as מן הקדש, to guard against the supposition that the staves were exposed to the public gaze.

Thus the original form of the section *vv.* 1-11, as it left the hand of R<sup>D</sup>, was probably as follows:—

1 אז יקהל שלמה את כל זקני ישראל להעלות את ארון ברית  
 2, 3 יהוה מעיר דוד היא ציון: בירח האתנים: וישאו הכהנים את הארון:  
 4, 5 ואת האהל ואת כל כלי הקדש אשר באהל: והמלך וכל ישראל לפני  
 6 הארון מובחים צאן ובקר אשר לא יספרו ולא ימנו מרב: ויביאו  
הכהנים את ארון ברית יהוה אל מקומו אל דביר הבית אל תחת  
 7 כנפי הכרובים: כי הכרובים פרשים כנפים אל מקום הארון ויסבו  
 8 הכרובים על הארון ועל בדיו מלמעלה: ויארכו הבדים ויראו ראשי  
 9 הבדים על פני הדביר ויהיו שם עד היום הזה: אין בארון רק שני  
לחות האבנים אשר הניח שם משה בחרב אשר כרת יהוה עם בני ישראל  
 10 בצאתם מארץ מצרים: ויהי בצאת הכהנים והענן מלא את הבית:  
 11 ולא יכלו הכהנים לעמד לשרת מפני הענן כי מלא כבוד יהוה  
את הבית:

The words overlined are the work of R<sup>D</sup>; those marked by the dotted line may perhaps be due to him.

1, 6. ארון ברית יהוה. Cf. 3. 15 *note*. Probably הארון stood in the original narrative, as in *vv.* 3, 5, 7, 9.

8. ויהיו שם וג'. Discussed above.



9. [אשר כרת י' עם בני ישראל] The idea of the covenant between Yahwe and Israel appears first in JE; Ex. 19. 5; 24. 7, 8; 34. 10, 27; but is brought into special prominence through the emphasis laid upon it in Deuteronomy; cf. 5. 2 *f.* יהוה ירוה בחרב אלהינו כרת עמנו ברית בחרב; 4. 23; *al.* The supposition that this sentence is the work of R<sup>D</sup> explains its imperfect connexion with the preceding, the only antecedent to אשר כרת being שני לחות האבנים. Doubtless R<sup>D</sup> was thinking of the idea of the covenant (הברית) implied by these לחות, and so made his insertion in its existing form. So vague a relationship of relative to antecedent would scarcely be possible if the whole verse were by one hand. LXX, Luc. insert after לחות האבנים, *πλάκες τῆς διαθήκης*, i. e. לחות הברית, an addition which brings the sentence into close accord with Deut. 9. 9 אשר כרת יהוה לקחת לחות האבנים לחות הברית אשר כרת יהוה עמכם. Probably this is a gloss inserted to smooth away the roughness in connexion. The explanation of 'אשר כרת י' 'where Yahwe made,' &c., with an ellipse of ברית as in 1 Sam. 20. 16; 22. 8, is possible but scarcely necessary.

Possibly בצאתם מארץ מצרים may also belong to R<sup>D</sup>, in continuation of the preceding. If, however, it belong to the first narrative, it probably originally ran בצאת בני ישראל ו'.

12. או אמר. See *ch.* 3. 16 *note*.

[אמר לשכן] 'Hath *promised to dwell*'; RV. 'Hath said that He will dwell'; 1 Chr. 27. 23 אשר להרבות את ישראל; 2 Chr. 21. 7; Est. 4. 7. With ל of the person to whom the promise is made, II. 8. 19. Cf. *ch.* 5. 19 *note*.

[בערפל] ערפל is frequently mentioned as the sign of Yahwe's theophany:—|| 2 Chr. 6. 1; Ex. 20. 21; Dt. 4. 11; 5. 19; 2 Sam. 22. 10; || Ps. 18. 10; Ps. 97. 2; Job 22. 13. The word is connected seven times with ענן, twice with חשך, once with צלמות, and once with עבים. ערפל had the appearance of the dark lowering storm-cloud, as is clear from 2 Sam. 22. 10 *ff.* and Ex. 20. 21; cf. 19. 16.

13. <sup>בית זבל</sup> Possibly 'a house of *elevation*,' or '*lofty* house.' For the meaning of <sup>זבל</sup> 'elevation' or 'height,' Schrader (*COT.* i. 175) quotes Assy. *bīt zabal* = <sup>בית זבל</sup>; Cheyne (*Isa.* ii. 172 *f.*) cites M. Stanislas Guyard as stating that Assy. possesses the root *zabālu* = *nasā* (נשא) in the sense of 'bearing,' and hence (but by *inference* merely) of 'elevating.' This interpretation suits all the Biblical occurrences of <sup>זבל</sup> as well as, or better than, the old unphilological explanation 'habitation'; || 2 Chr. 6. 2; Isa. 63. 15; Hab. 3. 11; Ps. 49. 15 (Cheyne <sup>מנבל</sup>†). The verb occurs once, Gen. 30. 20 <sup>אישׁי הפעם יזבלני אישי</sup> 'This time will my husband *extol* me.' In New Heb. <sup>זבל</sup> = 'temple'; *Berachoth* ix. 13<sup>b</sup> <sup>אֹתָן שֶׁפִּשְׁטוּ יָדֵיהֶן בְּזִבּוּל</sup> 'those (heathen) who stretched out their hands against the temple.'

<sup>מִכּוֹן שֶׁבִּתְךָ</sup> So Ex. 15. 17 <sup>מִכּוֹן לְשִׁבְתְּךָ</sup> יהוה פעלת <sup>מִכּוֹן</sup> מִכּוֹן לשבתך <sup>מִכּוֹן</sup> gives prominence to the idea of the *fixed security* of Yahwe's dwelling-place. So <sup>מִכּוֹן בְּסֻפְךָ</sup> Ps. 89. 15; <sup>מִכּוֹן בְּסֻפְךָ</sup> Ps. 97. 2; <sup>מִכּוֹנִי</sup> Isa. 18. 4.

<sup>עוֹלָמִים</sup> Used adverbially, 'for ever,' in place of the more prosaic <sup>לְעוֹלָם</sup>. So only || 1 Chr. 6. 2; Ps. 61. 5 <sup>אֲנֹרָה בְּאַהֲלֶךְ עוֹלָמִים</sup>.

The two *vv.* 12, 13 occur in LXX *after* the section *vv.* 14-53, and exhibit considerable divergence from MT. *Τότε ἐλάλησεν Σαλωμών ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομηθῆσαι αὐτόν*

*Ἦλιον ἐγνώρισεν ἐν οὐρανῷ Κύριος·*

*εἶπεν τοῦ κατοικεῖν ἐκ γνόφου.*

*Οἰκοδόμησον οἶκόν μου, οἶκον ἐκπρεπῇ σαυτῷ,*

*τοῦ κατοικεῖν ἐπὶ καινότητος.*

*οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ψῆδης;* So Luc. with the variations *ἔστησεν* for *ἐγνώρισεν*, καὶ *εἶπε* for *εἶπεν*, ἐν γνόφῳ for ἐκ γνόφου, *εὐπρεπῇ* for *ἐκπρεπῇ*, ἐπὶ βιβλίου for ἐν βιβλίῳ. Here the words *ὑπὲρ . . . αὐτόν* are clearly a gloss, due to the fact that when the section *vv.* 14-53 is made to precede *v.* 12 the reference of Solomon's words in this latter verse is not immediately obvious. The remainder, however, as is shown by Wellh. (*C.* 271), presupposes, after the easy correction of a few translator's errors, a text

substantially superior to MT. *ἐγνώρισεν* perhaps represents *הָבִין*<sup>1</sup> an error for *הָכִין* which Luc. renders rightly *ἔστυθεν, σαυτῷ* לוֹ for לִי, *ἐπὶ καυνότητος* for עֲלֻמִּים for עֲלָמִים, *τῆς ὥδης* הַשִּׁיר for הַיִּשָּׁר. We thus may retranslate:—

אָז אָמַר נְשָׁלֵמָה  
נְשָׁמַשׁ הָכִין בְּשָׁמַיִם יְהוָה  
אָמַר לְשָׁכֵן בְּעֶרְפֶּל :  
בְּנֵה בֵיתִי בֵּית נֹה לִי  
לְיֹשֶׁבֶת עֲלָמִים  
הֲלֹא הִיא כְּתוּבָה עַל-סֵפֶר הַיִּשָּׁר :

‘Then said Solomon,

The sun hath Yahwe set in the heavens,

But hath promised to dwell in thick darkness;

—Build my house, a house of habitation for me,

That I may dwell therein for ever.

Is it not written in the Book of the Upright<sup>2</sup>?’

Here in *v. 12*, in place of the single clause of MT., we have two antithetically parallel distichs, setting in pointed contrast the sun brightly shining in the sky above and the thick black cloud which fills and overhangs the House of Yahwe. The substance of Yahwe’s command and promise is appropriately introduced in *v. 13<sup>a, b</sup>*, while *v. 13<sup>c</sup>*, as in Josh. 10. 13 (Joshua at the battle of Beth-horon), 2 Sam. 1. 18 (David’s lament over Saul and Jonathan), bears the stamp of genuineness and ensures the antiquity of the short extract. Klo. follows LXX in *v. 12*, supposing that *ἐγνώρισεν* translates יָדַע, a mistaken reading of יָדָע.—‘The sun is manifest in the heavens.’ In *v. 13<sup>a, b</sup>*, however, he abides by MT.<sup>3</sup>, with

<sup>1</sup> But *הָבִין* is never elsewhere in LXX rendered by *γνωρίζω*.

<sup>2</sup> So Kamp. Wellh. reads *עֶרְפֶּל* for *עֶרְפֶּל* for *בְּעֶרְפֶּל*, but in both cases Luc. indicates the more accurate reading.

<sup>3</sup> But more probably the expressions *מִכֵּן, וְזָל* exhibit traces of a later phase of thought as to Yahwe’s dwelling-place. See above as to usage and occurrence of these phrases.

the small alteration **וַיֵּאָבֵד בְּנֵי יְהוָה** for **בָּנֵה בְנֵי יְהוָה** from || 2 Chr. 6. 2, while *vs.* 13<sup>c</sup> LXX is bracketed as doubtful. Jos.'s somewhat lengthy reproduction of Solomon's words (*Ant.* viii. 4, § 2) depends upon a combination of Kings and Chronicles freely wrought up and expanded. Thus *καὶ ἐξ ὧν πάντων ἐργάσσω γεγονότα τὸν οὐρανὸν οἷδαμεν κ.τ.λ.* represents *Ἡλιον ἐγνώρισεν ἐν οὐρανῷ Κύριος* of 1 Kings, while *Τούτων δέ σοι κατεσκεύασα τὸν ναὸν ἐπάνυμνον* is drawn from *καὶ ἐγὼ οἰκοδόμηκα οἶκον τῷ ὀνόματί σου*, 2 Chr. 6. 2.

Vulg. agrees closely with MT. Pesh. **כִּי אָמַרְתָּ יְהוָה אֱלֹהֵינוּ דְּבָרָא חֲסִידָא** 'Lord, *thou hast* promised to dwell in thick darkness,' is probably an arbitrary alteration from 3rd to 2nd pers. in view of the use of the 2nd pers. in the following verse. Targ. **יְהוָה אֱתָהּ אֲמַרְתָּ לְשֹׁכֵן בִּירוּשָׁלַם** 'Yahwe hath been pleased to establish his *Shechinah* in Jerusalem' is obviously a paraphrase in the translator's usual style. Nevertheless, Th., finding difficulty in the use of **עֲרַפֶּל** 'black darkness' to describe the appearance of the **יְהוָה** or **כְּבוֹד**, by inference a *bright* cloud, obtains by combination of Pesh. and Targ. the emendation **יְהוָה אֲמַרְתָּ לְשֹׁכֵן בִּירוּשָׁלַם** 'Yahwe, thou hast promised to dwell in Jerusalem,' a somewhat prosaic statement which is partially anticipated by Bö.'s suggestion **יְהוָה הָאֱמֵר לְשֹׁכֵן בִּישְׁרָאֵל**.

14-66. This long section, containing Solomon's address to the people (*vs.* 14-21), the dedication prayer (*vs.* 22-53), the blessing (*vs.* 54-61), and the short account of the festival (*vs.* 62-66), presents throughout clear indications that it owes its present form to the hand of R<sup>D</sup>. The final portion (*vs.* 62-66) may perhaps exhibit an older narrative into which Deuteronomic additions have been incorporated, but the remainder, and especially the central prayer of dedication, has been so thoroughly amplified by the editor that it is impossible to discover any older kernel upon which he may have based his work. The choice of subjects in the successive divisions of the prayer seems for the most part to have been suggested by the catalogue of curses contained in Deut. 28. 15-68.

## 1 Kings 8.

## Deut. 28.

31 את אשר יחטא איש לרעהו וג'

33 בהנף עמך ישראל לפני אויב

35 בהעצר שמים ולא יהיה מטר

37 דבר כי יהיה

שדפון ירקון

ארבה חסיל

כי יצר לו איבו וג'

כל נגע כל מחלה

41 וגם אל הנכרי

44 כי יצא עמך למלחמה

46 אשר יחטאו לך . . . ונתתם

לפני אויב ושובם וג'

25 יתנך י' ננף לפני איביך

23, 24 והיו שמיד אשר על ראשך

נחשת וג'

21 ידבק י' בך את הדבר וג'

22 יבכה י' . . . בשדפון ובירקון

38 ומעט תאסף כי יחסלנו

הארבה

Cf. also *vs.* 39, 42.

52 והצר לך בכל שעריך

Cf. *vs.* 49 *ff.*

*vs.* 22, 27, 35, 59-61.

*vs.* 36, 37, 64-68.

Deuteronomic phraseology is noticed below verse by verse.

It is more difficult to decide whether the section has suffered interpolation at the hands of later Redactors.

(i) The division of the prayer *vs.* 46-49, which brings forward the possibility of a general captivity of Israel in punishment for sins, is considered by Wellh. (*C.* 270), Sta. (*Ges.* i. 74), Kamp., Benz., Kit. to be marked by its contents as not earlier than the Exile, and therefore later than R<sup>D1</sup>.

Against this view may justly be cited the vagueness of the terms of *v.* 46 ושובם שביהם אל ארץ האויב רחוקה או קרובה and the fact that the writer (*v.* 48) appears to regard the Temple as still standing during the period of the Exile, . . . והתפללו אליך דרך ארצם . . . והבית אשר בנית לשמך. But the chief argument for the pre-exilic date of the passage is to be derived from comparison of Deut. 28, which, as we have seen above, forms to some extent the model of the dedication prayer. This *ch.* 28 is regarded by all critics as

<sup>1</sup> Wellh., Sta. seem to regard these verses as determining the exilic date of the whole section *vs.* 14-66. Kamp. assigns *vs.* 44-53 to D<sup>2</sup>; Benz., Kit. *vs.* 44-51.

being, if not an integral portion of D (*chs.* 5–26)<sup>1</sup>, at least closely akin to D in standpoint and date, and thus certainly pre-exilic; yet notwithstanding, *vv.* 36, 37, 64–68 threaten a captivity of the nation in language decidedly more definite than that of the passage of the prayer which has been called in question. We may therefore be content to regard these verses as containing nothing necessarily opposed to the supposition of a pre-exilic authorship, and so, as of one piece with the whole, *vv.* 22–53<sup>2</sup>.

(ii) Sta. (*Ges.* ii. 248 *note*) regards אל השמים *v.* 30, and the local accusative השמים *vv.* 32, 34, 36, 39, 43, 45, 49 as later insertions made upon the view that Yahwe's habitation was not the Temple, as is suggested by the old narrative, *vv.* 11–13, but the heavens, out of which he exercised a supervision over the Temple. Accordingly, portions of *vv.* 22, 54 וכפיו פרשות השמים; ויפרש כפיו השמים; and *v.* 27 which questions the possibility of God's dwelling upon the earth, are also assigned to the same hand.

This opinion of Sta. is decidedly favoured by syntactical considerations. The local accusative השמים 'in heaven,' following upon ואתה תשמע *v.* 32 *al.*, can scarcely be paralleled. Th. compares חצר האחרת *ch.* 7. 8. Da. § 69, *Rem.* 1 places it among words subordinated in the accusative more freely 'in elevated speech and poetry'.<sup>3</sup> ופנית, again, at the commencement of *v.* 28 hinges very imperfectly on to the end of *v.* 27, and much more readily follows upon *v.* 26.

If this view be adopted, אל מקום שבתך *v.* 30 will refer originally not to the heavens but to the Temple, agreeably to the idea not only of the old narrative, but of the framer of the prayer (R<sup>p</sup>); cf. *v.* 38 ופרש כפיו אל הבית הזה where the House seems to be regarded as Yahwe's abode; *vv.* 35, 42, *al.* So also מכון שבתך *vv.* 39, 43, 49, where, upon the removal of השמים, מִמֶּכֶן must be restored.

<sup>1</sup> Kue. *Hex.* § 7, 21; Dri. *Deuteronomy*, 303 f.

<sup>2</sup> Cf. Kue. *Ond.* § 26, 5.

<sup>3</sup> || 2 Chr. 6. 21, 23, 25, 30, 33, 35, 39 reads השמים, but in *v.* 27 השמים as in Kings.

The view that heaven, not the Temple, is Yahwe's proper abode, belongs to exilic times, and doubtless owed its origin to the destruction of the first Temple. Cf. Isa. 66. **אמר י' השמים** 1. **כה אמר י' השמים** 1. **בסאי והארץ הרים רגלי אי זה בית אשר תבנו לי**. On the other hand, according to Ezekiel the newly constructed Temple and city are to be specially dignified by Yahwe's Presence, though doubtless according to a more heightened and spiritual conception; 48. 35 **ושם העיר מיום יהוה שמה**.

15. **אלהי ישראל** 15. **אלהי ישראל** A phrase very characteristic of R<sup>D</sup>. Cf. *ש. 17, 20, 23, 25, (26 om. י')*; 11. 9, 31; 14. 7, 13; 15. 30; 16. 13, 26, 33; 22. 54; II. 10. 31; 14. 25; 21. 12; 22. 15, 18. Elsewhere in Kings the phrase is found only in I. 1. 30, 48; II. 9. 6; 19. 15, 20, and in I. 17. 1, 14 where the text is doubtful (see note).

After **אלהי ישראל** LXX, Luc. insert *ἡμερον*, i.e. **היום**. This is natural, and probably original; cf. *ch. 5. 21 ויאמר ברוך יהוה היום*.

**מלא** 16. **אשר דבר** . . . **מלא** So *v. 24*; Jer. 44. 25. The special reference of **אשר דבר ונ'** is to 2 Sam. 7. 5 *ff.*: cf. *v. 16<sup>a</sup>* with 2 Sam. 7. 6<sup>a</sup>; *v. 16<sup>b</sup>* with 2 Sam. 7. 8-11; *v. 19* with 2 Sam. 7. 13<sup>a</sup>.

16. **ללא בחרתי בעיר ונ'** Cf. Deut. 12. 5, 11, 18, 21, 26; *al.* So in *ש. 44, 48*; 11. 13, 32, 36; 14. 21; II. 21. 7; 23. 27; all R<sup>D</sup> or R<sup>D2</sup>.

**שם** 17. **להיות שמי שם** So *v. 29*; II. 23. 27. Cf. *ch. 9. 3 note*.

17. **ויהי עם לבב** 17. **ויהי עם לבב** 'It was at the heart' (*apud cor*, lit. *with the heart*). This idiomatic use of **עם** is of fair frequency; *v. 18*; || 2 Chr. 6. 7, 8; *ch. 10. 2*; || 2 Chr. 9. 1; 1 Chr. 22. 6; 28. 2; 2 Chr. 1. 11; 24. 4; 29. 10; Deut. 8. 5; 15. 9; Josh. 14. 7.

**לשם י'** *Ch. 3. 2 note*.

19. **ומלכים** 19. **ומלכים** Only || 2 Chr. 6. 9; Gen. 35. 11 **ומלכים יצאו מחלציק**.

20. **ויקם י' את דברו** 20. **ויקם י' את דברו** 2 Sam. 7. 25.

**כאשר דבר י'** *Ch. 5. 26 note*. LXX om. **יהוה**.

21. **ברית י' אשר כרת ונ'** 21. **ברית י' אשר כרת ונ'** *Ver. 9 note*. Luc. *διαθήκη Θεού*, but **ברית אלהים** seems only to occur Lev. 2. 13; 2 Chr. 34. 32; Ps. 78. 10; Prov. 2. 17, and in the very rare expression **ברית ארון אלהים** upon which see *ch. 3. 15 note*. LXX, *κράτος*, Luc. *διέθετο Κύριος*.



יהוה הוא האלהים בשמים ממעל Deut. 4. 39 [אין כמוך . . . מתחת 23. ועל הארץ מתחת אין עוד Josh. 2. 11<sup>b</sup> (D<sup>2</sup>).

[שמר הברית והחסד Deut. 7. 9; Neh. 1. 5; 9. 32; Dan. 9. 4. Cf. Deut. 7. 12; Ps. 89. 29.

Owing to the influence of the following verse this has become altered in LXX into τῷ δούλῳ σου τῷ παρενομένῳ ἐνώπιόν σου ἐν ὅλῃ τῇ καρδίᾳ αὐτοῦ, while in Luc. we have further the paraphrase τῷ πατρὶ μου for τῷ δούλῳ σου. Doubtless MT. is correct. The verse enunciates Yahwe's character as shown in His dealings with His servants *in general*.

[ההלכים לפניך Ch. 2. 4 note.

[בכל לבם Ch. 2. 3, 4 note.

LXX ἀ ἐφύλαξας τῷ δούλῳ σου Δαυεὶδ τῷ πατρὶ μου, making אשר refer not to יהוה of the previous verse, but to את אשר דברת לו, the then redundant אשר דברת לו. This interpretation depends upon the reading of עֲבָדְךָ for עֲבָדְךָ in the previous verse, since לְעֲבָדְךָ, שְׁמֵר . . . לְעֲבָדְךָ are simply tautologous if יהוה be regarded as the antecedent of אשר.

[כיום הזה Ch. 3. 6 note.

[לא יכרת וג' Ch. 2. 4 note.

[רק אם ישמרו וג' Ch. 2. 4 note.

[באשר הלכת לפני Ch. 3. 14 note.

As in Gen. 42. 20 וַיֹּאמְרוּ דְבָרֶיכֶם; 2 Chr. 1. 9. LXX, Luc., Pesh. confirm Q're דברך.

Elsewhere only || 2 Chr. 6. 18; Num. 22. 37 (JE); Gen. 18. 13 (J).

אִם serves to point the question very forcibly, 'Is it indeed the case that.' On the other hand, the form אִם, which occurs nine times, seems, with the single possible exception Job 19. 5, to be reserved for *non-interrogative asseverations*.

'Can God dwell.' So לא יכלולך 'cannot contain Thee;' Dri. Tenses, § 37. a.

אֶת־הָאָדָם עַל־הָאָרֶץ || 2 Chr. 6. 18. So LXX, Luc. here add μετὰ ἀνθρώπων, Targ. בנו בני אינשא. This is probably genuine, and is adopted as such by Th., Klo., Benz.

שמים ושמי השמים Deut. 10. 14; 2 Chr. 2. 5. שמים ושמי השמים || 2 Chr. 6. 18. שמי השמים Ps. 148. 4.

כי] Lit. *Indeed* (or strictly, *adding*) *that* this house (cannot contain Thee); so, with reference to the preceding sentence, '*how much less* this house.' Cf. 2 Chr. 32. 15; Prov. 17. 7; Job 4. 19 (without כי); 9. 14; 15. 16; 25. 6, where, as here, the preceding sentence states a negation. When preceded by a positive statement כי naturally gains the sense '*how much more*'; so Deut. 31. 27; 2 Sam. 16. 11; Prov. 11. 31; *al*.

28. [ופנית] 'So turn Thou'; so ושמעתי v. 30. Cf. note on חזקת ch. 2. 2.

אל תפלת עבדך ואל תחנתו] LXX, Luc. ἐπὶ τῇ δέήσειν μου appear to have passed, through oversight, from תפלת to תחנתו, and then not unnaturally to have read י the suffix of 1st pers. instead of ו.

אלהי] LXX, Luc. ὁ Θεὸς Ἰσραήλ. The more personal reference of MT. agrees better with the preceding עבדך. Possibly LXX Ἰσραήλ arose from a mistaken repetition of the last letter of אלהי and the first of לשמע, יל being regarded as a contraction of ישראל.

[ואל התפלה] LXX omits. The words are, however, found in Luc. and the other Verss., and are demanded by the following מתפלל which cannot refer merely to הרפה.

29. [להיות עינך פתוחה] || 2 Chr. 6. 20; v. 52; 2 Chr. 6. 40; 7. 15; Neh. 1. 6.

[לילה ויום] So Vulg., Targ.; but LXX, Luc., Pesh., || 2 Chr. 6. 20 ויום ולילה, probably an arbitrary alteration to the more usual order. At the close of the verse LXX, Luc. add ἡμέρας καὶ νυκτός.

30. [אל מקום שבתך אל השמים] 'At Thy dwelling-place, even at heaven.' Cf. ch. 6. 18 note.

30<sup>b</sup>. [ושמעתי] LXX, Luc. καὶ ποιήσεις, i.e. ועשית. This, though adopted by Klo., appears to be merely a correction of the translator, who took offence at the repetition of the verb שמע, and so made the alteration in order to produce an outward harmony with vv. 32, 43. But these two cases are different from our passage. It is only appropriate that ועשית should be used of punishing the wicked and vindicating the righteous (v. 32), or of bringing about

the request of the stranger (*v.* 43), but here, where the question is simply of *forgiveness* which would not need to be manifested in any outward action, ועשית would be less apposite. On the other hand, ושמעת, as a resumption from the commencement of the verse after the lengthy intervening sentence, is quite in accordance with Hebrew usage. Cf. *ch.* 2. 4 *note*.

31. את אשר יחטא] Rather difficult. את אשר seems to be used in the same way as אשר alone, which occurs here and there in the sense 'in case' or *when*; cf. *v.* 33 אשר יחטאו לך; Lev. 4. 22 אשר יחטא; Deut. 11. 27; 18. 22; Josh. 4. 21; Isa. 31. 4. Just possibly את אשר was intended in the first instance for a kind of *accusativus pendens* which should have owed subordination to ואתה תשמע *v.* 32, 'That which &c. . . do thou hear,' but owing to the length of the intervening sentence the connexion was imperfectly effected. LXX, Luc. *ὅσα ἂν ἀμαρτή,* Vulg. *Si peccaverit,* Pesh. *سما* paraphrase slightly to overcome the difficulty; Targ. *אם יחטא* literal. || 2 Chr. 6. 22 אם יחטא. So Lev. 4. 3, 13, 27 compared with *v.* 22 above cited.

[לרעהו] 'Against,' or strictly, 'with reference to his neighbour.' So most commonly; Gen. 20. 6; 40. 1; 1 Sam. 7. 6; *al.*

ונשא בו אלה] The phrase only here and || 2 Chr. 6. 22. נשא 'take up,' i.e. על-שפתה Ps. 50. 16, or על-שפתים Ps. 16. 4.

[ובא אלה] Scarcely correct. If the sense intended were 'and the oath come,' we should expect ובאה האלה. LXX, Luc. *καὶ ἐξαγορεύσῃ,* Pesh. *סמא*, Targ. ויומיניה all presuppose ובאה, and Vulg. *et venerit propter juramentum* seems to be a slightly paraphrastic rendering of the same text. Thus, with Klo., Kamp., Benz., we may emend ובאה ובאה 'and he come and swear,' in preference to the suggestion of Bö., followed by Th., ובאה אלה 'and he come swearing,' and the alternative of Kamp., adopted by Kit., ובאה באלה 'and he enter into an oath' (cf. Neh. 10. 30).

32. [ועשית] 'And shalt do.' An absolute use of עשה, the implied object being 'that which is meet to be done,' as is shown by the following ושפטת וג'. Such a pregnant use of this verb with יהוה as subject is not infrequent in lofty or poetic style; Ps. 119. 126

ל' לעשות 22. 32; 37. 5; 52. 11; Isa. 44. 23; 64. 3; Jer. 14. 7; Ezek. 20. 9, 14, 22; Dan. 9. 19. With another subject cf. 1 Sam. 26. 25; Isa. 10. 13; Dan. 8. 12, 24; 11. 28, 30, 32; 2 Chr. 31. 21.

[להרשיע] 'In respect of condemning,' or, 'so as to condemn.' ל' reference explains the action described by וישפט.

לחת דרכו בראשו || 2 Chr. 6. 23. Elsewhere only in Ezek. 9. 10; 11. 21; 16. 43; 22. 31+. Cf. 17. 19, and the kindred phrase רעתך בראשך ch. 2. 44.

33. [בהנגף . . . לפני אויב] Luc. καὶ ἐν τῷ πταίσει τὸν λαόν σου Ἰσραὴλ ἐνώπιόν σου καὶ πεσεῖν ἐν ἄλλοις αὐτῶν, i. e. בְּהִנָּגֶף עַמֶּךָ יִשְׂרָאֵל לִפְנֵיךָ וְנָפְלוּ לִפְנֵי אוֹיֵב. Very probably correct, the scribe's eye passing from לפני to לפניך. The idea that Yahwe smites Israel by the hand of a foreign nation is found in 1 Sam. 4. 3 למה נגפנו היום לפני פלשתים; cf. Judg. 20. 35. So Deut. 28. 25 יתנך י' נָגַף לפני איבך.

[אשר יחטאוך] 'In case they shall sin against thee'; scarcely as RV. here and in v. 35, 'because they have sinned against thee.' Cf. v. 31 note.

[ושבו אליך והורו] LXX, Luc. agree with || 2 Chr. 6. 24 in omitting אליך, the meaning then being, 'and shall once more confess'; cf. v. 47 ושמנו והתחנונו. But the phrase ושוב אל' is very frequent; cf. v. 48; Deut. 30. 10; Hos. 5. 4; 7. 10; 14. 3; 1 Sam. 7. 3; Isa. 44. 22; al.; and ought not here to be rejected. A kindred phrase is שוב ער' Deut. 4. 30; 30. 2; Hos. 14. 2; al.

[והתחנונו אליך] Here also אליך is omitted by LXX, Luc. General usage favours MT.; v. 47 (LXX, Luc. δευθῶσιν σου); Deut. 3. 23; Job 8. 5; Ps. 30. 9; 142. 2; Gen. 42. 21; II. 1. 13. || 2 Chr. 6. 24 לפניך; cf. v. 59; ch. 9. 3. התחנון is elsewhere followed by ל', but appears to be never used absolutely.

34. [עמך] So Luc., Vulg., Targ.; but LXX τοῦ δούλου σου, i. e. עַבְדְּךָ, Pesh. **ܥܡܟܝ** either a doublet or in conformity with v. 36. MT., which is agreeable to the phrase in v. 33, is to be retained.

[אשר נתת לאבותם] So vv. 40, 48; cf. ch. 14. 15; II. 21. 8 (R<sup>p</sup>); Deut. 26. 15 and the common phrase of Deut. אלהינו

(לך) נתן לנו, referring to the land or to portions of it; Deut. 1. 20, 25; 2. 29; 3. 20; 4. 40; 5. 16; *al.*

35. [ישׁובו] The form of the 3rd and 2nd pers. pl. of the imperf. with the so-called *Nûn paragogicum* is not uncommon in Hebrew. Cf. this same verb, Isa. 35. 10; 51. 11; Jer. 44. 28; *al.*; תִּמְחוּ Gen. 3. 3, 4; יִקְמוּ Deut. 33. 11; 2 Sam. 22. 39; *al.* This form is usual in Aram. and in class. Ar.; نَقْلُ neqlûn, يَاقْتُلُهَا yaqtulûna. See Wright, *Compar. Sem. Gramm.* pp. 184, 145, for the origin of the termination. In Hebrew the form is rather an affected than a real archaism, and is most common in elevated poetical style, or in pause as being heavier and more impressive.

[כִּי תַעֲנֵם] According to vocalization the only possible rendering is 'when thou shalt answer them,' Pesh. אַרִי מִי אֲבִי אֵלֶיךָ, Targ. אַרִי מִי אֲבִי אֵלֶיךָ; but this is unsuitable. Hence it is better to follow LXX, Luc. ὅταν ταπεινώσης αὐτούς, Vulg. propter afflictionem suam, and to vocalize כִּי תַעֲנֵם 'when thou shalt humble them.' So Th., Kamp., Benz., Kit. Klo.'s emendation כִּי תִכְנַעֲם, after 2 Chr. 7. 14, is unnecessary.

36. [אֲשֶׁר יִלְכוּ בָהּ] 'In which they *are to walk*' or '*should walk*.' For this *nuance* of the imperf. cf. Ex. 10. 26 לֹא נָדַע מָה נַעֲבֹד אֹתָךְ 'We do not know how we *are to serve* Yahwe until we come thither.' Dri. *Tenses*, § 39 a.

[נָתַתָּה . . . לְנַחֲלָה] 'Gavest . . . *for an inheritance*'; so || 2 Chr. 6. 27; Deut. 29. 7; Josh. 11. 23 (D<sup>2</sup>); 14. 13 (E recast by D<sup>2</sup>); Ps. 136. 21; Num. 18. 21, 24 (P; in these verses the reference is to *tithe*, not to *the land*)†. So הִיָּה לְנַחֲלָה Josh. 14. 9, 14 (E recast by D<sup>2</sup>); 24. 32 (E); Ezek. 36. 12; 44. 28†. The usual phrase of Deuteronomy is נָתַן נַחֲלָה; Deut. 4. 21; 15. 4; 19. 10; 20. 16; 21. 23; 24. 4; 25. 19; 26. 1; Ps. 135. 12†. חֶלֶק בְּנַחֲלָה occurs Num. 36. 2 (P)†; Num. 26. 53 (P); Josh. 13. 7 (D<sup>2</sup>); נֶחֱלָה (הַפִּיל) Josh. 13. 6; 23. 4 (D<sup>2</sup>); Num. 34. 2 (P); Judg. 18. 1; Ezek. 45. 1; 47. 14, 22†.

37. [רַעֲבָ כִּי יִהְיֶה] This order—subject, conjunction, verb—serving to give slight emphasis to the subject, is common in P; Lev. 1. 2;

2. 1; 4. 2; 5. 1, 4, 15, 21; 7. 21; *al.*; Num. 5. 12; cf. Ezek. 3. 19; 14. 9, 13; 18. 5, 18, 21; 33. 6. So Isa. 28. 18; Mic. 5. 4; Ps. 62. 11.

[חסיל] A kind of locust; || 2 Chr. 6. 28; Ps. 78. 46; Joel 1. 4; 2. 25; Isa. 33. 4†. This and the other words used to denote the locust, חֲגָבִים, גִּזְזִים, יִלָּק, and the ordinary אֲרֵבָה, cannot with any degree of certainty be distinguished as describing different species or stages of growth. A verb חסל occurs once; יַחְסְלֵנוּ הָאֲרֵבָה, 'the locusts *shall consume* it,' Deut. 28. 38. In Aram. חסל means 'bring to an end'; so Targ., Jer. וחסיל כספא = Heb. ויהם הכסף; but most frequently, as in Syr., has gained the more special secondary sense 'wean.' LXX, Luc., connecting ארבה חסיל as one expression, render ἐρυσίβη 'red blight.'

[בארץ שערי] So || 2 Chr. 6. 28. The expression is very forced and unnatural, even if it can be regarded as giving any sense at all. LXX, Luc. ἐν μὲν τῶν πόλεων αὐτοῦ, Pesh. **כסל מח סכלסס** furnish the correct text, בְּאַחַד שְׁעָרָיו 'in any of his gates,' a regular phrase of D; Deut. 15. 7; 16. 5; 17. 2; 23. 17; cf. 18. 6†. So Klo., Kamp., Benz., Kit., Oort. Th. emends שְׁעָרָיו; but this is not the usual phrase, nor is it postulated by the renderings of LXX, Luc., Pesh. which very commonly represent שְׁעָרִים by πόλεις, **מסל**; cf. Deut. 12. 17, 18, 21; 15. 7; 17. 2; *al.*

[כל ננע וג'] Cf. כל כלי וג' *ch. 6. 7 note.*

38. [כל חפלה וג'] The construction is somewhat involved, since כל חפלה כל חחנה can scarcely be regarded as part of the category formed by the plagues mentioned in *v.* 37. Thus *v.* 37 must be regarded as breaking off with an aposiopesis, and the apodosis 'ואתה תשמע וג'' as answering to the protasis formed by the second and different category 'כל חפלה וג'; 'Whatsoever prayer, &c., there be, *or*, If there be any prayer, &c. . . ., then hear thou,' &c.

[לכל עמך ישראל] LXX, Luc. omit correctly. The words are a gloss upon לכל האדם, to explain that this refers to Israel in contrast to הנכרי of *v.* 41. So Klo., Kamp., Benz., Kit.

[ידעון] So *v.* 43. Cf. *v.* 35 *note.*

[ננע לבבו] A rather obscure expression. The idea seems to be that each man will recognize in the case of his *particular* plague,

be it famine, pestilence, or some other above enumerated, that it is sent by God as a punishment for his sin. So || 2 Chr. 6. 29 נגעו ומכאבו. Klo., however, interprets נגע, not as 'plague,' but as 'Berührung,' 'the touching of his heart';—'Because God will through the misfortune awaken the humiliating consciousness of sin.' So apparently LXX, Luc. ἀφ᾽ ἑκῆς καρδίας αὐτοῦ. Cf. 1 Sam. 10. 26.

39. [ונתת לאיש ככל דרכיו] || 2 Chr. 6. 30; Jer. 17. 10; 32. 19; Ezek. 7. 9.

40. [כל הימים . . . הארמה] || 2 Chr. 6. 31; Deut. 4. 10; 12. 1; 31. 13†. Cf. note on כל הימים ch. 9. 3.

[אשר נתת ונ'] Note on v. 34.

41. [אל הנכרי] Dependent upon תשמע אתה, v. 43, as is noticed by Th. So apparently LXX, Luc. καὶ τῷ ἀλλοτρίῳ . . . καὶ σὺ εἰσακούσῃ.

Vulg. *et alienigena*, Targ. מן בר עממין seem to take the expression as a kind of *casus pendens*, 'as for the stranger,' a use of אל scarcely to be justified. Pesh. ܠܠܝܢܐ seems to mean 'on behalf of the stranger,' and supposes the ellipse of some such expression as ܠܠܝܢܐ 'I pray.'

LXX, Luc. in || 2 Chr. 6. 32 read πᾶς ἀλλότριος, and Klo. accordingly emends פֶּל־הַנִּכְרִי 'jeder Fremdling.'

[הנכרי אשר יבא מארץ רחוקה] Deut. 29. 21 [ובא ונ']

41, 42. [ובא . . . הנטויה] These fifteen words have fallen out in LXX, Luc. through homoioteleuton. For the second [ובא] reinforcing the first after the intervening words cf. ch. 2. 4 note.

42. [את ירך החוקה וזרעך הנטויה] The two phrases occur in combination || 2 Chr. 6. 32; Deut. 4. 34; 5. 15; 7. 19; 11. 2; 26. 8; Jer. 21. 5 (different order); 32. 21 (אֲזִירֶנּוּ); Ezek. 20. 33, 34; Ps. 136. 12†. [זרעך חוקה] alone, Deut. 3. 24; 6. 21; 7. 8; 9. 26; 34. 12; Ex. 3. 19; 6. 1; 32. 11 (all JE); 13. 9 (E); Num. 20. 20 (JE; referring to Edom); Neh. 1. 10; Dan. 9. 15†. Cf. Josh. 4. 24 (D<sup>2</sup>). [זרעך נטויה] alone, Deut. 9. 29; II. 17. 36; Jer. 27. 5; 32. 17; Ex. 6. 6 (P)†.

43. [כל עמי הארץ] || 2 Chr. 6. 33; vv. 53, 60; Deut. 28. 10; Josh.



4. 24 (D<sup>2</sup>); Ezek. 31. 12; Zeph. 3. 20 are the only occurrences of the exact phrase. LXX, Luc. omit הארץ.

לִירָאָה || 2 Chr. 6. 33. A common phrase in Deut.; 4. 10; 5. 26; 6. 24; 8. 6; 10. 12; 14. 23; 17. 19; 28. 58; 31. 13; Jer. 32. 39; Neh. 1. 11; Ps. 86. 11†.

הזה [כי שמך נקרא על הבית הזה 'That thy name is called over this house,' i.e. in token of *ownership*. The phrase is most clearly elucidated by 2 Sam. 12. 27, 28, where Joab, having taken Rab-bath-Ammon, sends to David that he may come and complete the capture, ונקרא שמי עליה, 'lest I take the city, and my name be called over it,' as having the credit of its conquest.

The phrase occurs besides:—as here, of the Temple || 2 Chr. 6. 33; Jer. 7. 10, 11, 14, 30; 32. 34; 34. 15; of the chosen people Deut. 28. 10; Jer. 14. 9; Isa. 63. 19; 2 Chr. 7. 14; of Jerusalem Jer. 25. 29; of Jerusalem and the chosen people Dan. 9. 18, 19; of Jeremiah Jer. 15. 16; of the nations Am. 9. 12†.

44. אל יהוה [קדם יהוה. The other Verss. are different; LXX, Luc. ἐν ὀνόματι Κυρίου, Vulg. *te*, Pesh. **ܡܝܢ ܫܡܝܐ**; || 2 Chr. 6. 34 (MT. and Verss.) אֱלֹהִים. Probably אֱלֹהִים is original, and the MT. reading due to this having been read 'אל יה'. LXX seems to have had the reading of MT., and to have paraphrased in order to explain the transition from the second to the third person.

העיר [דרך העיר 'In the direction of the city.' So v. 48; || 2 Chr. 6. 34, 38; ch. 18. 43 הבט דרך ים 'look toward the sea,' Ezek. 8. 5; 41. 12; *al*.

העיר אשר בחרת בה [Note on v. 16.

והבית ונ' Ch. 3. 2 *note*.

45. [ועשית משפטם 'And wilt execute their right.' The exact phrase (עשה משפט פ') occurs only besides in v. 49; || 2 Chr. 6. 35, 39; v. 59; Deut. 10. 18; Mic. 7. 9; Ps. 9. 5†.

46. כי אדם אין צדיק בארץ אשר יעשה 20 Cf. Eccl. 7. 20 כי אין ונ' טוב ולא יחטא.

וואנפת במ LXX rather curiously καὶ ἐπάξεις αὐτούς, Luc. καὶ ἐν ἐπαγάγῃς ἐπ' αὐτούς. This latter may perhaps be explained by supposing an ellipse of ὁργή. Cf. Ps. 7. 12, where וָעַם is rendered

ὁργήν ἐπάγων, Isa. 26. 21 ἐπάγει τὴν ὁργήν for לפקד עון. Similarly LXX may be a corruption of ἐπάξεις αὐτοῖς, the alteration being due to some one who supposed the sense intended by the Greek to be 'lead them away and deliver them up,' &c. In LXX of || 2 Chr. 6. 36 there is a further alteration—καὶ πατάξεις αὐτούς. Luc., however, renders καὶ ἐὰν θυμωθῇς ἐπ' αὐτούς.

[ונתתם לפני אויב] 'And thou set them before the foe,' i. e. deliver them over to his power and disposal. The other occurrences of the phrase in this sense are || 2 Chr. 6. 36; Deut. 1. 8, 21; 2. 31, 33, 36; 7. 2, 23; 23. 15; 28. 7, 25; 31. 5; Josh. 10. 12; 11. 6 (both D<sup>2</sup>); Judg. 11. 9; Isa. 41. 2†.

47. [והשיבו אל לבם] 'And shall bring back to their heart,' or as we should say, 'their mind.' So RV. 'shall bethink themselves.' || 2 Chr. 6. 37; Deut. 4. 39; 30. 1; Isa. 44. 19; 46. 8 (על-לב); Lam. 3. 21†. The verse is a reminiscence of Deut. 30. 1 ff.

[בארץ שביהם] LXX ἐν γῇ μετοικίας αὐτῶν, Luc. ἐν τῇ γῇ τῆς μετοικεσίας αὐτῶν agree with || 2 Chr. 6. 37 in reading בְּאַרְץ שְׁבִיָּהֶם, which is probably correct. Cf. Jer. 30. 10; 46. 27.

[חטאנו וג'] Cf. Ps. 106. 6; Dan. 9. 15, both reminiscences of this passage.

[חטאנו והעוינו] Weak ו co-ordinating two synonymous ideas. Cf. Isa. 1. 2 בָּנִים נִדְּלָתִי וְרוֹמְמָתִי; 1 Sam. 12. 2; Deut. 2. 30; *al.*; Dri. *Tenses*, §§ 131, 132. חטא, like ἀμαρτάνειν, means literally to miss the mark; so Job 5. 24 ולא תחטא 'And thou shalt visit thy pasture and shalt miss nothing'; and in Hiph'il, Judg. 20. 16. עוה = Ar. عَوَى bend; so Hiph. העוה make crooked (with obj. דִּרְבָּם Jer. 3. 21), i. e. act perversely. רשע, a more general word, act wickedly, perhaps has its origin in the notion of raising a tumult; Job 34. 29 ורשע ומי ישקטו; cf. Job 3. 17. רשענו *asyndetos* after the two previous verbs connected by ו is a little harsh, and, following the suggestion of Ps. 106. 6, it seems preferable to reject the ו before רשענו, and to read חטאנו העוינו רשענו. So LXX, Vulg., Targ. Pesh., on the other hand, inserts ו before the last verb, והעוינו והעוינו והעוינו. Luc., omitting חטאנו, 'Ἠμάρτομεν, ἡνομήσαμεν. || 2 Chr. 6. 37 רשענו ורשענו.

48. [ושבו אליך . . . ובכל נפשם. Deut. 30. 10; II. 23. 25; cf. Jer. 3. 10. On בבל לבבם וג' cf. *ch.* 2. 3, 4 *note*.

[אשר שבו אתם LXX, Luc. ὅς μετήγαγες αὐτούς possibly read אשר שבו, but more probably render somewhat freely, as is the case with Vulg. *ad quam captivi ducti fuerint*.

[דרך ארצם] *Note on v. 44.*

[אשר נתתה] *Note on v. 34.*

[העיר אשר בחרת] *Note on v. 16.*

[והבית וג'] *Note on ch. 3. 2.*

49. [את תפלתם . . . משפטם] LXX, Luc. omit. The words are very probably a gloss from *v. 45*. In this former verse the phrase ועשית משפטם, of vindicating Israel's *right* against the encroachments of their foes, is highly appropriate; but in *v. 49*, where the captivity is regarded as a just penalty for sins committed, the force of the expression is scarcely so immediately apparent, the idea of a *right* and of *concession granted through forgiveness* (וסלחת *v. 50*) being somewhat incompatible.

50. [לעמך . . . לך ו.] LXX, Luc. omit. The following words ולכל פשעיהם down to the close of *v. 51* are not found in || 2 Chr. 6. 39.

[ונתתם לרחמים] Neh. 1. 11; Ps. 106. 46; the latter being probably a reminiscence of our passage: cf. *v. 47 note* on חטאתנו וג'.

51. [כי עמך ונחלתך . . . ממצרים] Deut. 9. 26, 29. In application to the chosen people עם and נחלה appear as parallel terms;—Deut. 32. 9; Isa. 47. 6; Joel 2. 17; 4. 2; Ps. 28. 9; 78. 62, 71; 94. 5, 14; 106. 4, 5, 40. Cf. Mic. 7. 14.

[כיר הברזל] Deut. 4. 20; Jer. 11. 4†. The meaning of the phrase may be illustrated by Isa. 48. 10, בחרתיך בכור עני 'I have tested thee in the furnace of affliction.'

52. [להיות וג'] *Note on v. 29.* || 2 Chr. 6. 40 עתה אלהי יהיו נא. ענין פתחות ואזניך קשבות לתפלת המקום הזה. Similarly LXX, Luc. in our passage insert καὶ τὰ ὦτά σου, i. e. ואזניך, after ענין. This is probably a gloss due to the idea of the unsuitability of *eyes only* being open to a supplication. The words of 2 Chr. are probably no older than the Chronicler, if we may judge by the use of קשב

which appears to be a late form; 2 Chr. 7. 15; Ps. 130. 2†; מִשְׁכַּבְתָּ Neh. 1. 6, 11†.

בְּכָל־קְרָאֵנוּ אֵלָיו 7† Deut. 4. [בכל קראם אליך Gen. 30. 41 בְּכָל־יָחַם הֵצִאנוּ; 1 Chr. 23. 31 לְכָל הַעֲלֹת עֲלֹת]. For the constr. cf.

53. אֲנִי יְהוָה אֱלֹהֵיכֶם (H) Cf. Lev. 20. 24, 26 [כי אתה הברלתם וג' ואבדיל אתכם מן העמים להיות לי; אשר הברלתי אתכם מן העמים].

לנחלה Cf. Deut. 4. 20 להיות לו לעם נחלה. Israel is styled Yahwe's נחלה also in II. 21. 14 (R<sup>D2</sup>); Jer. 12. 7, 8, 9; Mic. 7. 18; Isa. 19. 25: see further the cases given on v. 51. חָבַל נחלתו Deut. 32. 9; שִׁבְטָם נחלתו Jer. 10. 16; 51. 19; Ps. 74. 2 (ש' נחלתך); Isa. 63. 17 (שִׁבְטֵי נחלתך). The land of Israel is named the נחלה of Yahwe in Jer. 2. 7; 16. 18; 50. 11; Ps. 68. 10; 79. 1; cf. 2 Sam. 20. 19; 21. 3; Ex. 15. 17 (הר נחלתך; E).

[מכל עמי הארץ] Note on v. 43.

[באשר דברת] Ch. 5. 26 note.

‘By the *hand* of Moses,’ i.e. by *his* agency. The idiom is very frequent of a word of Yahwe delivered through the agency of a prophet;—ch. 12. 15; 14. 18; 15. 29; 16. 7, 12, 34; 17. 16; II. 9. 36; 10. 10; 14. 25; 17. 13, 23; 21. 10; 24. 2; 1 Sam. 28. 15, 17; *al*.

54. [וכפיו וג'] ‘With his hands spread forth &c.’; a circumstantial clause, giving further detail as to Solomon’s attitude whilst kneeling. Cf. v. 22.

55. [קול גדול] Accus. of closer specification, defining the *manner* of the action described by ויברך. Cf. Ps. 3. 5 אָקֵרָא אֵל יְהוָה קוֹלִי אֵל יְהוָה אָקֵרָא. Cf. Ps. 142. 2. Ew. § 279<sup>d</sup>.

56. [אשר נתן מנוחה לעמו] Cf. Deut. 12. 9 לֹא בָאתֶם עַד עַתָּה אֵל אֱלֹהֵיכֶם מִנּוּחָה; Ps. 95. 11 אִם יִבְאוּ אֵל מִנּוּחָתִי הַמִּנּוּחָה.

[בכל אשר דבר] Ch. 5. 26 note.

[לֹא נָפַל דְּבַר אֶחָד] So Josh. 21. 43; 23. 14 (both D<sup>2</sup>); cf. II. 10. 10. The use of the Hiph’il is similar: ‘*suffer to fall*’ (though not of *Yahwe’s* words) 1 Sam. 3. 19; Est. 6. 10.

57. [יהוה אלהינו] So vv. 59, 61, 65; II. 18. 22; 19. 19; יְהוָה אֱלֹהֵינוּ ch. 1. 17; 2. 3 (R<sup>D</sup>); 10. 9; 13. 6, 21; 17. 12; 18. 10; יְהוָה אֱלֹהֵינוּ II. 17. 39; 23. 21 (both R<sup>D</sup>). The phrases יְהוָה אֱלֹהֵינוּ (most

frequent), אלהיכם ' are very characteristic of Deuteronomy, occurring more than three hundred times. In D<sup>2</sup> of Joshua there are four occurrences of אלהיך ' , twenty-seven occurrences of אלהיכם ' . Elsewhere in Hexateuch:—J, E, JE אלהינו ' nine times, viz. Ex. 3. 18; 5. 3; 8. 22, 23; 10. 25, 26; Josh. 18. 6; 24. 17, 24; אלהיך ' twelve times, viz. Gen. 27. 20; Ex. 15. 26 (D<sup>2</sup>?); 20. 2, 5, 7, 10, 12; 23. 19; 32. 4, 8; 34. 24, 26; אלהיכם ' six times, viz. Ex. 8. 24; 10. 8, 16, 17; 23. 25; Josh. 4. 5: P אלהינו ' three times, viz. Ex. 8. 6; Josh. 22. 19, 29; אלהיכם ' seven times, viz. Num. 10. 9, and in the phrase אלהיכם אני Ex. 6. 7; 16. 12; Lev. 11. 44; Num. 10. 10; 15. 41 (twice): H אלהיכם ' twice, viz. Lev. 23. 28, 40; אלהיכם אני ' twenty-one times, viz. Lev. 18. 2, 4, 30; 19. 2, 3, 4, 10, 25, 31, 34, 36; 20. 7, 24; 23. 22, 43; 24. 22; 25. 17, 38, 55; 26. 1, 13. In other books the phrases occur here and there, but not 120 times in all. Cf. Dri. *Deut.* lxxix.

58. [להטות לבבנו אליו. Cf. Josh. 24. 23<sup>b</sup> (perhaps added to E by D<sup>2</sup>).

ללכת בכל דרכיו ולשמר וג' Ch. 2. 3, 4 note.

ומשפטיו LXX, Luc. omit, probably through oversight. With MT. cf. Deut. 26. 17; 30. 16, where precisely the same enumeration is made.

59. רחוק מישועתי דברי 2 [ויהיו דברי . . . קרבים. 59. שאנתי.

ומשפט עמו] So Luc., Vulg., Pesh., Targ. LXX omits through oversight.

[רבר יום ביומו] Lit. 'matter of a day in its day'; so RV. 'as every day shall require.' The idiom is not infrequent, being used e.g. of the daily allowance of Jehoiachin at the court of the king of Babylon, II. 25. 30 (|| Jer. 52. 34); and of that of Daniel and his friends, Dan. 1. 5; of the manna gathered by the people, Ex. 16. 4; or again of the daily burden imposed by the Egyptian task-masters, Ex. 5. 13, 19.

60. כל עמי הארץ cf. [למען דעת וג' Cf. Josh. 4. 24 (D<sup>2</sup>). On עמי הארץ cf. v. 43 note.

[כי ' הוא האלהים אין עוד] Deut. 4. 35, 39. Cf. also the exclamation

of the populace upon the issue of the trial between Elijah and the false prophets, *ch.* 18. 39.

61. [וְהָיָה לְבַבְכֶּם שְׁלֵם וּג'] Cf. *ch.* 11. 4; 15. 3, 14 (all R<sup>p</sup>). LXX, Luc., Vulg. suggest לְבַבְיִנִי for לְבַבְכֶּם; probably an alteration suggested by the following אֱלֹהֵינוּ.

אֱלֹהֵינוּ [י' אֱלֹהֵינוּ] *Note on v. 57.*

לִלְכֹת וּג' [לִלְכֹת וּג'] *Ch. 2. 3, 4 note.*

בְּיוֹם הַזֶּה [בְּיוֹם הַזֶּה] *Ch. 3. 6 note.*

62. [לִפְנֵי יְהוָה] Luc. ἐνώπιον Κυρίου τοῦ Θεοῦ, perhaps under the influence of אֱלֹהֵינוּ *v. 57.*

63. [וְצֶאֱנָן . . . אֶלֶף] LXX omits.

64. [אֶת חֲלָבֵי הַשְּׁלָמִים] 'The fat *or* choice portions of the peace-offerings.' So Lev. 6. 5; 2 Chr. 29. 35; cf. Gen. 4. 4 מִבְּכֹרוֹת צֹאֲנוֹ 'of the firstlings of his flock and of their *fat pieces*.' The slight variations of LXX, Luc. in the enumeration of the sacrifices are due to error in transmission of the Greek text.

65. [בַּעַת הַהִיא] The phrase is that of R<sup>p</sup>. Cf. *ch.* 14. 1 *note*. In Deuteronomy בַּעַת הַהִיא is of frequent occurrence in the retrospects, when events more or less contemporaneous are co-ordinated by the writer; 1. 9, 16, 18; 2. 34; 3. 4, 8, 12, 18, 21, 23; 4. 14; 5. 5; 9. 20; 10. 1, 8. Possibly also בְּיוֹם הַהוּא *v. 64<sup>a</sup>* may mark the hand of R<sup>p</sup>, though this phrase is not so characteristic. In *ch.* 13. 3; 16. 16; 22. 35; II. 3. 6 the expression is quite as likely to be part of the old narrative. On בְּיוֹמֵי הָהֵם R<sup>p</sup> cf. II. 10. 32.

[הַחֵג] 'The Feast'; i.e. probably the Feast of Tabernacles as the most important festival of the year; cf. Neh. 8. 14; *v. 2 note*.

[מִלְּבוֹא חֲמַת וּג'] The whole kingdom from extreme north to extreme south. Jeroboam II is said to have restored the kingdom of Israel מִלְּבוֹא חֲמַת עַד יָם הָעֲרֶבָה II. 14. 25; cf. Am. 6. 14. לְבוֹא lit. 'at the entry of'; חֲמַת לְבוֹא Num. 13. 21; 34. 8; Josh. 13. 5; Judg. 3. 3; 1 Chr. 13. 5; Ezek. 47. 20; 48. 1; לְבוֹא מִדְּבָרָה 1 Chr. 5. 9; לְבוֹא מִצְרַיִם 2 Chr. 26. 8; צִדְרָה לְבוֹא Ezek. 47. 15. On נָחַל מִצְרַיִם, the *Wady el-Arîsh*, cf. *ch.* 5. 1 *note*.

[י' אֱלֹהֵינוּ] *Note on v. 57.* After this LXX, Luc. have the words ἐν τῷ οἴῳ ᾧ οὐκ ᾔκουσεν, ἐσθίων καὶ πίνων καὶ εὐφραυνόμενος (Luc. adds

καὶ αἰνῶν) ἐνώπιον κυρίου θεοῦ ἡμῶν, i.e. according to Klo. בְּבֵית אֱשֶׁר אֱלֹהֵינוּ בָּנָה אֵכֶל וְשָׁתָה וְשָׂמַח וּמַחֲלֵל לִפְנֵי י' אֱלֹהֵינוּ; so substantially Th., Benz., Oort. These words have the ring of genuineness, and may easily have been omitted in MT. through homoioteleuton.

יָשַׁבְעַת יָמִים] LXX has here simply ἑπτὰ ἡμέρας, i.e. the remaining words יָשַׁבְעַת וְשִׁבְעַת being omitted. The manner in which the next verse continues, בְּיוֹם הַשְּׁמִינִי וּג', LXX, Luc. καὶ ἐν τῇ ἡμέρᾳ κ.τ.λ., establishes the genuineness of the shorter שְׁבַע יָמִים, and points to the conclusion that the remainder of the sentence is an insertion in accordance with 2 Chr. 7. 9, probably due to R<sup>p</sup>. So Th., Klo., Kamp., Benz., Kit., Oort.

וּבְיוֹם] LXX, Luc., Pesh., Vulg. correctly presuppose וּבְיוֹם. The omission of the ו was made when the gloss was added at the end of the previous verse.

וַיְבָרְכוּ אֶת הַמֶּלֶךְ] LXX καὶ εὐλόγησεν αὐτόν, 'and they blessed him,' i.e. *the king*, as in MT. The plural verb with הָעָם as subj. is rendered in LXX by sing., as e.g. in *ch.* 1. 39, 40; 12. 30; *al.* Luc., however, taking καὶ εὐλόγησεν αὐτόν in the sense 'and he blessed *it*,' i.e. *the people*, makes the addition καὶ εὐλόγησαν καὶ αὐτοὶ τὸν βασιλέα, and thus exhibits a double rendering.

לֵב שִׂמְחָה וְטוֹבֵי לֵב] So Est. 5. 9. לֵב טוֹבֵי has the meaning *cheerful* or *merry*; Prov. 15. 15 מִשְׁתֵּה תָמִיד 'the merry-hearted has a continual feast.' Cf. Judg. 16. 25 Q're וַיְהִי כְּטוֹב לָבָם; Eccl. 9. 7 וַיְהִי כְּטוֹב לָבָם; and the verbal phrase 'one's heart is cheerful,' *ch.* 21. 7; Judg. 18. 20; 19. 6, 9; Ruth 3. 7. טוֹב (לֵב) 'cheerfulness of heart,' Deut. 28. 47; Isa. 65. 14.

### 9. 1-9. Solomon's Second Vision.

*Ch.* 9. 1-9 = 2 Chr. 7. 12-22.

1-9. This account is coloured throughout by the spirit of Deuteronomy, and, owing to the terms in which it speaks of the exile of Israel and the destruction of the Temple (*vv.* 7-9; cf. emendation in *v.* 8), is regarded by Kue., Wellh., Sta., Kamp., Benz., Kit. as the work of R<sup>D2</sup> in exilic times.

Such a conclusion, however, is by no means inevitable. The



expression of *v.* 3 'שם עולם וג' goes quite as far to prove a pre-exilic position, as do the words of *vv.* 6-9 to argue a post-exilic point of view; nor are the terms of these latter verses so definite as to forbid the opinion that they were penned by R<sup>D</sup> in the reign of Josiah; cf. *note* on *ch.* 8. 46-49 under *vv.* 14-66 *note*. If *vv.* 7-9 do imply an exilic standpoint, *vv.* 6-9 (and not the whole section) will belong to R<sup>D2</sup>, *vv.* 1-5 to R<sup>D</sup>.

1. 'את כל חשק ש' אשר חפץ וג' [All the pleasure of Solomon which he wished to do.] The substantive חֶשֶׁק only occurs again Isa. 21. 4 נֶשֶׁף חֶשְׁקִי 'the twilight of my pleasure,' and in *v.* 19, || 2 Chr. 8. 6, with the cognate verb, 'אשר חֶשֶׁק לבנות וג'. Pesh., Targ., which render in *v.* 1 סכלו סכלו וסכלו וסכלו, וית כל רעות שלמה דאיתרעי למעבד, appear therefore in the former verse, as in the latter, to have read חֶשֶׁק for חֶפֶץ, probably correctly. LXX, Luc. καὶ πᾶσαν τὴν πραγ-  
ματείαν Σ. ὅσα ἠθέλησεν ποιῆσαι; Vulg. paraphrastically, *et omne quod optaverat et voluerat facere*.

3. 'את תפלתך ואת תחנונך וג' The expressions of R<sup>D</sup> in *ch.* 8; cf. *vv.* 33, 38, 54; *al.* LXX τῆς φωνῆς τῆς προσευχῆς σου κ.τ.λ., i.e. 'את-יקול תפלתך וג'; but Luc., Vulg., Pesh., Targ. as MT.

After התחננתה לפני LXX, Luc. add (Luc. ἰδού) πεποίηκα (LXX σοι) κατὰ πᾶσαν τὴν προσευχήν σου, i.e. 'הִנֵּה עָשִׂיתִי כְּכָל-הַתְּפִלָּתְךָ'; so Th., Klo., Oort. The words are probably genuine; cf. *ch.* 3. 12 הנה עשיתי כדברך.

[הקדשתי] 'I have hallowed,' referring to the previous manifestation of Yahwe's glory in the house, *ch.* 8. 10; or else a perfect of certitude referring to time really future, as in English we might say 'I hallow.' For this latter explanation cf. Dri. *Tenses*, § 13.

[לשם שמי שם] So *ch.* 11. 36; 14. 21; II. 21. 4, 7 (referring to I. 9. 3) all R<sup>D</sup>. Cf. להיות שמי שם *ch.* 8. 16 *note*. In Deuteronomy the ordinary phrase is לְשַׁבֵּן שְׁמוֹ שָׁם 'to cause his name to dwell there'; 12. 11; 14. 23; 16. 2, 6, 11; 26. 2. לשום שמו שם only in 12. 5, 21; 14. 24.

[והיו עיני ולבי שם] In response to *ch.* 8. 29, 52.

[כל הימים] 'All the days,' i.e. 'continually,' as a parallel to

עד עולם. So *ch.* 11. 36, 39; II. 8. 19; 17. 37 (all R<sup>D</sup>). The phrase is very characteristic of Deut., occurring 4. 40; 5. 26; 6. 24; 11. 1; 14. 23; 18. 5; 19. 9; 28. 29, 33; cf. also Josh. 4. 24 (D<sup>2</sup>); 1 Sam. 2. 32, 35 (Deut. redactor); Jer. 31. 35; 32. 39; 33. 18; 35. 19. Thus the expression *used absolutely* appears to be purely Deuteronomic. In Deut. 4. 10; 12. 1; 31. 13; *ch.* 8. 40 it is defined and to some extent limited by the added words **אשר אתם (הם) חיים** Upon **כל הימים** used in a strictly limited sense of the lifetime of an individual (non-Deut.) cf. *ch.* 5. 15 *note*.

4. **אם חלך לפני** *Ch.* 2. 4 *note*.

**כאשר הלך דוד** *Ch.* 3. 14 *note*.

**בתם לבב** Gen. 20. 5, 6 (E); Ps. 78. 72; 101. 2†.

**צויתך** LXX, Luc. ἐνετειλάμην αὐτῷ, referring the clause to David.

Probably a later correction.

**חקי** LXX, Luc., Vulg., Pesh., || 2 Chr. 7. 17 read **יחזי** correctly. So Th., Klo., Kamp., Benz., Kit.

**חקי ומשפטי תשמר** *Ch.* 2. 3, 4 *note*.

5. **כסא ממלכתך** Deut. 17. 18; 2 Sam. 7. 13 (Deut. redactor); 2 Chr. 23. 20†; cf. Hag. 2. 22. Elsewhere **כסא המלכות** (once; *ch.* 1. 46), **כסא מלכות, כסא המלכים (מלכים)**.

**כאשר דברתי על דוד** 'As I spake concerning David.' So *ch.* 2. 4. Several Codd., however, read **אל דוד** 'unto David,' and this is also suggested by LXX, Luc., Vulg., Pesh., Targ.

**לא יכרת וג'** *Ch.* 2. 4 *note*.

6. **אם שוב תשבון . . . מאחרי** Cf. Num. 14. 43; 32. 15 (both JE); Josh. 22. 16, 18, 23, 29 (P?); 1 Sam. 15. 11; Jer. 3. 19.

**ולא תשמרו מצותי וג'** *Ch.* 2. 3, 4 *note*.

**אשר נתתי לפניכם** Cf. Jer. 9. 12; 26. 4 (referring to תורתי); 44. 10 (בתורתי ובחקתי).

**והלכתם . . . להם** So exactly || 2 Chr. 7. 19; Josh. 23. 16 (P<sup>2</sup>); cf. Deut. 11. 16; 17. 3. The phrase **עבד אלהים אחרים** occurs also Deut. 7. 4; 13. 7, 14; 28. 36, 64; Jer. 16. 13; Judg. 10. 13 (Deut. compiler); Josh. 24. 2, 16 (E); 1 Sam. 8. 8; 26. 19; cf. Jer. 44. 3. **עבד אלהים** with **אחרים**, not preceding as governing verb, but closely following with suffix in reference, is found *v.* 9 (|| 2 Chr. 7. 22);

II. 17. 35; Deut. 8. 19; 13. 3; 28. 14; 30. 17; 31. 20; Jer. 11. 10; 13. 10; 16. 11; 22. 9; 25. 6; 35. 15; Judg. 2. 19 (Deut. compiler). אלהים אחרים without עבר:—*ch.* 11. 4, 10; 14. 9; II. 17. 7, 37, 38; 22. 17 (|| 2 Chr. 34. 25) all R<sup>D</sup>; II. 5. 17; Deut. 5. 7; 6. 14; 11. 28; 18. 20; 31. 18; Jer. 1. 16; 7. 6, 9, 18; 19. 4, 13; 32. 29; 44. 5, 8, 15; Judg. 2. 12, 17 (Deut. compiler); Ex. 20. 3 (E); 23. 13 (J); Hos. 3. 1; 2 Chr. 28. 25+.

7. אשר נתתי להם] Cf. note on *ch.* 8. 34.

שִׁלַּח מַעַל-פָּנַי וַיֵּצְאוּ אֶשְׁלַח מֵעַל פָּנַי (reference to הָעָם הַזֶּה).

לְמֹשֶׁל וּלְשִׁנִּינָה So || 2 Chr. 7. 20; Deut. 28. 37; Jer. 24. 9, these being all the occurrences of שִׁנִּינָה. מֹשֶׁל thus used denotes a *proverb* or *byword* used in mockery, שִׁנִּינָה a *pointed*, *witty*, or *spiteful saying*, the speech and its object being in both cases identified. מֹשֶׁל alone in this sense Ps. 44. 15; 69. 12; Ezek. 14. 8 (לְמֹשֶׁלִּים).

8. [והבית הזה יהיה עליון] This can only mean 'And this house shall be most high,' and we cannot, with RV., force the language and render 'And though this house be so high.' || 2 Chr. 7. 21 והבית הזה אשר היה עליון is an obvious correction. LXX supports MT. *καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός*, and this in Luc., for the sake of gaining some sort of sense, has been altered into *καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, ἔσται κ.τ.λ.*

Pesh., however, in reading *ܡܫܒ* 'desolate' in place of עליון, suggests an original והבית הזה יהיה עֵיִם 'And this house shall be *ruinous heaps*.' This, as giving excellent sense and supposing merely a small corruption in the MT., may reasonably be regarded as the true text: cf. Mic. 3. 12 וירושלם עיין תהיה (עין for assonance with ציין), || Jer. 26. 18 (לעיים); Ps. 79. 1 (לעיים). Targ. וביתא הדין ובריב appears to embody a double rendering; but Th., Klo., Kamp. suppose that it represents the original text:—וְהַבֵּית הַזֶּה אֲשֶׁר הָיָה עָלָיו יִהְיֶה לְעֵיִן. Such a text, however, would imply that the Chronicler copied אֲשֶׁר הָיָה עָלָיו from Kings before textual corruption set in; and in this case, why did he not also transcribe לְעֵיִן יהיה which must have existed in his MS. of Kings? Or are we to suppose that he *did* copy these words, and that

subsequently through coincidence this reference to עֵיִן disappeared both from Kings and Chronicles?

Vulg. *Et domus haec erit in exemplum* is a paraphrase of which it is impossible to determine the precise original.

‘כָּל עֵבֶר עָלָיו וְג’ Cf. Jer. 18. 16 (reference to the land of Israel); 19. 8 (Jerusalem); 49. 17 (Edom); 50. 13 (Babylon); Zeph. 2. 15 (Nineveh). Similar also is Lam. 2. 15.

‘וְאָמְרוּ וְג’ For this question put by the heathen from outside, together with its answer in v. 9, cf. Deut. 29. 23-27; Jer. 22. 8 f.

9. יוֹחִזִּיקוּ בָאֱלֹהִים אֲחֵרִים] The phrase occurs only here and in || 2 Chr. 7. 22. Deut. above quoted has וְעִבְדוּ אֱלֹהִים אֲחֵרִים וְיִשְׁתַּחֲווּ לָהֶם; Jer. וְיִשְׁתַּחֲווּ לָאֱלֹהִים אֲחֵרִים וְיִעֲבֹדוּ.

9. 10—10. 29. *Further details of Solomon's magnificence and wisdom.*

*Chh.* 9. 10—10. 29 = 2 Chr. 8. 1—9. 24, 27, 28. 2 Chr. 1. 14—17.

Mainly a series of short notices drawn from the same sources as *chh.* 4—5. 14. The originals appear to have been cut up and pieced together with no great skill; but whether the arrangement throughout is due to R<sup>D</sup>, or later hands have employed themselves in altering the sequence of the account, it is impossible to determine. In LXX, Luc. the arrangement is somewhat different, but scarcely superior, to that of MT.; v. 24<sup>a</sup> (אָז for אַךְ; add בְּיָמָיו הָיָה after לָה), vv. 10—14 (om. מִקְצֵה v. 10<sup>a</sup>), vv. 26—28 (v. 26<sup>a</sup> being connected on to v. 14 by addition of the words ἐπεὶ οὖν after καὶ ναῦν—a later device), *ch.* 10. 1—22; *ch.* 9. 15, 17<sup>b</sup>—22; *ch.* 10. 23—25; v. 26 combined with *ch.* 5. 6; *ch.* 5. 1<sup>a</sup>; *ch.* 10. 27—29.

One single original document appears to be represented by *ch.* 9. 10, 17, 18, 19, 15, 20, 21, 22, 23, and these verses may very well have originally taken this order, the completion of Solomon's building operations being first narrated, and then followed by an account of the forced levy raised to carry out these works. After v. 23 there probably followed in the original a list of the *names* of the שְׂרֵי הַנְּצִבִּים. The statement of v. 24<sup>b</sup>, connected by R<sup>D</sup> to v. 24<sup>a</sup> by אָז (*ch.* 3. 16 note), is probably from the same document.

Next to the account of the king's building activity—his most important work, there would naturally follow mention of his achievement next in importance—the provision of an efficient shipping for the increase of his wealth from external sources. This succeeds in *ch.* 9. 26–28; *ch.* 10. 11. But reference to the ships naturally leads up to mention of the imports introduced by their means, as we see in *ch.* 9. 28; *ch.* 10. 11, and the use to which these rare and valuable materials were put. Thus there follows *ch.* 10. 12, 14–22. The general subject of imports suggests allusion to a specially important item—horses from Egypt (or Muṣri), apparently first introduced into the kingdom of Solomon in any considerable numbers:—*ch.* 10. 26 (with *ch.* 5. 6; see *note* on 4. 20–5. 14), 28, 29.

Thus the disturbing factors introduced into this main account are seen to be *ch.* 9. 11–13, 14, 16, 24<sup>a</sup>, 25; *ch.* 10. 1–10, 13, 23–25, 27. Notice in *ch.* 9. 11, 16, 24 the awkward pluperfects pointed by the order—subj., verb, obj., 'פרעה מלך, חירם מלך צר נשא את ש', 'אך בת פרעה עלתה וג', 'מצרים עלה וג' as mere *excerpts* from sources which in describing a regular sequence of events must have read 'וַיַּעַל בַּת פְּרֹעָה, וַיֵּנֶשֶׂא חִירָם פְּרֹעָה. In *v.* 11<sup>b</sup> 'אז יתן וג' cannot represent the apodosis of *v.* 10, since 'אז used in this connexion in place of 'consec. would be quite without analogy (cf. *ch.* 8. 1 *note*). Moreover, even if *v.* 11<sup>b</sup> could form the apodosis, the parenthesis *v.* 11<sup>a</sup> would come in with very great awkwardness. Verse 16 has already been discussed (*note* on 4. 20–5. 14), and together with *ch.* 3. 1 has been seen to fall into its proper position after *v.* 14 of *ch.* 5. From the same source would seem to be derived *v.* 24<sup>a</sup>, while *v.* 25, though clearly alien to its immediate context, cannot definitely be assigned to any special source. *Ch.* 10. 1–10, 13 is an ancient narrative introduced at this point to illustrate Solomon's wealth and wisdom, much in the same way as *ch.* 3. 16–28 serves to depict his discernment in judgement; and the two stories may very possibly be derived from the same source. Finally, *vv.* 23–25, 27 of *ch.* 10, couched in vague and generalizing statement, are probably relatively late

in origin, and are here introduced to give the finishing touch to the picture of Solomon's prosperity.

11. נִשֵּׁן] For נִשֵּׁן 2 Sam. 5. 12. On the confusion of verbs נִשֵּׁן and נִשֵּׁן cf. *note* on ch. 17. 14.

[אז יתן ונ'] On the use of אז as employed by R<sup>D</sup> cf. *ch.* 3. 16 *note*. In place of this notice we find in the parallel account 2 Chr. 8. 1, 2 the statement that Hiram gave Solomon certain cities, and that Solomon built these and settled Israelite inhabitants in them; an explanation of the transaction probably grounded upon objection to the idea that Solomon parted with any portion of his territory. Jos. (*Ant.* viii. 5, § 3) states that when Hiram had inspected the cities and found them displeasing, he sent word to Solomon that he did not need them.

to a region in Naphtali on the north border of the kingdom of Israel, and adjoining Hiram's dominions. Cf. Josh. 20. 7; 21. 32; 1 Chr. 6. 61, where **קִדְשׁ** is mentioned as belonging to this district. In Isa. 8. 23 the phrase **נְגְלֵל הַגּוֹיִם** 'district of the nations' is applied to the land of Zebulon and Naphtali, and would seem to imply that the population was for the most part non-Israelitish. **הַנְּגְלִיָּה** Ezek. 47. 8†; **נְגְלִיּוֹת** Josh. 13. 2 (**ג' הַפְּלִשְׁתִּים**); 18. 17; 22. 10, 11 (**ג' הַיַּרְדֵּן**); Joel 4. 4†, are used more generally as geographical terms.

13. ארץ כבול. The name is obviously regarded as employed to express Hiram's dissatisfaction with the cities. Thus Ew.'s explanation is probably correct, that the name is connected with כבול 'like nothing,' so 'good for nothing,' 'worthless.' This does not embody a true etymology, but is intended for a witty play of words suggested by similarity of sound; cf. Gen. 11. 9 כבול connected with בלל as if for בלבל; Mic. 1. 10-15 בנת אל-תעירו לרֵשָׁשׁ — לְרֵשָׁשׁ, בְּבֵית לְעִפְרָה עֶפְרַת הַתְּפִלָּשִׁי, גַּת — גֵּר, play upon גַּת — גֵּר; al. Jos. (*Ant.* viii. 5, § 3) explains μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλῶτταν, 'οὐκ ἀρέσκον' σημαίνει, a statement which seems to have no further foundation than the inference to be drawn from *v.* 12<sup>b</sup>. LXX, Luc. in interpreting Ὀριον, must have read קְבִיל. Talm., *Shabbath*, 54<sup>b</sup>,

gives the fanciful derivation שֶׁהָיוּ בָּהּ בְּנֵי אָדָם שְׁמוֹכּוּבִלִין בַּכֶּסֶף וּבַזָּהָב (‘(A land) in which men dwelt who were *bound* with silver and gold (fettters).’ No modern interpretation commends itself.

כָּבּוּל is mentioned, Josh. 19. 37, as one of the towns assigned to Asher; and Jos. (*Vit.* 42-44) speaks of *καβαλλώ* in the district of Ptolemais forty stadia west of Jotaparta. The town is identified by Rob. (*BR.* iii. 88) with the modern *Kabûl*. Thus it may be supposed that the name of one of the twenty cities was given by Hiram to the whole district.

[עַר הַיּוֹם הַזֶּה] Cf. *ch.* 8. 8 *note*.

15. [הַמֶּסֶךְ אֲשֶׁר הָעֵלָה] *Ch.* 5. 27 *note*.

הַמְּלוֹא] Part of the fortifications of the city of David, existing in the old Jebusite city (2 Sam. 5. 9; || 1 Chr. 11. 8), and mentioned, as here, in connexion with the walling up of the breaches of the city (*ch.* 11. 27), and the repair of the wall and towers by Hezekiah (2 Chr. 32. 5). Joash is said to have been murdered at בֵּית מְלֹא (II. 12. 21), but it is not clear whether this was at Jerusalem; and in Judg. 9. 6, 20 a בֵּית מְלוֹא is mentioned in connexion with the city of Shechem.

The word is usually connected with the root מָלֵא *be filled*, and interpreted as meaning *something which fills or banks up* (a Pi'el form causat. of Qal), and thus *an earthwork*. So Targ. renders מִלִּיתָא, this word being elsewhere used to translate Hebrew סִלְלָה; 2 Sam. 20. 15 קָרְתָּא עַל מִלִּיתָא = וַיִּשְׁפְּכוּ סִלְלָה אֶל הָעִיר; II. 19. 32; Jer. 32. 24; *al.* Cf. also Talm. מוֹלִיא ‘filled-up ground or mound,’ *Baba bathra*, 54<sup>a</sup> בְּנוֹצִיא וְשָׂדֵי בְּנוֹצִיא ‘If one takes *earth* from the mound and throws it on the low ground.’ This derivation cannot, however, be regarded as certain. The word may, as Moore (*Judg.* 9. 6) suggests, be Canaanite in origin; and it seems reasonable to suppose that the Millo was not a simple earthwork, but rather a massive fortress or tower built into that part of the city wall where such a protection was specially needed. So LXX, Luc. render ἡ ἄκρα. מְנוֹל שְׁכֵם, Judg. 9. 46, may thus perhaps be identical with בֵּית מְלוֹא of 9. 6, 20.

[חֶצֶר] A chief city of North Canaan belonging to King Jabin, and



captured and burnt by Joshua (Josh. 11. 1, 10; *al.*). The city was not far from the waters of Merom, the modern lake of *Hüleh* (Josh. 11. 5), and was afterwards assigned to the tribe of Naphtali (Josh. 19. 36). In Judg. 4 a second Jabin king of *Ḥazor* is mentioned as oppressing Israel, and as conquered by Deborah and Barak. The site is not well ascertained. Buhl (*Geogr.* 236) finds the name preserved in the modern name of the valley *Merj-el-Ḥadīre*, S.S.W. of *Kedes* (קֶדֶשׁ Josh. 19. 37), on the N. side of the *Wadi 'Auba* which runs into the lake of *Hüleh*. Cf. also Baed. 297.

מגדו] *Ch.* 4. 12 *note.*

נור] A town on the border of Ephraim assigned by Joshua as a Levitical city (Josh. 16. 3; 21. 21). Horam king of Gezer came to the assistance of Lachish against Joshua, but was defeated and his army utterly destroyed by the Israelites (Josh. 10. 33). The city of Gezer, however, held out against the invader, and seems to have remained in the hands of its Canaanite (and Perizzite, LXX) inhabitants until the days of Solomon (Josh. 16. 10). The site of Gezer has been discovered by M. Clermont-Ganneau in the modern *Tell-Jezer* about eighteen miles W.N.W. of Jerusalem. On this and on the inscription תחמנור, i. e. probably 'the boundary of Gezer,' which confirms the authenticity of the site, cf. *PEF.* 1873, 78f.; 1875, 74f.; Hastings, *BD. s.v.*; Smith, *Hist. Geogr.* 215ff.

16. שְׁלָחִים] 'A dowry' given when the wife is 'sent away' from the home of her parents; cf. Mic. 1. 14, and the use of the verb שָׁלַח Gen. 24. 59.

17. בית חורון תתחתון] Also בית חורון תתחתון || 2 Chr. 8. 5; so called in distinction from בית חורון העליון (עליון) 1 Chr. 7. 24; *al.* בית חורון without closer specification also occurs: Josh. 10. 10, 11; 18. 14; *al.* In Josh. 10. 10, 11, LXX reads ὁρωναί i. e. הֶרְנוֹנִים 'the two Ḥorons'; so 2 Sam. 13. 34 ἐκ τῆς ὁδοῦ τῆς ὁρωναί stands in place of the corrupt מדרך אחריו, and is adopted by Wellh., Dri., Budde. Elsewhere (Isa. 15. 5; *al.*) חרנים is a Moabite city. The two Beth-ḥorons were upon the boundary line of Ephraim (Josh. 16. 3, 5), and the pass running between them was the scene of Joshua's pursuit of

the five Amorite kings who made a combined attack upon Gibeon (Josh. 10. 10, 11). In modern times they have been with certainty identified, the lower with *Beit 'Ūr et-tahta*, the upper with *Beit 'Ūr el-fôqa*, the former being about one mile north-west of the latter, which is some three or four miles north-west of Gibeon,—*el-Jib*. See Rob. *BR*. iii. 250 *f.*, *PEF. Mem.* iii. 86.

18. [בעלת] || 2 Chr. 8. 6. Mentioned Josh. 19. 44† as a city assigned to Dan. The conjectural site is *Bel'aîn* about two and a-half miles north of *Beit 'Ūr et-tahta*. *PEF. Mem.* ii. 296.

19. [תַּדְמוֹר] Q're תַּדְמוֹר, i.e. Palmyra the modern *Tadmur*, is supported by all Verss.<sup>1</sup>, and by || 2 Chr. 8. 4 (so all Verss.). The other towns, however, mentioned *vs.* 17, 18 are all in South Palestine, and in Ezek. 47. 19; 48. 28 we have a תַּמָּר cited as being in the extreme south of the land—פָּאֵת נֶגֶב תִּימָנָה. Thus in spite of || 2 Chr., which connects Solomon's building of Tadmor with a successful campaign against Hamath-zobah, Kt. in our passage seems to deserve the preference. So Bö., Th., Kamp., Benz., Kit.; Smith, *Hist. Geogr.* 270 *note* 2, 580 *note* 2.

20. [בַּמִּדְבָּר בָּאֵרֶן] 'In the wilderness in the land'; a vague and pointless statement. בָּאֵרֶן cannot be intended to distinguish the city from another of the same name outside the land, for in such a case a closer definition of the locality would be expected. *Vulg.* *in terra solitudinis*, Pesh. [בְּאַרְצָא וּבְחִלְכָא] suggest בְּאַרְצֵי הַמִּדְבָּר 'in the desert country.' The phrase בארץ מדבר occurs only in the poetical passage Deut. 32. 10 and in Prov. 21. 19, but might reasonably be used in plain prose. Targ. follows MT., while LXX, Luc. (*ch.* 10. 23) omit. Very probably בארץ is the corruption of some place-name. So Bö. בְּמִדְבָּר פָּאֵרֶן; plausible, but rather far towards the south. Kit. בְּמִדְבָּר בְּאַרְצֵי יְהוּדָה. Perles (*Analekten zur Textkritik des A.T.*, 22), following Eichhorn, regards בארץ as a contraction 'צ' of בָּאֵרֶם צוֹכָה of באר' צ', upon the view that Q're תַּדְמוֹר is correct, and comparing 2 Chr. 8. 3, 4.

19. [וְאֵת חֶשֶׁק וְג'] Cf. *v.* 1 *note*.

<sup>1</sup> LXX Ἰερραμῶθ, i.e. תַּדְמוֹר, Ἰ being misread ρ. The passage in LXX occurs *ch.* 10. 23.

20, 21. בניהם . . . כל העם] This form of *casus pendens*, where a substantive is reinforced by the pronominal suffix of a following substantive, is idiomatic and frequent. 1 Sam. 2. 10 יהוה יחַתּוּ מְרִיבּוֹ ; Gen. 17. 15 אַתָּה נִשְׁמָה . . . שְׂרֵי אִשְׁתְּךָ ; 34. 8 נִפְשׁוּ . . . שְׂכֵם. Cf. other instances in Dri. *Tenses*, § 197, 2.

21. בניהם אשר נתרו . . . ויעלם] The predicate introduced by ו consecutive after the preceding *accusativus pendens* בניהם ; a rather uncommon construction. Cf. *ch.* 12. 17 ובני ישראל הישבים בערי יהודה ; *ch.* 15. 13 וגם את מעכה אמו ויסרה מגבירה ; II. 16. 14 ; Dri. *Tenses*, § 127 a.

[מַס־עֶבֶד] 'A forced levy of bondmen.' עֶבֶר is sing. collective. So Gen. 49. 15 ; Josh. 16. 104.

[עַד הַיּוֹם הַזֶּה] Cf. *ch.* 8. 8 note.

22. [ומבני ישראל ונ'] But cf. the statement of *ch.* 5. 27, and see *ch.* 4. 6 note.

[שְׁלִישִׁיו] A word of unknown meaning and derivation. LXX which here omits (*Cod.* A, Luc. *τρισσοί*) elsewhere usually renders *τριστατης*, a term to which Origen on Ex. 14. 7 gives as one explanation among others the meaning, *one of three warriors in a chariot*; Εἰς τὰς χρείας τῶν πολέμων ἄρματα ἐποίουν μεγάλα, ὥς καὶ τρεῖς χωρεῖν ἔν' ὃ μὲν εἰς ἡνυχῇ, οἱ δὲ δύο πολεμῶσιν. So Greg. Nyss.; cf. the more precise rendering of LXX in Ex. 15. 4 ἀναβάτας *τριστατας*. This explanation, which appears to depend upon the context of Ex. 14. 7, has been adopted by some moderns, but is purely conjectural, and is rightly opposed by Dillmann, who points out that the ancient chariot as figured on the monuments has usually but two occupants—the driver and the fighting man, and that only kings and the highest officers would have had in addition a third man as shield-bearer. It may be added that in accordance with Ex. 14. 7 וְשְׁלִישׁ עַל-בָּלוֹ *third man* could not describe a spare man acting as armour-bearer, but would denote the most important occupant of the chariot, viz. the combatant. This meaning, however, is opposed to the use of the word of an officer immediately attendant upon a king, whether in a chariot (II. 9. 25) or elsewhere (II. 7. 2, 17, 19; 15. 25).



distinct attachment to any definite point of time (*ch.* 3. 16 *note*). And further, the change of subject implied in בנה, without mention of the new subject שלמה, is very strange. Thus some slight corruption of the text may reasonably be supposed.

Vulg., Pesh., Targ. seem to agree with MT., except for the addition of שלמה after בנה in Vulg., Pesh.—probably a translator's addition made for the sake of lucidity. LXX, Luc. offer two renderings—the first in the insertion following *ch.* 2. 35, the second in immediate sequence to *ch.* 9. 9. The former translation exactly follows MT., except for reading οὕτως, i.e. probably בֵּן, in place of אָךְ. The latter rendering is somewhat different:—Τότε ἀνήγαγεν Σαλωμών τὴν θυγατέρα Φαραὼ ἐκ πόλεως Δαυιδ εἰς οἶκον αὐτοῦ ὃν ᾠκοδόμησεν αὐτῷ ἐν ταῖς ἡμέραις ἐκείναις. This agrees closely with the MT. of || 2 Chr. 8. 11; and supposing the LXX translator to have inserted τότε upon his own responsibility or through a misreading אָז for וְאֵת, and also to have read בֵּיתָהּ לָהּ for בֵּיתָהּ לָהּ, we may believe the original text of our passage to have been וְאֵת־בֵּית פְּרָעָה הָעֵלָה שְׁלֹמֹה מַעִיר דָּוִד אֶל־בֵּיתָהּ אֲשֶׁר בָּנָה לָהּ בְּיָמִים הָהֵם. This emendation removes all difficulties above noticed. The אָךְ of MT. will thus be a scribe's error for וְאֵת due to the occurrence of the same two letters in במלואכה the word immediately preceding; and further, it is possible that פְּרָעָה־עֵלָה may have been copied by mistake for פְּרָעָה־הָעֵלָה, and that later on a second scribe, perceiving that עֵלָה must thus refer to פְּרָעָה, may have altered it into the feminine עלתה.

25. [והעלה] 'Used to offer; ' frequentative.

אֹתוֹ [והקטיר אתו אשר לפני י] Scarcely original. The curious אֹתוֹ cannot be used in place of עָלָיו and refer to the altar (Pesh., Targ., Ges.), nor can we believe (Ew., Th.) that it refers to Solomon;—'He would offer incense *by himself*' (without the intervention of another)<sup>1</sup>. LXX, Luc. (after *ch.* 2. 35) altogether omit the words אשר, and seem simply to have read לפני יהוה. So Oort.

<sup>1</sup> Th. cites Gen. 39. 6; Isa. 44. 24 for this use of אֹתוֹ, and regards אשר as a mistaken insertion.

Klo. ingeniously suggests 'והקטיר אֶת־אִשּׁוֹ לִפְנֵי י' 'and would burn his fire-offering before Yahwe'—a very plausible emendation.

[וּשְׁלַם אֶת הַבַּיִת RV. 'So he finished the house,' and so all Verss.;—LXX, Luc. καὶ συνετέλεσεν τὸν οἶκον, Vulg. *perfectumque est templum*, Pesh. וּשְׁלַם אֶת הַבַּיִת, Targ. וּשְׁלַם יֵת בֵּיתָא. It is impossible, however, to explain why the perfect with ו consecutive should be thus used, as though the fact narrated were in due sequence to the preceding frequentatives וְהָעֵלָה . . . וְהָקְטִיר; and moreover such a statement is out of place in this connexion, where events are being recorded which must have taken place only *after* the completion and consecration of the building. Hence Ew. renders 'and he would take leave of (*say farewell to*) the house'; Th. 'and he would completely furnish the house,' i.e. provide upon each occasion of his visits that all the requirements of the Temple and its services should be fully met. Neither of these translations can be justified by analogy; and it seems not improbable that the letters וּשְׁלַם are a mistaken repetition of וּשְׁלָמִים in the earlier part of the verse, and אֶת הַבַּיִת a later addition to form a complete sentence intended to convey the meaning given by the Verss.

26. [אֲשֶׁר אֶת אֵלוֹת] 'Which is *near* Eloth'; an idiomatic use of the preposition in definition of locality. Cf. II. 9. 27 במַעֲלֵה גֹר; אֲשֶׁר אֶת יִבְלַעַם; Judg. 3. 19; 4. 11; Ezek. 43. 8. For the similar use of אֶת see *ch.* 1. 9 *nole*.

28. [אַרְבַּע מֵאוֹת וְעֶשְׂרִים] LXX ἐκατὸν εἴκοσι is unsupported by Luc. and the other Verss., all of which agree with MT.

10. 1. [לְשֵׁם יְהוָה] 'Through the name of Yahwe'; lit. 'at the name.' The meaning is that the fame of Yahwe's name led to the diffusion of a report concerning the wise and prosperous king who enjoyed His favour and protection; and this is in full accordance with the prominence which the queen in this story assigns to Yahwe as the chooser and supporter of Solomon (*v.* 9). The phrase לְשֵׁם occurs elsewhere Josh. 9. 9; Isa. 60. 9; Jer. 3. 17†, and the nuance of the preposition is closely similar to that in the expression לְקוֹל 'at the sound of'; Jer. 10. 13 בְּשָׁמַיִם; 11. 16; 51. 16; Ezek. 27. 28; Hab. 3. 16; Ps. 42. 8; Job 21. 12. Cf. also



Ps. 18. 45 לִשְׁמַע אָזְנוֹ יִשְׁמָעוּ לִי 'At the hearing of the ear they shall obey me'; Job 42. 5.

There is thus no need to have recourse to the emendation of Klo., Kamp., Benz., Kit., לִשְׁמַע הַבַּיִת אֲשֶׁר בָּנָה לַיהוָה 'and the report of the house which he had built to the name of Yahwe.' LXX, Luc. καὶ τὸ ὄνομα Κυρίου, Pesh. ܡܡܡܡܐ ܕܝܗܘܐ are probably merely loose renderings, and do not presuppose לִשְׁמַע, in place of which, as Th. points out, we should rightly expect וְאֶת־לִשְׁמַע.

חִירוֹת] RV. 'hard questions' is perhaps the best rendering; cf. Prov. 1. 6 רַבְרֵי חֲכָמִים וְחִירוֹתָם. The word here denotes something less trivial than the mere *riddle* of Samson, Judg. 14. 12 ff., but, on the other hand, has not advanced to the later sense of a perplexing question of ethics or morals, Ps. 49. 5; 78. 2.

2. עַם לִבָּהּ] Ch. 8. 17 note.

5. מוֹשֵׁב עַבְדָּיו וּמַעֲמֵד מִשְׁרָתָיו] 'The *sitting* of his servants and the *attendance* of his ministers.' For מַעֲמֵד in this sense cf. the phrase עֹמֵד לִפְנֵי used of *service*; ch. 1. 2 note. This explanation alone suits the context. The whole of v. 5 down to וּמַשְׁקֵי refers to Solomon's magnificent *display at his banquets*. עַבְדָּיו are his courtiers and מִשְׁרָתָיו his waiters, and naturally in this connexion מַלְבָּשֵׁיהֶם their gorgeous robes call for special notice. On the other hand, Th.'s explanation of מוֹשֵׁב, מַעֲמֵד as substantives of *place*, denoting the *dwellings* or *quarters* of Solomon's servants, is quite alien to the context. It is impossible to think that the mere *dwellings* of the king's servants should be singled out either for their magnificence or number as exciting the queen's admiration, while no special mention is made of the impression left upon her by the sight of the Palace, the Temple, and the Lebanon house. The mention also of the garments and the cup-bearers is upon this interpretation deprived of significance.

There is no difficulty in assigning to these substantives with מ preformative a signification other than that of *place*. The Arabic nouns of this form (*nomina vasis*) are used of *place* or *time*, and e. g. مَجْلِسٌ 'the place where, or time when, several persons sit, room, assembly, party' (Wright, i. 221) may aptly be quoted in this special



connexion. So in Hebrew we may cf. e.g. מוֹצֵא, מְשַׁפֵּם, where, as with מוֹשֵׁב, מַעֲמֵד, the idea of *time* or *place of action* seems to have passed further into definition of the *action* itself.

[ומשקיו] Pesh. adds וּלְבָשִׁיהֶם i.e. a repetition of the previous ומלבישהם; an unnecessary redundancy.

[ועלתו אשר יעלה בית יהוה] 'And his burnt-offering which he used to offer at the house of Yahwe.' Here it is still the large scale of the king's *doings*, rather than his buildings, which forms the writer's theme. So all Verss. both here and in || 2 Chr. 9. 4, RV. marg., Th., Klo., Kamp., Kit. || 2 Chr. reads עֲלִיתוֹ, doubtless intending to convey the sense 'the ascent by which he used to go up to the house of Yahwe'; and this rendering is adopted by RV., Ke., Ew.

[לא היה בה עוד רוח] 'There was no more *spirit* in her'; i.e. Solomon's display of wisdom and magnificence deprived her of all *courage* to attempt further to compete with him. The *nuance* of רוח is like that in the English expression 'a woman of *spirit*,' and may be partly paralleled by the use of the term in *ch.* 21. 5; Gen. 45. 27 and the phrases עֲצִיבַת רוּחַ Isa. 54. 6, רִפְּאִי רוּחַ Ps. 34. 19. The common explanation following LXX, Luc. καὶ ἐξ ἑαυτῆς ἐγένετο, 'she was beside herself (with *astonishment*)', misses the precise meaning.

6. [אמת היה הרבר] 'Truth was the saying.' The abstract substantive used in place of an adjective; cf. *ch.* 2. 13 *note*, and Dri. *Tenses*, § 189, 2. The *order* of words is highly emphatic; *Tenses*, § 208.

7. [לא הגד לי החצי] LXX οὐκ εἰς ἐν (Luc. ἔστι κατὰ) τὸ ἥμισυ καθὼς ἀπήγγειλάν μοι, merely a somewhat paraphrastic rendering of the same text. In place of החצי || 2 Chr. 9. 6 has מִרְבִּית חֶכְמָתָךְ.

[הוספתו] LXX, Luc. προστέθεικας ἀγαθὰ πρὸς (LXX αὐτὰ ἐπὶ) πᾶσαν τὴν ἀκοὴν ἣν ἔκουσα ἐν τῇ ἡγῃ μου, i.e. הוֹסַפְתָּ טוֹב אֶל-כָּל-הַשְׁמוּעָה. אֲשֶׁר שָׁמַעְתִּי בְּאָרְצִי. Probably correct.

חכמה seems to be the addition of a later precisionist, and is really covered by טוב which includes everything which makes for *prosperity*. The repetition of בארצי (from *v.* 6) is not out of place.

LXX πρὸς αὐτὰ ἐπὶ πᾶσαν κ.τ.λ. probably arises from repetition of אל read first as אֱלִיָּהם. || 2 Chr. יספת אל השמועה אשר שמעתי. נְשִׁיךְ

8. [אנשיך] LXX, Luc., Pesh. presuppose נְשִׁיךְ 'thy wives'; so in || 2 Chr. 9. 7 Luc. (Pesh. omits). Adopted by Bö., Klo., Kamp., Benz., Kit., Oort. correctly. אנשיך by the side of עבדיך is redundant, and, as Klo. suggests, may be a later alteration in view of the facts of ch. 11. 1-3.

9. [לעלם] LXX στήσαι εἰς τὸν αἰῶνα, Luc. τοῦ στήσαι αὐτὸν εἰς τὸν αἰῶνα agree with || 2 Chr. 9. 8 לְהַעֲמִידוֹ לְעוֹלָם. This addition, which is almost indispensable, may be adopted. Klo.'s emendation מְכַל־הָעֲפִמִּים is not to be preferred.

11. [עצי אלמונים] So v. 12†. עצי אלנומים 2 Chr. 2. 7; 9. 10, 11†. The tree is usually thought to be the red sandal-wood (*Pterocarpus santalinus*) which is very heavy, fine grained, and of a brilliant red colour, and is said still to be highly esteemed in the east for the construction of lyres and other musical instruments. The meaning and derivation of the word are, however, quite uncertain: Hastings, *BD.* i. 63; Tristram, 332<sup>1</sup>. LXX ξύλα πελεκητά (Luc. ἀπελέκητα), Vulg. *ligna thyina*, Pesh. مَسَمَل و مَسَمَل (explained by lexx. as a scented and variegated wood, sandal-wood), Targ. אעי אלמוניא.

12. [מסעד] 'A support' or 'supports,' i.e. upon the easiest interpretation, *pilasters* or *light buttresses*; so LXX, Luc. ὑποστηρίγματα, Vulg. *fulcra*. The substantive only occurs here, and || 2 Chr. 9. 11 reads מַסְלֹת, perhaps 'terraces' or 'verandahs,' an explanation which Th. seeks to fit also to מסעד. This rendering, however, like that of Pesh. لِحَال, 'ornamentation,' Ke., Ew. 'balusters' or 'balustrade,' Bö., Klo. 'furniture,' depends merely upon conjecture.

[לא בא כן ונ] 'There came not *thus* (i.e. in such quantity and of such excellence) almug trees,' and so, by accommodation to Eng. idiom, 'there came not *such* almug trees.' Cf. Ex. 10. 14 לפניו לא לַפְנֵי הוּא 'before them there were no such locusts as they.'

<sup>1</sup> The latest discussion is that by Cheyne (*Expository Times*, July, 1898, pp. 470 ff.), who cites Assy. *ēlammāku*, a tree used by Sennacherib in building his palaces.

After אלמנים in v. 12<sup>b</sup> LXX, Luc. add ἐν τῇς γῆς, i. e. עַל-הָאָרֶץ, perhaps correctly. Cf. || 2 Chr. 9. 11 יהודה בארץ יהודה כהם לפנים בארץ יהודה כהם לפנים. [עד היום הזה] Ch. 8. 8 note.

13. [והמלך שלמה נתן] Upon the emphatic position of the subject, in antithesis to v. 10<sup>a</sup> <sup>1</sup>, cf. ch. 5. 25 note.

[בִּיד הַמֶּלֶךְ] 'According to the king's hand,' i. e. his 'bounty.' So Est. 1. 7; 2. 18†. || 2 Chr. 9. 12 reads מַלְבָּר אֲשֶׁר הִבְיָאָה אֶל מַלְבָּר אֲשֶׁר הִבְיָאָה לָהּ הַמֶּלֶךְ for which Ber. emends מַלְבָּר אֲשֶׁר הִבְיָאָה לָהּ הַמֶּלֶךְ.

15. [לְבַד מַאֲנֵשֵׁי הַתְּרִים] Very difficult. Supposing אנשי התרים to denote 'men of the merchants' (though תור *spy out, investigate* has nowhere else the sense of *trading*, and the phrase 'אנשי הת' is peculiar), we still seek allusion, not to the traders themselves, but to the *revenue* which they produced. Thus RV., going further than MT. warrants, renders 'Beside *that which* the chapmen brought'; LXX, Luc. χωρὶς τῶν φόρων τῶν ὑποτεταγμένων, Targ. בר מאנר אומניא suggest ? ... לְבַד מַעֲנֵשׁ 'beside the duties &c.<sup>2</sup>'; cf. II. 23. 33 where עֲנֵשׁ is rendered φόρον by Luc.; 2 Chr. 36. 3 וַעֲנֵשׁ לְבַד מַעֲנֵשֵׁי הַתְּרִים, Th. לְבַד מַעֲנֵשֵׁי הַתְּרִים; but מַעֲנֵשֵׁי הַתְּרִים 'the subject people' is not to be paralleled. The best and easiest emendation, though independent of any Vers., is that suggested by Kamp. for the whole half-verse לְבַד מַאֲשֶׁר בָּא מִסַּחַר הַרְבָּלִים 'beside that which came from the traffic of the merchants.'

[כָּל מַלְכֵי הָעָרָב] RV. 'all the kings of the mingled people.' LXX, Luc. πάντων τῶν βασιλείων τοῦ (Luc. τῶν ἐν τῷ) πέραν, i. e. כָּל מַלְכֵי הָעָרָב; Vulg. omnes reges Arabiae; Pesh. כָּל מַלְכֵי הָעָרָב, so || 2 Chr. 9. 14 וְכָל-מַלְכֵי עָרָב; Targ. וְכָל מַלְכֵי סוֹמְכוֹתָא, 'and all the kings of the allied peoples.' These מַלְכֵי הָעָרָב are mentioned Jer. 25. 24 as הַשְּׂכָנִים בְּמִדְבָּר, and in connexion with עָרָב כָּל-מַלְכֵי הָעָרָב 'all the kings of Arabia.' In Jer. 25. 20 כָּל-הָעָרָב are cited together with מַלְכֵי אֲרָץ הָעֵזָא, and in Ezek. 30. 5 וְכָל-הָעָרָב וְכָל-הָעָרָב וְכָל-הָעָרָב.

<sup>1</sup> Verse 12 must have originally followed immediately upon v. 10; cf. note on ch. 9. 10—ch. 10. 29.

<sup>2</sup> Perhaps Vulg. is a paraphrase of the same: Excepto eo, quod afferebant viri, qui super vectigalia erant.

In Jer. 50. 37 they appear as the mercenaries of the king of Babylon. Hence it may be inferred that these were kings or sheiks of the mixed nomad tribes of SE. Arabia who came more or less under Solomon's power and so were subject to tribute.

In Ex. 12. 38 עָרֵב רַב 'a great mixed multitude' is mentioned as coming up out of Egypt with Israel, and in Neh. 13. 3 כָּל-עָרֵב 'all the mixed multitude' is separated from the returned exiles by Nehemiah; but the connexion of these with הָעָרֵב is not clear.

וּפְחוֹת הָאָרֶץ 'viceroys' or 'governors.' The view that these are identical with the נְצִיבִים of ch. 4. 7-19 (Th.; Ber. on || 2 Chr. 9. 14) is opposed by the close connexion with the *foreign* מַלְכֵי הָעָרֵב. More probably the reference is to petty *vassal-princes* who were allowed to retain a nominal suzerainty at the price of an annual tribute: cf. the inscription (l. 12) in which Panammu is termed פָּחִי וְאַחֵי יָאֲדִי 'viceroys and neighbour-kings of Ya'di,' appointed by 'his lord the king of Asshur' (Lidzbarski, *Nordsemit. Epigr.* 443). Elsewhere in OT. the title is used of military commanders under the Aramaean Hadadezer ch. 20. 24 *note*, and the Assyrian Sennacherib II. 18. 24 *note*, || Isa. 36. 9, of governors under the Babylonian king, Jer. 51. 23, 57, the king of Media, Jer. 51. 28, and the Assyrian (and Chaldean) Ezek. 23. 6, 12, 23; but with far the greatest frequency of governors of provinces appointed by the Persian monarchs, e.g. of Zerubbabel, Hag. 1. 1, 14; 2. 2, 21; Nehemiah, Neh. 5. 14, 18; 12. 26; the governors generally 'beyond the River,' Neh. 2. 7, 9, &c.

Many critics, regarding פָּחָה as a Persian word connected with Sanskrit *paksha* or *pakkha*, *friend* or *ally*, are obliged therefore to consider the occurrences in Kings as late interpolations (cf. especially Giesebrecht, *ZATW.* i. 233). Against this Schrader argues with force, citing the use of the term in Assyr. *paḥat*, pl. *paḥāti*, *viceroy*, and abstract *piḥat*, *satrapy* in the Khorsabad inscription of the time of Sargon (B.C. 722-705), two centuries before the Persian era, and maintaining the purely Semitic character of the word: *COT.* i. 175 *f.*

The feminine termination of פָּחָה pl. פְּחוֹת is perhaps to be

explained as used with a term denoting *office*, as in Ar. حَلِيقَةً 'viceroys,' حَلِيقَةً 'creator,' *al.*; cf. G-K. § 122 r<sup>1</sup>.

16. [מאתים צנה זהב שחוט] 'Two hundred targets—beaten gold,' זהב standing in explanatory apposition to צנה, and defining the class to which it belongs. So in *v.* 17 שחוט זהב מננים, ושלש מאות מננים זהב שחוט. Cf. Dri. *Tenses*, §§ 186–188.

[זהב שחוט] Only in this connexion; *v.* 17 || 2 Chr. 9. 15, 16+<sup>2</sup>. 'Beaten gold,' RV., Bö., Ke., Th., Ber., Klo., Kamp., שחט meaning *strike* or *beat down*. So LXX, Luc. χρυσά ἑλάτῃ. The other Verss. give the sense 'fine or pure gold';—Vulg. *de auro purissimo*, Pesh. ܠܗܒܐ ܬܡܝܬܐ, Targ. דרהבא טבא. The explanation 'alloyed gold,' Ges., Winer, obtained from Ar. سَخَطَ *dilute wine with water*, cannot be maintained.

[עלה על] Lit. 'went up upon,' describing the laying of the gold plating upon the (wooden) framework or foundation. The Imperf. describes the *norm* which characterized each shield of the class.

18. [זהב מופז] Probably, as RV., *al.* 'finest or purest gold.' So LXX, Luc. χρυσίον δοκίμον, Targ. דרהבא טבא, || 2 Chr. 9. 17 זהב טהור. The verb occurs only here, but the substantive פז nine times. Identification with Ar. فَضَّ *break, separate*, on the view that this may be used of separating the gold from the ore (Ges.), seems to be precarious. Pesh., Arab. presuppose זהב מאופיר 'gold from Ophir'; so Pesh., Targ. in Jer. 10. 9 זהב מאופז, and many moderns in Dan. 10. 5 כתם אופז. Vulg. *auro fulvo nimis*.

21. [משקה] 'Drink'; so Lev. 11. 34.

[סנור] *Ch.* 6. 20 note.

[אין כסף לא נחשב] Scarcely, as the accents suggest, and as rendered by LXX, Luc., Vulg. 'There was no silver, it was not accounted of'; but rather a negation strengthened by duplication of the negative, 'silver was *not* accounted of *at all*.' Such a duplication is found in Zeph. 2. 2 בטרם לא יבאו עליכם 'before there

<sup>1</sup> The meaning and use of the term קהלה is too uncertain to permit of its being cited as a parallel.

<sup>2</sup> In Jer. 9. 7 Kt. הין שוחט 'a destroying arrow' is to be preferred; see Graf, *ad loc.*

come upon you,' and in the phrase הַמִּבְלִי אֵין, II. 1. 3, 6, 16 המבלי אין אלהים בישראל; Ex. 14. 11. Cf. Ew. § 323. Pesh. لا سمحلا omits one negative, thus agreeing with || 2 Chr. 9. 20 which is without לא.

22. [אני תרשיש] 'A fleet of Tarshish'; i.e. a fleet consisting of ships such as were used by the Phoenicians for communication with their distant colony at Tartessus in Spain. || 2 Chr. 9. 21 makes Tarshish the destination of the ships, כי אניות למלך הלבנות תרשיש עם עבדי חורם (so 2 Chr. 20. 36, 37), but that this is incorrect is shown by mention of the cargo of the ships—products of the *East*, and by the reference in ch. 22. 49 to Jehoshaphat's fleet or ship (see *note ad loc.*) of Tarshish which was stationed at Ezion Geber on the Aelanitic gulf in order to go to Ophir. Cf. ch. 9. 26-28 where the allusion is doubtless to one and the same fleet of Solomon<sup>1</sup>.

[שנהבים] Cod. A<sup>2</sup>, Vulg., Targ., and in || 2 Chr. 9. 21, LXX, Luc. render 'elephants' teeth'; Pesh. in both places פתל 'elephants'; Vulg. in Chr. *ebur*. Elsewhere 'ivory' is always הָשֵׁן alone, or with the generic art. הַשֵּׁן; and it is generally thought that some foreign word meaning 'elephants' is here represented by הָבִים. So Ges., Ber. regard the word as a contraction of הָאֵבִים, and compare Sanskrit *ibha* = 'elephant.' Or הַבִּים is thought to be a corruption of הַפִּיל, *pīl* being the Persian name for the elephant which has thence passed into Ar. and Aram. Assy. *šin-ni pi-ri* denotes 'teeth of elephants.' In Ezek. 27. 15 there is mention of קרנות שן וְהַבִּינִים 'horns of ivory and ebony' (הַבִּינִים = Egypt. *heben*, Gk. *ἔβεος*, Lat. *hebenum*), and Bö., Th., following Rödiger and reading in our passage as שֵׁן הָבִים explain 'ivory (and) ebony,' regarding הַבִּים as a contraction or corruption of הַבִּינִים.

[קופים] Pesh., Targ. transliterate; Cod. A, and in 2 Chr. LXX, Luc. *πιθήων*, Vulg. *simias*. The word is doubtless foreign, and the rendering 'apes' is generally adopted, upon comparison of

<sup>1</sup> Sayce (*Expository Times*, Jan. 1902, p. 179) argues for identification of הרשיש with Tarsus in Cilicia.

<sup>2</sup> The rendering of LXX, Luc. λίθων τορευτῶν καὶ πελεκητῶν (Luc. ἀπελεκητῶν), for the whole שנהבים וקפים ותכיים, is obscure.

Sanskrit and Malabar *kapi*, from whence comes the Greek *κῆβος*, *κῆπος*, a species of long-tailed monkey.

[תכיים] Cod. A *ταώνων*, Vulg. *pavos*, Pesh. *ܩܥܩܐ*, Targ. *טווסין*, i. e. 'peacocks'; || 2 Chr. Luc. *τεχείμ*, LXX omits. Another foreign word. The Tamil or Malabar name for the peacock is *tógai* or *thógai*, and תכי may represent this, with interchange of the back-palatals *g*, *k*. So most moderns.

23. [מלכי הארץ] LXX omits *הארץ*. With MT. cf. *ch.* 5. 14.

24. [וכל מלכי הארץ] LXX, Luc., Pesh. presuppose *מלכי הארץ*; so || 2 Chr. 9. 23 probably rightly.

25. [כלי כסף] LXX, Luc. omit, perhaps in view of *v.* 21<sup>b</sup>.

[נשק] Elsewhere (eight times) the word always denotes 'arms' or 'armour', and this is the meaning here given by Vulg., Pesh., Targ. So RV., Bö., Th., Klo., Kamp., Kit. The mention of armour follows not inappropriately after *שלמות* 'raiment.' LXX, Luc. render *στακτήν*, 'oil of myrrh or cinnamon,' and this is favoured by Ew., Ber. who compare Ar. *نَشَقْ* 'breathe in an odour through the nostrils.' For this, however, regular interchange of consonants would require *נשק*. Possibly LXX was influenced in its rendering by the following *בשמים ἡδύσματα*.

26. [ויהי לו . . . רכב] In place of this statement LXX reads *καὶ ἦσαν τῷ Σαλωμὼν τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα*, Luc. *καὶ ἦσαν τῷ Σολομῶντι τεσσαράκοντα χιλιάδες ἵππων θηλειῶν εἰς ἄρματα τοῦ τίκτειν*, i. e. *ch.* 5. 6<sup>a</sup> with mistaken rendering of the rare word *ארות*. The following words of *ch.* 10. 26 and *ch.* 5. 6<sup>b</sup> are identical; *ושנים עשר אלף פרשים*. 2 Chr. 9. 25<sup>a</sup> = *ch.* 5. 6; 2 Chr. 1. 14<sup>a</sup> = *ch.* 10. 36<sup>a</sup>; 2 Chr. 9. 25<sup>b</sup> = 2 Chr. 1. 14<sup>b</sup> = *ch.* 10. 26<sup>b</sup>. Thus (as is testified by the partial combination of the two Kings' passages in LXX, Luc., and 2 Chr. 9. 25) the original account, which was properly incorporated in *ch.* 10 (see note on *ch.* 9. 10—*ch.* 10. 29), probably ran as follows:—*וַיֵּאסֹף שְׁלֹמֹה רֶכֶב וּפָרָשִׁים וַיְהִי לְשְׁלֹמֹה אַרְבַּעַת אֲלָפִים אֲרוֹת סוּסִים לְמִרְכָּבוֹ וַיְהִי־לֹו אֵלֶף וָאַרְבַּע־מֵאוֹת רֶכֶב וּשְׁנַיִם עָשָׂר אֲלָף פָּרָשִׁים וַיִּנְיחֵם בְּעָרֵי הָרֶכֶב וְעַם הַמֶּלֶךְ בִּירוּשָׁלַם*: Here the smaller number 4,000 is adopted in accordance with LXX and || 2 Chr. 9. 25. The mention of the number of chariots is not found in LXX, Luc.,



but is agreeable to the reference to the ערי הרכב which follows. וַיָּנִיחֵם || 2 Chr. in place of וַיָּנִיחֵם has the support of all Verss.

27. [את הכסף] Before these words LXX, Luc. insert τὸ χρυσίου καί—a later and unwarranted insertion.

[בשפלה] Always (except Josh. 11. 16 שְׁפֵלָתָהּ with suff.) with def. art. 'the Lowland,' i.e. the tract of low hills or 'downs' lying between the maritime plain of Philistia and the mountain-country of Judah, and separated from the latter 'by a series of valleys, both wide and narrow, which run all the way from Ajalon to Beer-sheba.' Cf. Smith, *Geogr.* ch. x.

28. [ומוצא ונ] It may be regarded as certain that a place-name underlies the obscure מוקה. So LXX, Luc. ἐκ Θεκοῦε, for which Field cites a variant ἐκ Κωά. Eusebius (*Onom.*) Κῶδ, πλησίον Αἰγύπτου is rendered by Jerome *Coa, quae est juxta Aegyptum*, and so Vulg. translates מוקה *de Coa*. Lenormant (*Les origines de l'histoire*, iii. 9) was the first to make identification with Kuë, i.e. the plain of Cilicia. The same discovery was independently arrived at by Winckler (*Alttest. Untersuchungen*, 168 ff.; cf. *Altoriental. Forschungen*, i. 28) together with its complement, viz. that מִצְרַיִם does not in our passage denote Egypt, but the North Syrian land of *Mušri*, south of the Taurus, which often figures in Assyrian inscriptions. The horse, which was unknown in Egypt before B.C. 1700-1500, can scarcely ever have been bred in sufficient numbers for wholesale exportation, while the pastures of N. Syria and Cilicia must have been eminently suited for breeding upon a large scale. With this agrees the statement of Ezek. 27. 14 that Israel derived horses, chargers, and mules not from Egypt but from *Togarmah*, i.e. N. Syria and Asia Minor. We may therefore render: 'And Solomon's import of horses was from Mušri (perhaps מִמְצָר or מִפְצָר) and from Kuë (יִמְקוּה); the king's traders received them from Kuë at a price.' So Hommel (*Gesch. Babyl.* 610), Benz., Kit. On Mušri see further, II. 7. 6. König (*Fünf neue arab. Landschaftsnamen im A. T.* 25) agrees as to Kuë, but thinks that the fact that Solomon supplied horses for the Hittites and Aramaeans is inexplicable if they were obtained

from North Syria, but natural if they came from Egypt. It must be noticed also that Deut. 17. 16 connects the supply of horses with Egypt. Cf. Isa. 31. 1.

|| 2 Chr. 9. 28 ומוציאים סוסים ממצרים לשלמה ומכל הארצות 2 Chr. 1. 16 as in Kings, but with מקוא (i. e. perhaps מְקוּא) for מקוה.

29. בחמישים ומאה . . . [בשש מאות] LXX, Luc. ἀντὶ ἑκατὸν . . . ἀντὶ πεντήκοντα. In || 2 Chr. 1. 17 LXX, Luc. agree with MT.

[לכל מלכי החתים] Cf. II. 7. 6 *note*.

[ביום יציאי] LXX, Luc. κατὰ θάλασσαν ἐξεπορεύοντο, i. e. יָצְאוּ, inferior to M. T.

### 11. 1-13. *Solomon's foreign wives, and his idolatry.*

This section in its present form is coloured by the hand of R<sup>p</sup>. His phrases are as follow:—

2. [אשר אמר וג'] The reference is to Deut. 7. 1-4; Ex. 34. 12-16 (J). Cf. Josh. 23. 7 (D<sup>2</sup>).

[בהם דבק] The same phrase is used with reference to the חטאות ירבעם II. 3. 3 (R<sup>p</sup>). With reference to Yahwe it occurs in Deut. 4. 4 (adj. הַדְּבָקִים); 10. 20; 11. 22; 13. 5; 30. 20; Josh. 22. 5; 23. 8 (both D<sup>2</sup>); II. 18. 6 (R<sup>p</sup>).

4. [אלהים אחרים] Cf. *ch.* 9. 6 *note*.

[ולא היה לבבו שלם וג'] Cf. *ch.* 8. 61 *note*.

[כללב דויד אביו] Cf. *ch.* 3. 14 *note* on דויד אביו.

5. [וילך ש' אחרי] So, of following a false god, *v.* 10; *ch.* 21. 26; II. 17. 15 (all R<sup>p</sup>); *ch.* 18. 18, 21; Deut. 4. 3; 6. 14; 8. 19; 11. 28; 13. 3; 28. 14; Judg. 2. 12, 19 (Deut. compiler); Jer. 2. 5, 23; 7. 9; 11. 10; 13. 10; 16. 11; 25. 6; 35. 15; Ezek. 20. 16; cf. Hos. 2. 7, 15†. Of following Yahwe *ch.* 14. 8 (R<sup>p</sup>); 18. 21; Deut. 13. 5; 2 Chr. 34. 31; Hos. 11. 10†.

6. [ויעש ש' הרע בעיני י'] So *ch.* 14. 22; 15. 26, 34; 16. 19, 25, 30; 21. 20, 25; 22. 53; II. 3. 2; 8. 18, 27; 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 2, 17; 21. 2, 6, 15, 16, 20; 23. 32, 37; 24. 9, 19 (all R<sup>p</sup> or R<sup>p2</sup>); 2 Chr. 21. 6; 22. 4; 29. 6; 33. 2, 6, 22; 36. 5, 9, 12; Num. 32. 13 (JE); Deut. 4. 25; 9. 18; 17. 2; 31. 29; Judg. 2. 11; 3. 7, 12; 4. 1; 6. 1; 10. 6; 13. 1 (all Deut. compiler); 1 Sam. 15. 19; Jer. 52. 2†. Cf. 2 Sam. 12. 9; Isa. 65. 12; 66. 4; Jer. 32. 30; Ps. 51. 6.

[ולא מלא אחרי י' Deut. 1. 36; Josh. 14. 8, 9, 14 (JE recast by D<sup>2</sup>); Num. 32. 11, 12 (JE)<sup>†</sup>.

9. [ויתאנה II. 17. 18 (R<sup>D</sup>); Deut. 1. 37; 4. 21; 9. 8, 20<sup>†</sup>.

י' אלהי ישראל Cf. ch. 8. 15 note.

11. [ולא שמרת . . . חקתי Cf. ch. 2. 3 note.

12. [למען דוד עבדי Cf. v. 13 למען דוד אבד; so vv. 32, 34; 15. 4; II. 8. 19; 19. 34; 20. 6 (all R<sup>D</sup>)<sup>†</sup>.

13. [למען ירושלם אשר בחרתי Cf. ch. 8. 16 note.

The view that the latter portion of this section is not earlier than the exile (R<sup>D</sup><sup>2</sup>; so Kue. vv. 9–13, Kamp., Benz., Kit. vv. 9, 10) is based upon the words of v. 9 הנראה אליו בעמים, and presupposes that the narrative of the second vision, ch. 9. 1–9, comes from the hand of R<sup>D</sup><sup>2</sup>; but upon this opinion see note *ad loc.* On the other hand, the fact that vv. 11–13 speak of a division of the kingdom but make no mention of an exile, favours their pre-exilic authorship.

1–8. LXX, Luc. arrange differently. After the first four words of v. 1 אהב נשים ש' והמלך ש' there follows v. 3<sup>a</sup>; then the remainder of v. 1 in the form וינקה נשים נכריות וג', and with the addition *Σύρας* ἀρχαίης after עמוניות, καὶ Ἀμορραίας after ונאמריות, and omission of צדנית; v. 2; v. 4<sup>a</sup> ויהי לעת זקנת ש' followed by v. 4<sup>b</sup> ולא היה לבבו וג'; vv. 3<sup>b</sup>, 4<sup>a</sup> represented by ויפיו נשיו; v. 7 with εἰδώς, i. e. אלהי, for שקן in both cases and omitting פני ירושלם על פני, followed by v. 5<sup>a</sup> in the form מקטירות וג' where for וילעשתה תועבת צדנים; v. 8 where for ויתאנה וג' LXX ἐθυσίαν καὶ ἔθνεα κ.τ.λ., Luc. reads ἐθυσία καὶ ἔθνεα κ.τ.λ., i. e. מקטיר ומזבח; v. 6.

This arrangement is, in the main, correct. The general allusion to Solomon's love of women leads on to the fact that many of his wives belonged to the neighbouring nations with whom intercourse was strictly forbidden, and that these wives turned away his heart after their strange gods. After mention in some detail of the concessions which the king made to their religious rites, the writer sums up by saying that Solomon did evil in the sight of Yahwe, and did not walk after Yahwe like David his father. This forms a natural and appropriate transition to v. 9 ויתאנה וג'.

The following points call for special notice:—

The mention of the number of wives and concubines *v.* 3<sup>a</sup> is no part of the original account, but is an addition from the margin which has come into MT. and LXX in a different position, and thus to some extent accounts for their variation in arrangement.

The words ויקח נשים of *v.* 1 have been omitted in MT. through homoioteleuton.

ואת בת פרעה 'and the daughter of Pharaoh,' i.e. 'and also,' or, as RV. marg., 'beside.' Pharaoh's daughter is introduced not as a crowning instance, but rather as *not* falling under the count which is brought against Solomon, since she was not מן הגוים אשר 'אמר וג', i.e. the neighbouring nations whose territory fell within Solomon's dominions. Probably, however, the words are a later interpolation suggested by the mention of foreign wives and referring back to *ch.* 3. 1.

In the category of foreign wives *v.* 1<sup>b</sup>, LXX *ἀρμῖται* is merely a doublet of ארמית. *Kai 'Aμoppaίαις* ואמריות may be original, since there is no special reason for its insertion unless it be a third representation of ארמית. צרנית is omitted through oversight. *Vv.* 3<sup>b</sup>, 4<sup>aβ</sup> are a repetition of the same fact accounted for by the insertion at this point in MT. of *v.* 3<sup>a</sup> from the margin.

LXX is correct in making the apodosis of the sentence ולא היה וג' after the time-determination ויהי לעת וג', and in then continuing with ויטו. The reading אלהיהן (from *v.* 2<sup>a</sup>) is, however, inferior to אלהים אחרים of MT.

*v.* 7 בהר אשר על פני ירושלם is a detail added by a later hand. LXX in reading אלהי for שקץ in this verse is more original, but the opposite change in *v.* 5, תועבת (שקין) for אלהי, is probably a later alteration; cf. *note* on *v.* 33.

In *v.* 8<sup>b</sup> Luc. supplies the original text. *Solomon himself* burnt incense and offered sacrifice to the strange gods, but this fact has been toned down by some later hand into the statement of MT. Syntax, however, has suffered in the process (we should expect at least הפקטירות והמזבחות). On the other hand, the original מקטיר וג'.

determining the subject of עשה, is perfectly regular in construction ; cf. e. g. Jer. 2. 26, 27 ; 17. 25.

Accordingly, the original narrative of R<sup>D</sup> probably ran as follows :—

והמלך שלמה אהב נשים ויפח נשים נכריות רבות מאביות עמוניות  
אדמיות צדניות חתיות [ואמוריות]. מן-הנשים אשר אמר י' אל-בני ישראל  
לא-תבאו בהם והם לא-יבאו בהם אכן וטו את-לבבכם אחרי אלהיהם בהם  
דבק שלמה לאהבה. ויהי לעת וקנת שלמה ולאהיה לבבו שלם עמי-  
אלהיו כללב דוד אביו וטו נשיו את-לבבו אחרי אלהים אחרים. אז  
יבנה שלמה במקוה לכמוש אלהי מואב ולמלכם אלהי בני עמון ולעשתרת  
אלהי צדנים. וכן עשה לכל-נשיו מקטיר ומזבח לאלהיהן. ויעש שלמה  
הרע בעיני י' ולא מלא אחרי י' כדוד אביו.

'Now King Solomon was a lover of women ; and he took many strange wives, Moabites, Ammonites, Edomites, Zidonians, Hittites [and Amorites] ; of the nations whereof Yahwe said unto the children of Israel, Ye shall not go among them, neither shall they come among you ; for surely they will turn away your heart after their gods : Solomon clave unto these in love. And it came to pass, when Solomon was old, that his heart was not perfect with Yahwe his God like the heart of David his father ; but his wives turned away his heart after other gods. Then did Solomon build a high place for Chemosh the god of Moab, and for Milcom the god of the children of Ammon, and for Ashtoreth the goddess of the Zidonians. And so did he for all his wives, burning incense and offering sacrifice to their gods. And Solomon did that which was evil in the sight of Yahwe, and went not fully after Yahwe, as did David his father.'

1. [צדניות] From masc. sing. צדוני Ezek. 32. 30 ; Judg. 3. 3, pl. צדונים *v.* 5 ; *al.*, would naturally be formed fem. sing. צדנית, pl. צדניות ; and doubtless this last was the original pronunciation in our passage. For the Massoretic punctuation cf. Q're in Neh. 13. 23 אשרדניות עמוניות, where Kt. is אשרדניות עמוניות.

2. [אכן] A strong asseveration, 'Surely.' LXX, Luc. μὴ, Pesh. ܡܢܐ, Targ. דילמא suggest פון (so Klo.), but this rendering is

merely an accommodation to the context, and weakens the force of the statement.

ל [לאהבה] of reference defining the manner of the verb דבק. אהבה is the substantive, not the Infinitive construct.

3. [ויהי לו נשים] The verb coming at the beginning of the sentence takes the 3rd masc. sing. as the simplest form, although really predicate to the pl. fem. subj. נשים. This constr. is not infrequent; cf. Gen. 1. 14 וְיִהְיֶה מְאֹרֶת, but following the subj. once named וְיִהְיֶה וּג'. So in v. 3<sup>b</sup> וַיֵּטוּ נָשָׁיו masc. pl. predicate precedes fem. pl. subj. Cf. Ew. § 316<sup>a</sup>; Da. § 113<sup>b</sup>.

5. [עשתרת אלהי צרנים] So v. 33. For this application of the term אלהים to a goddess cf. Phoen. עשתרת 'deo suo Astartae' CIS. I. i. 4; Baethgen, *Semit. Relig.* p. 71.

7. [או יבנה] Cf. ch. 3. 16 note.

9. [הַנִּרְאָה] Intended by the punctuators to represent a 3rd sing. perfect Niph. with the article used with relational force; cf. Isa. 56. 3 הַנִּלְוָה. This construction of art. with perf. is well known in late Hebrew; e.g. 1 Chr. 26. 28 הַהִקְדִּישׁ; 29. 17 הַנִּמְצָא; *al.*; but it is very noticeable that in classical Hebrew the only occurrences depend upon the vocalization or accentuation, and if this be altered we obtain the common construction of the participle with the article. So here הַנִּרְאָה (as in Gen. 12. 7; 35. 1), Isa. 56. 3 הַנִּלְוָה; and with forms of ו' verbs accented as 3rd fem. perf., Gen. 18. 21; 46. 27 הַבָּאָה, Isa. 51. 10 הַשָּׂמָה, *al.*, where change of accentuation gives הַבָּאָה, הַשָּׂמָה, 3rd fem. participle with article. We never meet with pl. forms הַנִּרְאוּ, הַבָּאוּ, where the constr. depends upon the consonants, except in the single instance Josh. 10. 24 הַהִלְכוּא which may well be a corruption of הַהִלְכִים. Hence it is reasonable to think that this construction of perf. with art. was unknown to early Hebrew, and that all supposed occurrences rest merely upon a theory of the punctuators.

The solitary instance of the article used as relative with a preposition, הָעֲלֶיהָ 'that which was on it,' 1 Sam. 9. 24, is probably a textual error. See Da. § 22 Rem. 4; Ew. § 331<sup>b</sup>, 1; and especially Dri. Sam. I. 9. 24.

10. וצוה] The use of the perfect with waw *simplex* is an irregularity which cannot here be justified. In view of the vocalization of הַפְּרָאָה the participle in the previous verse as a perfect (see *note*), it seems possible that here also a change to the perfect may have been effected later, and that we should restore וַיִּמְצְיָהּ in continuation of הַפְּרָאָה. So Klo.

ולא שמר] LXX καὶ φυλάξασθαι ποιῆσαι, Luc. καὶ φυλάξαι καὶ ποιῆσαι, i. e. וְלִשְׁמֹר לַעֲשׂוֹת—correct; cf. II. 17. 37; 21. 8. MT. is an easy alteration under the influence of ולא שמרת v. 11.

צוה] LXX, Luc., Vulg., Pesh. appear to presuppose צִוְּהוּ 'had commanded *him*,' but the addition of the suffix pronoun is not really necessary, and may be regarded as a natural translator's addition.

LXX, Luc. add to the end of the verse οὐδ' (Luc. οὐκ) ἢν ἡ καρδία αὐτοῦ τελεία μετὰ Κυρίου κατὰ τὴν καρδίαν Δαυεὶδ τοῦ πατρὸς αὐτοῦ, a gloss from v. 4.

11. עמך] 'With thee,' i. e. 'in thy *thought*,' or, more fully, as referring to an action carried into effect, 'to be taken into reckoning in estimating thy *character*.' Cf. Job 10. 13 ידעתי כי זאת עמך parallel to ואלה צפנת בלבך; 23. 14; 27. 11; cf. Num. 14. 24.

חקתי] LXX, Luc. τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, i. e. מִצְוֹתַי וְחֻקֹּתַי; Cod. A. τὰ προστάγματά μου καὶ τὰς ἐντολάς μου, Pesh. מִצְוֹתַי וְחֻקֹּתַי, i. e., supposing מִצְוֹתַי to be an error for חֻקֹּתַי, בריתי וחקתי ומצותי. These variations in order seem to indicate that מצותי is a later addition made first upon the margin as being a word often coupled with חקתי.

12. אקרענה] LXX, Luc. λήψομαι αὐτήν, i. e. אֶקַּחנָה; so v. 13 אקרע LXX, Luc. λάβω, Vulg. auferam, i. e. אֶקַּח. This reading, as agreeing better with the phrase מִיָּד בְּנֵךְ v. 12 (v. 11 קרע) as agreeing better with the phrase מִיָּד בְּנֵךְ v. 12 (v. 11 קרע), and according with vv. 34, 35, is to be adopted.

# 11. 14-25. *Solomon's adversaries; Hadad the Edomite and Rezon the Syrian.*

14-22. The narrative in its present form seems to be somewhat confused. Hadad, though but 'a little lad' at the time of his



flight into Egypt, at once finds favour with Pharaoh, and receives from him a house, an allowance, and land. He then, in spite of his extreme youth, marries the sister of Pharaoh's queen Tahpenes, and his son Genubath is brought up in the palace together with Pharaoh's sons. The form אדר *v.* 17, as a variation of הדר, creates further suspicion as to the integrity of the narrative.

Winckler (*Alltest. Untersuchungen*, 1 ff.) believes that two accounts have here been interwoven, and attempts the task of unravelling the skein by the aid of a discriminating use of LXX. Winckler's two narratives run as follows:—

וּקָם יְהוֹה שָׁטָן לְשִׁלְמָה	וַיְהִי בַעֲלוֹת יוֹאָב שָׂר	15 <i>a<sup>β</sup></i>
אֶת הָדָר הָאֲדָמִי מִזֶּרַע	הַצֶּבֶא לִקְבֹּר אֶת הַחֲלָלִים	
הַמְּלוּכָה בָּאֲדֹמ. וַיְהִי	כִּי שִׁשִּׁת הַדְּשִׁים יָשָׁב שָׁם	16 <i>a</i>
15 <i>a<sup>a</sup>, b<sup>β</sup></i> <u>בְּהִכְרִית דָּוִד אֶת אֲדֹמ</u>	יֹאב וְכָל יִשְׂרָאֵל [וַיָּכֻ	
וַיֵּךְ כָּל זָכָר בָּאֲדֹמ וְהָדָר	אֶת כָּל אֲדֹמ עַד-פְּלֶהָ.]	17 <i>a<sup>a</sup></i>
17 <i>b</i> נָעַר קָטָן. [וַיִּקְחֻהוּ אֶחָד]	וַיִּבְרַח אֲדָר הוּא וְאֲנָשִׁים	
מַעֲבָדֵי אָבִיו [וַיְבִיאוּהוּ	17 <i>a<sup>γ</sup></i> אֲדָמִיִּם אֲתוּלָבֹא מִצְרַיִם.	
17 <i>a<sup>β</sup></i> מִצְרִימָה אֶל פְּרַעֲה.]	18 וַיִּקְטֹּוּ מִמֶּדִּין וַיָּבֹאוּ פֶּאֶרֶן	
וַיִּמְצָא הָדָר חָן בְּעֵינֵי פְרַעֲה	וַיִּקְחוּ אֲנָשִׁים עִמָּם מִפֶּאֶרֶן	
19 מָאֵד וַיִּתְּנֻהוּ לְתַחֲפָנִים	וַיָּבֹאוּ מִצְרַיִם אֶל פְּרַעֲה	
אִשְׁתּוֹ הַנְּבִירָה וְתַגְדִּלְהוּ	וַיִּתֵּן לוֹ בֵּית וְלֶחֶם אָמַר	
20 <i>a<sup>β</sup></i> בְּתוֹךְ בֵּית פְּרַעֲה בְּתוֹךְ	19 <i>b</i> לוֹ וְאָרֶץ נָתַן לוֹ. וַיִּתֵּן	
20 <i>b<sup>β</sup></i> בְּנֵי פְרַעֲה. וַיִּשְׁמַע הָדָר	לוֹ אִשָּׁה אֶת אֲנֹתָ אַחֹת	
21 בְּמִצְרַיִם כִּי שָׁכַב דָּוִד עִם	20 <i>a<sup>a</sup></i> תַּחֲפָנִים. וְתָלַד לוֹ אֶת	
אֲבָתִיו וַיֹּאמֶר אֶל פְּרַעֲה	20 <i>b<sup>a</sup></i> נָגַבְת בְּנוֹ וַיְהִי נִגְבַּת בֵּית	
שְׁלַחְנִי וְאֶלְךָ אֶל אֶרְצִי.	פְּרַעֲה.	
וַיֹּאמֶר לוֹ פְּרַעֲה כִּי מָה		
22 אַתָּה חֹסֵר עָמִי וְהִנֵּךְ		
מִבְּקִשׁ לִלְכֹּת אֶל אֶרְצְךָ		
וַיֹּאמֶר לוֹ כִּי שְׁלַח תִּשְׁלַחְנִי		
וַיֵּשֶׁב הָדָר אֶל אֶרְצוֹ.		

‘And Yahiwe raised up an adversary unto Solomon, Hadad the Edomite, of the royal seed in Edom. And it came to pass, when David cut off Edom, and smote every male in Edom, that Hadad was a little lad. [And one] of his father’s servants [took him, and brought him into Egypt unto Pharaoh]. And Hadad found great favour in the sight of Pharaoh, and he gave him to Tahpenes his chief wife, and she brought him up in Pharaoh’s house among the sons of Pharaoh. And Hadad heard in Egypt that David slept with his fathers, and he said to Pharaoh, Let me depart, that I may go to my own country. And Pharaoh said to him, What hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he said to him, Let me in anywise depart. So Hadad returned to his own land.’

‘And it came to pass, when Joab the captain of the host was gone up to bury the slain, that he remained there six months, even Joab and all Israel, [and they smote all Edom until they had utterly destroyed them]. And Adad fled, he and certain Edomites with him, to go into Egypt. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh. And he gave him a house, and appointed him victuals, and gave him land. And he gave him to wife Anoth the sister of Tahpenes. And she bare him Genubath his son; and Genubath lived in the house of Pharaoh.’

In the first narrative the *Edomite* Hadad is carried into Egypt by his father’s servant, and brought up by Pharaoh’s queen. The second account seems to make Adad a *Midianite* prince, who flees with his adherents into Egypt, taking with him certain Edomites<sup>1</sup>

<sup>1</sup> אַנְשֵׁי אֲדָמִיִּים. Had Adad and his followers been *Edomites*, such a specification would here have been unnecessary.

from Paran, and is well received by Pharaoh, who gives him for wife Anoth the sister of his queen. A son, Genubath, is born to him, but of his fate we are not informed. Winckler conjectures that just as the two accounts exhibit similarity in their commencement with David's campaign against Edom and in the allied names Hadad, Adad, so the conclusion of the second may have resembled that of the first in relating the journeying of Genubath from Egypt into Midian the land of his father, and his there establishing himself as an adversary to Solomon.

In the two accounts the following portions of MT. are rejected as glosses:—

(i.) *v.* 20<sup>aβ</sup> תחפנים, *v.* 21<sup>a</sup> שר הצבא וכי מת יואב (introduced in accordance with *v.* 15 by the welder of the two narratives), *v.* 21<sup>b</sup> הדר.

(ii.) *v.* 18<sup>b</sup> מלך מצרים.

The sentences enclosed in square brackets are supplied by conjecture.

Words overlined are emendations dependent upon LXX, as follow:—

*v.* 14. מלך הוא] LXX τῆς βασιλείας = המלוכה. So Klo., Benz.

*v.* 15. בהיות] LXX ἐν τῷ ἐξολοθρεύειν = בהכרית. So Klo., Kamp. Pesh. כִּי שָׁם = בְּהַפּוֹת adopted by Bö., Th., Benz., Oort.

*v.* 20<sup>a</sup>. ותנמלוהו] LXX καὶ ἐξέθρεψεν αὐτόν = ותגדלוהו. So Klo., Benz.

*v.* 22 end] LXX adds καὶ ἀνέστρεψεν Ἀδὲρ εἰς τὴν γῆν αὐτοῦ = וישב הדר אל־אֶרְצוֹ.

*v.* 19<sup>b</sup>. ויתן לוֹ וג' ] Here ויתנהו לתחפנים is restored by conjecture in (i.). The name אָנוֹת in (ii.) is derived from LXX, Luc. ch. 12. 24<sup>e</sup> καὶ Σουσακίμ ἔδωκεν τῷ Ἱεροβοὰμ τὴν Ἀνὰ ἀδελφὴν Θεκεμείνας τὴν πρεσβυτέραν (Luc. adds ἀδελφὴν) τῆς γυναικὸς αὐτοῦ εἰς γυναῖκα (Luc. καὶ) αὕτη ἦν μεγάλη ἐν μέσφ τῶν θυγατέρων τοῦ βασιλέως, καὶ ἔτεκεν τῷ Ἱεροβοὰμ τὸν Ἀβιά υἱὸν αὐτοῦ, a statement which occurs in the midst of the account of Jeroboam. Winckler considers the question whether this passage (obviously correspondent to MT.

ch. 11. 19<sup>b</sup>, 20<sup>a1</sup>) belongs properly to the Hadad or to the Jeroboam narrative, and concludes that the recurrence of the name 'Avô in ch. 12. 24 <sup>g, k, l</sup> (= MT. ch. 14. 2, 8, 9) makes for the latter view, but may be due to interpolation in accordance with ch. 12. 24<sup>e</sup>; while, on the other hand, the obviously incorrect position<sup>2</sup> of the account in LXX, and the supposition that Pharaoh would more reasonably have given his queen's sister as wife to a Midianite *prince* than to an Israelite *rebel*, are conclusively in favour of the former.

14. שטן] Cf. ch. 5. 18 *note*.

16. ער השאיר] Cf. II. 3. 25 *note* on ער השאיר.

18. [ולחם אמר לו] 'Assigned or appointed him an allowance.' So exactly 2 Chr. 29. 24 והחטאת אמר המלך העולה והחטאת 'because for all Israel had the king appointed the burnt-offering and the sin-offering.' The same construction is common in Ar., where, however, the object is always connected with ב, which is said to strengthen the government of the verb, acting as an emphatic representation of the accusative; e.g. 'אָמַרְלֵהּ בִּדְרָהִים, 'He assigned him a *dirhem* (piece of money).' Pesh., mistaking this nuance of אמר, connects ולחם closely with the previous ויתן לו בית, and supplies after אמר לו the words which Pharaoh is supposed to have spoken:—וַיֵּן לוֹ בֵּיתָא וְסֻמְסָא. סֻמְסָא: בֵּיתָא. וַיֵּן לוֹ בֵּיתָא. 'and he gave him a house and an allowance, and said to him, Dwell with me!'

19. [הנבירה] Here 'the queen.' In ch. 15. 13; || 2 Chr. 15. 16 נבירה is used of the *queen-mother*. The other occurrences of the word are II. 10. 13; Jer. 13. 18; 29. 2†, where it is not clear whether the reference is to the queen or to the queen-mother. נבירה properly denotes the '*chief lady*' of the harem, and Bö. is

<sup>1</sup> αὐτῇ ἦν μεγάλη κ.τ.λ. answers to v. 20<sup>a</sup> read as ותגדל היא בתוך בנות המלך.

<sup>2</sup> Jeroboam hears of Solomon's death, and asks leave to return to Ephraim (v. 34 or 24<sup>d</sup>); but Pharaoh, instead of granting his request, marries him to Anoth, by whom he has a son (vv. 35-37 or 24<sup>d,e</sup>). After this Jeroboam makes a fresh effort to depart, and, in spite of the delay, returns in time to be created king of Israel at the rebellion upon Rehoboam's accession.

probably correct in assuming that this position would be usually occupied by the queen-mother, but, in the event of her death or removal, by the chief wife or queen. Cf. also Benz. There is no reason for thinking, with Klo., Kamp., Kit., that נבירה must always mean 'queen-mother,' and therefore emending הַבְּכִירָה after LXX, Luc. *ch.* 12. 24<sup>o</sup> τῇ πρεσβυτέρῃ. In *ch.* 11. 19, LXX τῆς μείζω, Luc. τῇ μείζω, i. e. הַגְּדֹלָה, is also inferior to MT.

20. [גַּנְבַת] On the form of the name cf. *note* on מַפֶּת *ch.* 4. 11.

21. [כִּי שָׁכַב וּנָ] So Gen. 47. 30; 2 Sam. 7. 12. Elsewhere (23 times in Kings and 10 times in || 2 Chr.) the phrase forms part of the formula of R<sup>p</sup> in concluding his notice of a reign.

22. [כִּי מָה אָחַז וּנָ] Not as RV. 'But what hast thou lacked,' &c. כִּי, as in the second half of the verse כִּי שָׁלַח חֲשִׁלָּה, simply introduces the direct oration. See *ch.* 1. 13 *note*.

[לֹא] Read Q're לוֹ. לֹא cannot mean 'nothing,' RV., and 'Nay but,' &c., is inappropriate as an answer to the question.

23-25. LXX, Luc. omit *vv.* 23-25<sup>a</sup> (down to שְׁלֹמֹה), and then, in place of the impossible MT., continue αὕτη ἡ κακία ἣν ἐποίησεν 'Ἀδέρ' καὶ ἐβαρυσύμησεν (Luc. ἐβαρύνθη ἐπὶ) 'Ισραὴλ, καὶ ἐβασίλευσεν ἐν τῇ (Luc. γῇ) 'Εδῶμ, i. e. וַיִּמְלֶךְ בְּיִשְׂרָאֵל וַיִּקַּן בְּיָדוֹ הָרָד עֲשֵׂה הָרָד וַיִּקַּן בְּיִשְׂרָאֵל וַיִּמְלֶךְ 'עַל-אֲדָם, 'This is the evil which Hadad did; and he abhorred Israel, and reigned over Edom<sup>1</sup>. This is correct both in reading and position, referring as it does the latter part of *v.* 25 to Hadad, and adding the necessary summary as to his relationship to Solomon. So Klo., Benz., Kit., Oort. The definiteness of the statement וְזֶאת הָרָעָה suggests that in the original narrative some explicit account of Hadad's aggressions must have intervened after *v.* 22.

The short reference to Rezon, thus omitted by LXX, Luc., has been inserted between *vv.* 14<sup>a</sup> and 14<sup>b</sup>, but clearly by a later hand. So placed, it breaks the connexion of the Hadad story, and necessitates the resumption καὶ 'Ἀδέρ ὁ 'Ιδουμαῖος 14<sup>b</sup>, repeated

<sup>1</sup> Vulg. agrees with LXX in reading *et hoc est malum Adad*, but with MT. in the position of the notice concerning Rezon, and in reading אֲדָם for אֲרָם.

from 14<sup>a</sup>. The notice is ancient and genuine<sup>1</sup>, but its original position cannot now be accurately determined.

23. [רוֹן] See note on חֲיִיוֹן *ch.* 15. 18.

24. [גִּדּוּר] Generally a *marauding band*; II. 5. 2; 6. 23; 13. 20, 21; 24. 2; 1 Sam. 30. 8, 15, 23; *al.* So, of the *foray* made by such a band, 2 Sam. 3. 22. The word is perhaps used of more regular detachments of an army ■ Sam. 4. 2; but this use seems generally to be late—1 Chr. 7. 4; 2 Chr. 25. 9, 10, 13; 26. 11.

[בְּהַרְגוֹ דָּוִד אֹתָם] LXX, Luc. omit. The statement is probably a gloss from the margin, referring to *v.* 23<sup>b</sup>. So Klo., Winckler (*Alttest. Untersuchungen*, p. 60), Benz. In place of אֹתָם read אֲרָם with Klo., Benz.

25. [וַיִּקֶּץ] So, of racial hostility, Ex. 1. 12; Num. 22. 3, followed in both places by מִסְּנֵי, expressing dislike.

# 11. 26—14. 20. *History of Jeroboam.*

*Ch.* 11. 26-43 properly belongs to the section of 1 Kings, *chh.* 3. 1—11. 43, which deals with the reign of Solomon. See summary at head of *ch.* 3. Since, however, the history of Jeroboam commences with *v.* 26, it is convenient at this point to consider the structure of the narrative. The arrangement of events in LXX, Luc. presents a striking variation from that of MT., as may be best seen by a parallel summary of the two accounts.

## MT.

## LXX.

- |   |  |
|---|--|
| <p>11. 26. Jeroboam, an Ephraimite of Zeredah, son of a widow, comes into prominence in connexion with Solomon's building operations at Jerusalem.</p> <p>11. 29. He is marked out as future king of the ten tribes by the prophet Ahijah.</p> <p>11. 40. Solomon seeks to kill Jeroboam, who takes flight into Egypt, where he stays until the death of Solomon.</p> <p>11. 41. Death and burial of Solomon.</p> |  |
|---|--|

<sup>1</sup> A notice so straightforward and unembellished can scarcely be thought (*Kit. Hist. Heb.* ii. 53) merely to have grown up out of the *lapsus calami* אֲרָם for אִים.

## MT.

## LXX.

11. 43. Jeroboam returns so soon as he hears of Solomon's death, and settles in Zeredah.  
Repeated notice of Solomon's death.  
Rehoboam succeeds him.
12. 1. Rehoboam goes to Shechem to be crowned by all Israel.
12. 2. Jeroboam returns from Egypt upon the news of Rehoboam's accession.
12. 3. The people of Israel summon him, and he and all Israel come and lay their grievances before Rehoboam.
12. 3. The people (without Jeroboam) come and lay their grievances before Rehoboam.
12. 5. Rehoboam, after asking a delay of three days, decides to answer the people harshly and to add to their burdens.
12. 12. Jeroboam and all the people come to Rehoboam upon the third day to receive his answer.
12. 12. All Israel (without Jeroboam) come to Rehoboam upon the third day to receive his answer.
12. 13. Rehoboam's answer results in the revolt of all Israel except the tribe of Judah  
and Benjamin.
12. 20. All Israel, when they hear of Jeroboam's return, send for him and make him their king.
12. 21. Rehoboam goes to Jerusalem, and assembles all Judah and Benjamin to fight against Jeroboam, but is restrained by the word of God through the prophet Shemaiah.
12. 24<sup>a</sup>. Repeated notice of Solomon's death and of Rehoboam's accession. His age at accession, length of his reign, and his mother's name. Verdict as to his character.
12. 24<sup>b</sup>. Repeated introduction to Jeroboam;—an Ephraimite, son of a harlot. Solomon advances him.



MT.

LXX.

12. 24<sup>b</sup>. Notice of Solomon's building operations, and of his chariots.
12. 24<sup>c</sup>. Solomon seeks to kill Jeroboam, who flees into Egypt, where he remains until the death of Solomon.
12. 24<sup>d</sup>. Jeroboam hears of Solomon's death, and asks leave of Pharaoh to return to his own country. Pharaoh, instead of granting the request, gives him his daughter Anoth as wife. She bears him Abijah.
12. 24<sup>e</sup>. Jeroboam renews his request to return to Ephraim, and leaving Egypt arrives at Zeredah, where he gathers all the tribes of Ephraim, and builds a fort.
12. 24<sup>f</sup>. Jeroboam's son falls sick at Zeredah. He sends his wife to inquire as to the issue of the sickness. Ahijah prophesies the death of the child and the utter extirpation of Jeroboam's posterity (but without assigning any cause).
12. 24<sup>g</sup>. Jeroboam goes to Shechem, and gathers the tribes of Israel against the arrival of Rehoboam.
12. 24<sup>h</sup>. Shemaiah the prophet marks out Jeroboam as future king of the ten tribes.
12. 24<sup>i</sup>. The people lay their grievances before Rehoboam, who, after asking a delay of three days, decides to answer the people roughly and to add to their burdens.
12. 24<sup>j</sup>. Revolt of all Israel except the tribes of Judah and Benjamin.
12. 24<sup>k</sup>. Rehoboam assembles all Judah and Benjamin to fight against Jeroboam, but is restrained by the

MT.

LXX.

word of Yahwe through the prophet Shemaiah.

12. 25. Jeroboam builds Shechem and Penuel.

12. 26. His calf-worship at Bethel and Dan  
a measure to prevent the return of Israel  
to the house of David.

13. 1. The narrative concerning the prophet  
who came from Judah to rebuke Jeroboam.

13. 33. In spite of this Jeroboam maintains  
his worship, and thus seals the doom of  
his house.

14. 1. Jeroboam's son falls sick at  
Tirzah. He causes his wife to  
disguise herself, and sends her  
to inquire of Ahijah as to the  
issue of the sickness. She is at  
once recognized by Ahijah, who  
prophecies the death of the child  
and the utter extirpation of  
Jeroboam's posterity, because of  
'the sins of Jeroboam,' i. e. his  
idolatrous calf-worship.

14. 19. Death of Jeroboam; record  
of the length of his reign, and  
mention of his successor.

Here the following points are to be noticed :

1. The superiority of LXX to MT. in 11. 43—12. 24. Jeroboam would naturally return from Egypt upon the news of the death of Solomon (LXX), and would scarcely delay until he had received information of Rehoboam's accession (MT.; read in 12. 2 <sup>ב</sup>וַיָּשָׁב <sup>ב</sup>וַיָּשָׁב with || 2 Chr. 10. 2). This point, however, cannot be pressed, since MT. may not be intended to represent the logical order of events. The variations in vv. 3<sup>a</sup>, 12<sup>a</sup> are more important. From v. 20 in both MT. and LXX it is certainly to be gathered that Jeroboam had taken no part in the previous negotiations, but that news of his return first reached the people when they were looking around for a new leader after their rejection of the house

of David. This agrees with the previous narrative in LXX, but conflicts with the statements of MT. in *vv.* 3<sup>a</sup>, 12<sup>a</sup>. LXX is therefore to be preferred.

2. The inconsistency of LXX 12. 24<sup>a-z</sup> with LXX 11. 43—12. 24, and its inferiority to MT.

(a) The section is inconsistent with the previous section in LXX. Many of its notices are mere duplications of what has been previously recorded in 11. 43—12. 24. Thus the notice of Solomon's death and Rehoboam's accession, 12. 24<sup>a</sup>, repeats 11. 41, 43; the introduction to Jeroboam, 12. 24<sup>b</sup>, is superfluous after 11. 26; Solomon's attempt to kill Jeroboam is a repetition of 11. 40, and comes in very awkwardly without any narrative preceding to explain the king's action; 12. 24<sup>o</sup> is merely a variation of the story of 11. 29 *ff.*, and cannot exist side by side with it; 12. 24<sup>r-z</sup> answers to 12. 3—24, while the whole account in its second form is inconsistent with the first account, in representing Jeroboam as having gathered the tribes to Shechem to meet Rehoboam 12. 24<sup>n</sup>, and so presumably as present during the negotiations, and taking part in them.

(b) The section is inferior to the narrative of MT. On LXX 12. 24<sup>d-f</sup> as compared with MT. 11. 19<sup>b</sup> *ff.* see *note* on *ch.* 11. 14—22. The relative value of the two forms of the story of the sickness of Jeroboam's son admits of some difference of opinion. See, for LXX, Winckler, *Alltest. Untersuchungen*, 12 *ff.*; for MT. Kit. *Hist.* ii. 206 *f.* The variation between the two narratives is clearly too considerable to admit of the supposition that the one was derived from the other; and it seems necessary to suppose that each was drawn independently from some earlier source. Thus regarded, LXX may represent the more original form of the story, since it is easier to believe that *vv.* 7—9, 14—16 MT.<sup>1</sup> are a later addition than that in LXX they were purposely cut out in order to place the story at the commencement of Jeroboam's career (Kit.). It is

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<sup>1</sup> The work of RP. His hand, however, is also to be traced in *v.* 10, which appears in LXX. See *notes ad loc.*

certain, however, that *from the point of view of R<sup>D</sup>* the story in MT. occupies the right position, and, as intended to exemplify God's visitation upon Jeroboam on account of the idolatry of his calf-worship, aptly closes the history of his life, and is followed, *vv.* 19, 20, by the short notice as to his death. In LXX all reference to the death of Jeroboam is lacking, a point which further argues the inferiority of the section.

The inference to be drawn from the foregoing points is that the history of Jeroboam, as it left the hand of R<sup>D</sup>, is represented, as nearly as can be determined, by MT., LXX 11. 26-42; LXX 11. 43-12. 24; MT. 12. 25-14. 20. LXX 12. 24<sup>a-z</sup>, as both inconsistent with the previous section in LXX and inferior to MT., must be considered to be a history of Jeroboam which came independently into the hands of some copyist of the LXX, and was inserted after *ch.* 12. 24 at the expense of the omission of the original text.

The origin of the section LXX 12. 24<sup>a-z</sup> is not clear. It may have been, and probably was, drawn in part from our Book of Kings (the recension of R<sup>D</sup>). But, as has been noticed above, the story 12. 24<sup>g-n</sup> appears to come from some independent source; and 12. 24<sup>a-f</sup>, composed, like the LXX insertions in *ch.* 2 after *vv.* 35, 46, of fragments which in the main can be paralleled in MT., contains a few independent statements. Thus *v.* 24<sup>b</sup> καὶ ᾠκοδόμησεν Σαλωμών (Luc. Ἱεροβοὰμ τῷ Σολομώντι) τὴν Σαρεῖρὰ τὴν ἐν ὄρει Ἐφράιμ, καὶ ἦσαν αὐτῷ ἄρματα τριακόσια ἵππων, and καὶ ἦν ἐπαίρομενος ἐπὶ τὴν βασιλείαν, *v.* 24<sup>f</sup> καὶ ἐξῆλθεν Ἱεροβοὰμ ἐξ Αἰγύπτου, καὶ ἦλθεν εἰς γῆν Σαρεῖρὰ τὴν ἐν ὄρει Ἐφράιμ καὶ ᾠκοδόμησεν Ἱεροβοὰμ ἐκεῖ χάρακα. Further, the narrative of *vv.* 24<sup>d-f</sup>, though ultimately identical with MT. 11. 19 *ff.* (see *note*), must certainly have been derived from some other source than Kings.

The view of Kue. (*Ond.* § 26. 10) is that we have in this section a version of the history of Jeroboam undertaken in his interest, and thus representing him as marrying the daughter of Pharaoh, and purposely omitting a large portion of Ahijah's prophecy against him. But, as Kit. points out, the fact that his mother is represented

as a harlot, and the revolt laid at his door, is entirely alien to such a purpose<sup>1</sup>.

11. 26-43. *Jeroboam's early career.*

11. 26. [הַצִּרְרָה] Only here in MT. LXX, Luc. Σαπειρά, here and in v. 43; 12. 24<sup>b</sup>, f, k, l, n. In 11. 43; 12. 24<sup>b</sup> Σαπειρά is said to be ἐν τῷ ὄρει Ἐφραίμ, perhaps an inference from v. 26. The view that צררה is the same as צרתן (*ch.* 4. 12 *note*; 7. 46, where || 2 Chr. 4. 17 has צִרְרָתָהּ) is by no means certain.

In Judg. 7. 22 צִרְרָתָהּ (with ה *loc.*) mentioned as the scene of the flight of the Midianites, is usually thought to be miswritten for צִרְרָתָהּ, but nothing definite as to locality can be gathered from this passage, which seems to embody a confusion of sources (see Moore, *ad loc.*). Conder suggests as the site of צררה *Surda*, a small village four kilometres north-west of Bethel; *Memoirs*, ii. 295.

[וְשָׁם אָמוּ צְרוּעָה] LXX, Luc. omit, probably owing to the translator's eye passing from הַצִּרְרָה to צְרוּעָה.

[וַיִּרָם] The ו *consec.* is here employed to introduce the predicate with some little emphasis after the words intervening between it and the subject: 'And Jeroboam, &c., *he* lifted up &c.' Cf. Gen. 30. 30 לָרֵב כִּי מָעַט אֲשֶׁר הָיָה לְךָ לִפְנֵי וַיִּפְרֹץ לָרֵב; 1 Sam. 14. 19; Dri. *Tenses*, § 127 a. These words are omitted in LXX, Luc. through confusion with v. 27<sup>a</sup>.

27. [זֶה הַדָּבָר אֲשֶׁר] 'And this is the reason why &c.' So Josh. 5. 4 זֶה הַדָּבָר אֲשֶׁר מַלְּיָהוֹשֻׁעַ וְנָ'.

[הַמְּלֹא] *Ch.* 9. 15 *note*.

[עִיר דּוֹד] *Ch.* 2. 10 *note*.

28. [גִּבּוֹר חַיִּל] 'A mighty man of *skill*,' i.e. 'a man of great ability.' So 1 Chr. 9. 13; cf. 1 Chr. 26. 8. So in Ruth 2. 1 (and perhaps 1 Sam. 9. 1) the phrase is used not in the special sense of great valour in battle, but of marked moral or material *worth*. Cf. *note* on חַיִּל *ch.* 1. 42.

<sup>1</sup> Ranke takes the view that LXX 12. 24<sup>a-z</sup> is of superior historical value to the previous section in LXX, and to MT.; see *Weltgeschichte*, iii. 2, pp. 4-12.

29. בדרך . . . [וימצא אתו] LXX, Luc. add καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς δόμοῦ, i.e. וַיִּסְיֶרְהוּ מִן־הַדֶּרֶךְ. The words, which are necessary in view of the following statement ושניהם לבדם בשדה, have fallen out of MT. through homoioteleuton. The motive of the action, to insure privacy, may be compared with 1 Sam. 9. 27, where Samuel causes Saul's servant to pass on before, and with II. 9. 2, where the young prophet is directed to take Jehu into חדר בחדר.

[השילני] Cf. ch. 14. 1 note.

[והוא] LXX, Luc., Pesh. וְאַחִיָּה, probably original. In any case the reference is to Ahijah (Th., Klo.) and not to Jeroboam (Ew.), the garment being assumed for the special purpose described in v. 30; cf. Jer. 13. 1 ff.; Isa. 20. 2.

[ושניהם לבדם בשדה] LXX omits לבדם; Luc. reads ἐν τῇ δόμῳ for בשדה. MT. correct.

31-39. Ahijah's speech has taken its present form at the hands of R<sup>D</sup>. Notice the following phrases:—

31. [י' אלהי צבאות] Cf. ch. 8. 15 note.

32. [למען דוד עבדי] So v. 34; cf. v. 12 note.

[ירושלם העיר אשר בחרתי] So v. 36; cf. ch. 8. 16 note.

33. [ולא הלכו בדרכי] So v. 38; cf. ch. 2. 3 note.

[לעשות הישר בעיני] So v. 38; 14. 8; 15. 5, 11; 22. 43 (|| 2 Chr. 20. 32); II. 10. 30; 12. 3 (|| 2 Chr. 24. 2); 14. 3 (|| 2 Chr. 25. 2); 15. 3, 34 (|| 2 Chr. 26. 4; 27. 2); 16. 2 (|| 2 Chr. 28. 1); 18. 3 (|| 2 Chr. 29. 2); 22. 2 (|| 2 Chr. 34. 2). Deut. 12. 25; 13. 19; 21. 9; and, with addition of הטוב, 6. 18; 12. 28. Elsewhere only Ex. 15. 26 (JE or D?); Jer. 34. 15. For the contrary phrase of R<sup>D</sup> עשה הרע בעיני י' cf. v. 6 note.

[כדוד אביו] Cf. ch. 3. 14 note on דוד.

34. [אשר בחרתי אתו] Cf. Deut. 17. 15 אשר יבחר מלך אשר עליו מלך אשר יבחר מלך אשר יבחר מלך. Cf. Deut. 17. 15 אשר יבחר מלך אשר עליו מלך אשר יבחר מלך. Cf. Deut. 17. 15 אשר יבחר מלך אשר עליו מלך אשר יבחר מלך.

36. [למען היות ניר לדוד עבדי] So 15. 4; II. 8. 19 (|| 2 Chr. 21. 7); cf. Ps. 132. 17. The figure of the unquenched lamp represents a lasting posterity; cf. Prov. 13. 9; Job 18. 6.

[כל הימים] So v. 39; cf. ch. 9. 3 note.

[לשום שמי שם] Cf. ch. 9. 3 note.

38. [והיה אם תשמע] So Deut. 28. 1, 15; with pl. 11. 13; cf. 15. 5; 11. 28. In the same way (obedience the condition of a promise) **כי תשמע** Deut. 13. 19; 28. 2, 13; 30. 10; **אשר תשמעו** 11. 27.

[לשמר ונ'] Cf. *ch.* 2. 3 *note*.

[כאשר עשה דוד] Cf. *ch.* 3. 14 *note*.

[ובנתי לך ונ'] Cf. the promise in 2 Sam. 7. 11, 16, 27 Nathan's prophecy referred to elsewhere by R<sup>D</sup>;—*ch.* 2. 4; 5. 16-19.

For the phrase cf. 1 Sam. 2. 35 and (בנה for עשה) 25. 28.

Not improbably the speech has received some few later additions. In *v.* 33 **והשפתי וחקתי** is wanting in LXX, and the use of these terms after **לעשות** rather than **לשמר** being characteristic of P or H (see *ch.* 6. 12 *note*), the two words may reasonably be suspected as an insertion due to R<sup>P</sup>. LXX also omits **והקתי** at the end of *v.* 34, and though the phrase is Deuteronomic, yet the repeated **אשר** has something of the awkward ring of an insertion, and the words may be due to the same interpolator. The omission of the close of the speech by LXX **את ישראל: ואענה את** ונתתי לך את ישראל: ואענה את, taken in connexion with the reference of *v.* 39—the affliction of the seed of David, but not for ever—suggests that this also may be an addition of exilic or post-exilic times; though, as Kue. points out, the statement of *v.* 39 need not imply an exilic standpoint: cf. 1 Sam. 7. 14<sup>b</sup>. The use of the imperf. with weak ו, ואענה, for the perf. with ו consec., seems to be another mark of the late hand: cf. *ch.* 6. 32 *note* on וקלע.

32. [והשבט האחד] LXX, Luc. καὶ δύο σκῆπτρα, an alteration in view of *v.* 30<sup>b</sup>; *ch.* 12. 23. So *v.* 36. Cf. the addition καὶ Βενιαμείν in *ch.* 12. 20. The inconsistency in MT. between the '12 pieces' of *v.* 30 and the 10+1 of *vv.* 31, 32 perhaps points to a modification of the original narrative only partially effected.

33. [יען אשר עזבני] LXX, Luc., Vulg., Pesh. presuppose the sing. verb throughout the verse; **עֲזָבֵנִי וְיִשְׁתַּחֲוּ . . . וְלֹא הָלַךְ**. This, as agreeing with the sing. שלמה of *vv.* 31, 32, and the sing. מִיָּדוֹ of *v.* 34, is to be adopted.

[לעשתרת אלהי צדני ונ'] LXX, Luc. τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων



καὶ τῷ Χαμῶς καὶ ἐν τοῖς εἰδώλοις (Luc. εἰδῶλῳ) Μωάβ καὶ τῷ βασιλεῖ αὐτῶν (Luc. τῷ Μελχὸρ) προσοχθίσματι υἱῶν Ἀμμών, i. e. לעשתרת תועבת Ἀμμών<sup>1</sup>. MT., in reading שָׁקִין, תועבת אלהי in each case, is more original. The expressions תועבת אלהים represent alterations to avoid applying the term אלהים to heathen gods, in accordance with the feeling of a later time. Cf. the variations in *vv.* 5, 7 MT. and LXX.

[צדנין] The plural termination י'—, used in Aramaic and upon the Moabite stone, occurs in Hebrew some twenty-five times, chiefly in late Books. In earlier Books the form, if not dialectical (so perhaps Judg. 5. 10), is due to error in transcription under the influence of Aramaic. For the occurrences cf. G-K. § 87 *e*; Sta. § 323<sup>a</sup>.

34. [נשיא אשתו] LXX, Luc. ἀντιτασσόμενος ἀντιτάξομαι αὐτῷ appear to have read נָשָׂא אֶשְׁתּוֹ לוֹ, or better נָשָׂא אֶשְׁתּוֹ לִי, interpreting נָשָׂא incorrectly in a reflexive sense 'lift myself up against'; cf. LXX rendering of Hos. 1. 6 כִּי נָשָׂא אֶשְׁתּוֹ לָהֶם. Given the text of LXX, we might render 'for I will surely *forgive* him during his life-time &c.'; but this is inferior to MT.

37. [ומלכת . . . נפשו] So exactly 2 Sam. 3. 21. Cf. Deut. 14. 26; 1 Sam. 2. 16. אָוָה Pi'el and subs. אָוָה are used almost exclusively in connexion with נָפֶשׁ.

40. [שישק] LXX Σουσακίμ, Luc. Σουσακείμ. Identified with Sheshonk I, first king of the twenty-second dynasty of Manetho. Cf. *ch.* 14. 25 *f. note*.

41 *ff.* [ויתר וג'] For this summarizing formula of R<sup>D</sup> see *Introd.*

[וחכמתו] LXX, Luc. וְכָל-חֲכָמָתוֹ, adopted by Th. upon the ground that *ch.* 5. 9-14 merely gives a summary account of this wisdom.

[על ספר דברי ש'] Luc. ἐν βιβλίῳ λόγων ἡμερῶν Σ., Vulg. *in libro verborum dierum S.*, i. e. 'על ספר דברי הימים לש', probably a correction in accordance with the phrase used in the records of the

<sup>1</sup> In LXX προσοχθίσμα usually = תועבת, but never = שָׁקִין; βδελύγμα often = שָׁקִין, שָׁקִין, but more than twice as frequently = תועבת. In Deut. 7. 26 we get the two words in juxtaposition, וְהָשַׁקְצְנוּ וְהָעַבְדְנוּ הָחַתְּמָנִי, προσοχθίσματι προσοχθίς καὶ βδελύγματι βδελύξῃ.

kings of Israel and Judah. 2 Chr. 9. 29 וַיֵּשֶׁב דָּבְרִי שׁ' הָרִאשִׁימִים וְהָאֲחֵרִים הָלֹא הֵם כְּתוּבִים עַל דְּבָרֵי נְתָן הַנְּבִיא וְעַל נְבוּאָת אַחִיהָ הַשִּׁלּוּנִי וּבַחֲזוֹת יַעֲרֹה הַחֹהֶה עַל יִרְבְּעָם בֶּן נְבֻט.

43. The notice with reference to the return of Jeroboam from Egypt, inserted correctly (see *note* on 11. 26—14. 20) by LXX, Luc. between *v.* 43<sup>a</sup> and *v.* 43<sup>b</sup>, must have run in the original:—  
וַיְהִי כִשְׁמֹעַ יִרְבְּעָם בְּרִנָּתוֹ וְהוּא עֹדְנֵה בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה וַיָּשָׁב  
בְּמִצְרַיִם וַיָּשָׁב וַיִּלָּךְ אֶל-עֵירוֹ אֶל-הָעִירָה אֲשֶׁר בָּהָר אֲפִרַּיִם וַיֵּשְׁבֶּה הַמֶּלֶךְ  
שְׁלֹמֹה עִם-אֲבָתָיו. LXX κατεῦθνειν, Luc. more correctly καὶ κατεῦθνει  
represents וַיָּשָׁב read as וַיָּשֶׁר; cf. 1 Sam. 6. 12 וַיִּשְׁרְנָה καὶ κατεῦθναν.  
In LXX ῥητ ῥητ Σαπειρά the word ῥητ appears to be a corrupt  
repetition of ῥητ: cf. LXX *ch.* 12. 24<sup>f</sup>, where LXX ῥητ = Luc. ῥήτ.

12. 1-24. *Rehoboam's accession and the defection of the ten tribes.*

*Ch.* 12. 1-24 = 2 Chr. 10. 1—11. 4.

In this narrative *vv.* 15, 17, 21-24 appear to be additions of a later hand. *v.* 15, with its reference to the prediction of Ahijah, probably presupposes *ch.* 11. 31 *ff.* in its present form, and must in this case be due to R<sup>p</sup>. *vv.* 21-24, standing in close connexion with *v.* 15 (cf. *v.* 15' כִּי הִיטָה סִבָּה מֵעַם י' ; *v.* 24 כִּי מֵאֵתִי נִהְיָה הַדְּבָר הַזֶּה ; *v.* 20, and are scarcely consistent with the statement of *ch.* 14. 30 וּמִלְחָמָה כָּל הַיָּמִים הֵיחָדָשׁ, a genuine excerpt from the ancient annals. Notice further that, while *v.* 20 speaks only of the tribe of Judah, *vv.* 21, 23 are careful to make reference also to the tribe of Benjamin. *v.* 17, which stands in an awkward position, and is absent from LXX, is probably a later gloss, though not by the same hand as *vv.* 15, 21-24, since it makes no reference to Benjamin.

1. [שָׁכַם] The Roman *Flavia Neapolis* and modern *Nābulus*, lying under the north-east base of Mount Gerizim. See Rob. *BR.* ii. 275, 287 *ff.*; Baed. 252 *ff.*

2. [וַיָּשָׁב יִרְבְּעָם מִמִּצְרַיִם] Vulg., || 2 Chr. 10. 2 וַיָּשָׁב יִרְבְּעָם מִמִּצְרַיִם, correctly. Cf. *note* on *ch.* 11. 43 LXX.

3. See, on LXX, Luc., *note* on *chh.* 11. 26—14. 20. Pesh. omits קָהֶל.

4. [עָלָנוּ] עַל as a figure of *hard bondage* is very frequent, though always elsewhere of that imposed by a foreign nation:—Gen. 27. 40 (Israel's subjection of Edom); Lev. 26. 13; Hos. 11. 4; Jer. 2. 20 (Egypt); Isa. 9. 3; 10. 27; 14. 25 (Assyria); Jer. 27. 8, 11, 12; 28. 2, 4, 11, 14; 30. 8; Isa. 47. 6; Ezek. 34. 27 (Babylon); Deut. 28. 48 (general); of the moral restraints of religion Jer. 5. 5, cf. Lam. 3. 27; of the bonds of sin (late) Lam. 1. 14.

5. [עַד] LXX, Luc., Vulg., Pesh., Targ. presuppose עַד 'Depart until three days (sc. have elapsed),' i.e. 'until the third day.' This is doubtless correct. עַד of MT. would rather suggest that a *previous* postponement had taken place.

[הָעַם] LXX, Luc. omit. Pesh. **כָּל-הָעָם**, i.e. **כָּל-הָעָם**.

6. [וַיִּנָּעַץ] So with *pathah* always in this form (11 times). According to König, *Lehrg.* I. i. 419, the emphatic pronunciation of the **צ** is better served by the broader '*Pathah gadol* in place of *Pathah qaton*' (= *Seghol*).

7. [רְבוּרִים טוֹבִים] 'Favourable words'; Zech. 1. 13.

[בֹּל הַיָּמִים] Cf. *ch.* 5. 15 *note*.

8. [אֲשֶׁר הָעֹמְדִים לִפְנֵי] 'Who were those who stood before him'; but this is harsh unless we read **אֲשֶׁר הֵם הָעֹמְדִים וְנ'** || 2 Chr. 10. 8, omitting **אֲשֶׁר**, gives the simple sense 'who stood before him,' and is doubtless correct.

10. [וְאַתָּה] LXX, Luc. **καὶ σὺ**, i.e. **וְאַתָּה** in conformity with *v.* 4.

[קָטָנִי] From *st. abs.* **קָטָן**. For vocalization cf. **קָטָנוּ** Ezek. 26. 9. Doubtless the original and correct form was **קָטָנִי**, like **אֶהְיֶה**, with half-open syllable, and a later stage of pronunciation first raised the *hatef gamez* to the position of a full short vowel, and then proceeded in consequence to place it in a closed syllable by doubling the **ל**. So || 2 Chr. 10. 10 **קָטָנִי**.

קָטָנִי, only here and in || 2 Chr., = 'my littleness,' so, no doubt rightly, 'my little finger,' Vulg., Pesh. LXX, Luc. **ἡ μικρότης μου**. Targ. paraphrases **חֲלָשׁוֹתִי** 'my weakness.'

11. [עֲקָרִבִּים] Explained by Pesh. **מַעֲרִיבִים**, Targ. **מַרְגִּינִין**, i.e. **μάργαναι**, 'scourges,' probably so named from being loaded with metal or

stones to produce keener *sting*. For the use of the article in *בְּשׁוּטִים*, *בְּעֶקְרֵבִים* cf. *note* on *בְּבִנְדִים* *ch.* 1. 1.

12. *ויבוא* Read Q're *ויבוא*. The sing. verb agrees, as is frequently the case, with the nearest member of the compound subject. Cf. Da. § 114<sup>b</sup>. On this verse in LXX, Luc. cf. *note* on *chh.* 11. 26—14. 20.

13. *ויען וג'* 'And the king returned the people a *harsh response*.' For *קָשָׁה* '*something harsh*' cf. || 2 Chr. 10. 13; 1 Sam. 20. 10; *ch.* 14. 6; Ps. 60. 5; plur. *קָשׁוֹת* Gen. 42. 7, 30<sup>+</sup>.

15. *סבה* A *ἀπαξ λεγ.*; something *turning* or bringing about, 'fate' or 'providence.' So LXX, Luc. *μεταστροφή*, Pesh. *ܡܬܬܪܦܐ* '*instigation*'; Targ. *פלוגתא*, passive, 'fated lot,' so || 2 Chr. 10. 15 *נסבה* *ἀπαξ λεγ.* The verb appears to be used with a similar sense in 1 Sam. 22. 22 *נפש בית אביך בכל מִוֹת* 'I have brought about (sc. death) upon every member of thy father's house.' This, however, with ellipse of the direct object *מִוֹת*, is extremely harsh, and Th., Wellh., Dri., Budde emend *חֲבָתִי* '*I am guilty* in respect of &c.' In late Rabbinic Hebrew *סִבָּה* = 'cause.'

*אחיה* [ביר אחיה] Cf. *ch.* 8. 53 *note*.

16. *כל ישראל* Luc. *πᾶς ὁ λαός*, Vulg. *populus*.

*לֵאמֹר וג'* The words of Sheba son of Bichri are nearly identical; 2 Sam. 20. 1.

*מה לנו חלק* [מה לנו חלק] 'There is *not* a portion to us'; practically equivalent to *אֵין לָנוּ חֵלֶק* 2 Sam. 20. 1, but *מה*, originally interrogative = *num?* gives more emphatic point to the negation. This use of *מה*, though very usual in Arabic, is rare in Hebrew; Cant. 8. 4 *מה תעירו ומה* *מה תעירו וג'* answers to 2. 7; 3. 5 *אם תעירו וג'*; cf. also Job 31. 1 *ומה אתבונן על בתולה* 'and how shall I gaze &c.' = 'and I will *not* gaze'; 9. 2; 16. 6; Prov. 20. 24. Ew. § 325<sup>b</sup>.

*לְאַהֲלֶיךָ* [לְאַהֲלֶיךָ] With full long vowel in the antepenult upon which there dwells a *countertone*, thus facilitating the due pronunciation of the two weak letters *אה*. So *אַהֲלִים*, *אַהֲלֵיו*. Cf. Sta. § 109.

*ראה ביתך* [ראה ביתך] The point of the taunt appears to be in the suffix of *ביתך* 'look to *thy* house' (so Th.), emphasizing the old division (2 Sam. 2. 4, 8—11) and jealous hostility (2 Sam. 2. 16; 19. 42—44)

existing between the tribe of Judah and the northern tribes. For the nuance of ראה 'look after' cf. Gen. 39. 23. LXX, Luc. βόσκει τὸν οἰκόν σου, i. e. רָעָה בֵּיתָךְ.

17. [ובני ישראל] Luc. καὶ οἱ υἱοὶ Ἰουδα καὶ οἱ υἱοὶ Ἰσραήλ. The additional words represent a marginal correction afterwards inserted in the text.

[וימלך עליהם] Cf. ch. 9. 21 note.

18. After וישלח המלך ר' Pesh. adds בָּסַל מִן הַמֶּלֶךְ, i. e. אֶל-כָּל-יִשְׂרָאֵל.

[אדרם] Luc., Pesh. read אֶדְרִינִרָם; cf. ch. 4. 6 note.

[המם] Cf. ch. 4. 6 note.

[וירגמו . . . בו אבן] So with ב of person stoned || 2 Chr. 10. 18; Lev. 24. 16†. Elsewhere once with עַל of person Ezek. 23. 47, but most generally with accusative Lev. 24. 14; *al.* (11 times). With ב of instrument כָּאֲבָנִים, כָּאֲבָן Lev. 20. 2; Num. 14. 10; *al.*

19. [עד היום הזה] Cf. ch. 8. 8 note.

20. [שבט יהודה] LXX, Luc. add καὶ Βενιαμείν, for conformity with v. 23. Cf. ch. 11. 32, 36.

21. [מאה ושמונים אלף] LXX, Luc. ἑκατὸν καὶ εἴκοσι χιλιάδες (-δας Luc.).

24. [כי מאתי וג'] Cf. ch. 1. 27.

## 12. 26-33. Jeroboam's institution of the calf-worship.

Judging by the stress which R<sup>D</sup> constantly lays upon Jeroboam's cult as the cause of all subsequent deflexion of Israel from the pure worship of Yahwe (cf. *Introduction*), it is probable that this narrative has obtained its present *casting* at his hands, though there is no reason hence to infer that any detail of *fact* is underived from the older source. Kue. (*Ond.* § 25. 4) observes justly, 'Jeroboam's measures with reference to the worship must already have been related in older narratives, but it is only natural that the redactor, when dealing with a matter which so specially excited his interest, should not fail to set before us his own

construction and his own verdict.' *vv.* 32, 33 serve to introduce the story of *ch.* 13. No special phrases of R<sup>D</sup> are to be noticed.

28. [רב לכם מעלות] Not, as RV. text, 'It is *too much for you* to go up' (this would be רב מכם; cf. *ch.* 19. 7), but, as marg., 'Ye have gone up *long enough*.' The מן before עלות is logically redundant, as in Ezek. 44. 6 מכל-הועבותיכם 'Enough of all your abominations,' and the normal construction is that of Deut. 1. 6 רב-לכם שבת וג'; 2. 3. Cf. the similar use of מן after הנקל; Ezek. 8. 17 הנקל לכתו; but *ch.* 16. 31 הנקל לכתו.

[הנה אלהיך וג'] Cf. Ex. 32. 4, 8 (E).

29. [וישם את האחד . . . ואת האחד נתן] For contrasted order of words cf. *ch.* 5. 25 note.

[בית אל] The modern *Beitân*, a short distance to the north of Michmash (*Mukhmâs*) of Benjamin, and so upon the southern frontier of Jeroboam's kingdom. For the substitution of Ar. -în for Heb. אל cf. *Zer'in* = זרעאל. See Rob. *BR.* i. 448 ff.; Baed. 249.

30. [לחטאת] Luc. adds τῷ Ἰσραήλ, לישראל, which, as more definite and agreeing with the frequent phrase of R<sup>D</sup> אשר החטא, may be deemed correct.

[וילכו וג'] Obviously incomplete in making mention only of the worship at Dan. We should probably restore לַפְּנֵי הָעָם לַפְּנֵי הָאֱלֹהִים 'for the people used to go before the one to Bethel and before the other unto Dan.' The words supplied may be thought to have fallen out through homoioteleuton, and in וילכו for כי ילכו we have a case of the confusion between כ and ו seen elsewhere in *ch.* 22. 37 וימת, LXX ὅτι τέθυκεν, i. e. כִּי מָת; Isa. 39. 1 וישמע for כי שמע; Jer. 37. 16 כי בא for ויבא; 1 Sam. 2. 21 ויפקד for כי פקד. Luc., which adds καὶ πρὸ προσώπου τῆς ἀλλοτρίας εἰς Βαβυλῶνα after the reference to Dan, probably exhibits a later restoration of the text, since, if this be regarded as the original order, it is not clear why the words should have fallen out. Vulg. *ibat enim populus ad adorandum vitulum usque in Dan* paraphrases in order to overcome the difficulty of the single האחד. LXX, Pesh., Targ. as MT.

31. [ויעש ירבעם בית במות] Read, with Luc., ויעש ירבעם בית במות

'And Jeroboam made houses of high places,' i.e. temples erected upon the high places. **בֵּית** is collective, as in II. 17. 29, 32 **בְּבֵית הַכְּמוֹת** of the temples of the various cults at Samaria. *Ch.* 13. 32; II. 23. 19, plur. **בְּבָתֵּי הַכְּמוֹת**. The use of **אֵת** before the indefinite **בֵּית בְּמוֹת** is anomalous; the case being different to *ch.* 16. 18 **בֵּית מֶלֶךְ**, where **בֵּית מֶלֶךְ**, like **מִקְדָּשׁ מֶלֶךְ**, *Am.* 7. 13, is really definite; cf. *Da.* § 22, *Rem.* 3; *Ew.* § 277<sup>c</sup>. Cases like 1 Sam. 24. 6 (cf. LXX); 2 Sam. 5. 24<sup>1</sup> (cf. || 1 Chr. 14. 15); 18. 18, where **אֵת** appears to be used before an indefinite object, are probably textual errors.

[**מִקְצוֹת הָעָם**] '*From among the whole of the people*'; lit. 'from the end of.' So *ch.* 13. 33; II. 17. 32; Gen. 19. 4 **כָּל הָעָם מִקְצָה** 'all the people, *one and all*'; Jer. 51. 31 **נִלְכְּדָה עִירוֹ מִקְצָה** 'his city is taken *throughout*'; Isa. 56. 11 **לְבָצְעוּ מִקְצָהוֹ** 'all of them have turned to their own way, each to his gain, *one and all*'; Ezek. 25. 9 **מִעָרְיוֹ מִקְצָהוֹ** 'from his cities *in every quarter*'; 33. 2 **אִישׁ אֶחָד מִקְצֵיהֶם** 'one man *from among the whole of them*.' The phrase may be illustrated e.g. by Num. 22. 41 **וַיֵּרָא מִשָּׁם קֶצֶה** 'and he saw thence *the uttermost part of the people*,' and so, by implied inclusion, *the whole of them*.

32. **בַּחֲמִשָּׁה עָשָׂר יוֹם**] Pesh. **חֲמִישָׁה** here and in *v.* 33, i.e. 'upon the full moon'; cf. Heb. **בִּפְסָה** Ps. 81. 4.

[**כַּהֲנֵי**] 'Like *the feast*,' i.e. the feast of Tabernacles; cf. *ch.* 8. 2, 65. This, however, was on the fifteenth day of the *seventh* month, Lev. 23. 34; hence the statement of *v.* 33<sup>aβ</sup>.

[**וַיַּעַל עַל הַמִּזְבֵּחַ**] Cf. *ch.* 1. 53 *note*.

[**כֵּן עָשָׂה . . . אֲשֶׁר עָשָׂה**] There can be little doubt that this latter portion of *v.* 32, together with the first three words of *v.* 33 **וַיַּעַל** **עַל הַמִּזְבֵּחַ** repeated from the previous verse, represents a very early gloss inserted on account of the omission in *v.* 30. After the loss of the words to be supplied in this latter verse, **לִפְנֵי הָאֶחָד אֶל בֵּיתָאֵל**, it is clear that the reference to the institution of the priests and the

<sup>1</sup> *Da.*'s explanation of **אֵת קוֹל צִצְרָה** as 'a *known* kind of divine rustling' is inadequate; § 72, *Rem.* 4.



festival, *vv.* 31, 32<sup>aa</sup>, might be taken to refer only to the sanctuary at Dan, and so give rise to this explanatory insertion. Notice the awkwardness of *עשה בן asyndetos*, and *והעמיד* perf. with weak ו.

33. [ועל . . . השמיני. Pesh. omits.

‘Which he had invented out of his own heart.’ מְלַבֵּד occurs only once beside in OT.; Neh. 6. 8 בּוֹרְאֵם ‘out of thine own heart art thou inventing them’ (for בּוֹרְאֵם). In Rabbinic Hebrew and Aramaic the verb has the same meaning, always with a bad *nuance*. Q’re מְלַבֵּב, with the sense ‘at his own initiative,’ is correct; cf. Num. 16. 28; 24. 13; Ezek. 13. 2, 17.

### 13. 1–32. *The prophecy against the altar at Bethel.*

The style of the language shows traces of decadence:—cf. וְקָתַן perf. with weak ו *v.* 3, צוה אתי, דבר אלי apparently first written as *vv.* 9, 17, לנביא אשר השיבו *v.* 23 (but cf. *note ad loc.*), and perhaps מתת *v.* 7—and this fact, together with the anachronism בערי שמרון *v.* 32 (cf. II. 17. 24, 26; 23. 19), and the non-mention of the names of the principal actors, marks the narrative as being of comparatively late origin. It may be thought to have been a story previously current in the form of oral tradition, and to have assumed a literary form very shortly after the event predicted—the destruction of the altar at Bethel—had come about. Notice the precision of the statement יאשיהו שמו *v.* 2. The style is about contemporary with that of the annals of Josiah’s reformation, II. 23. 1–15, 19–24, where the perf. with weak ו is used with some frequency:—*vv.* 4, 5, 8, 10, 12, 14, 15. It is, however, by no means to be hence inferred that the story is of the character of a *vaticinium post eventum*. Such a view presupposes that it, together with the notice of II. 23. 16–18, was inserted into Kings subsequently to the redaction of R<sup>D</sup> (Wellh. *C.* 280; Kue. *Ond.* § 25. 4); whereas on the contrary *ch.* 12. 26 *ff.* appears to have been carefully edited by R<sup>D</sup> so as to lead up to the story, and the resumption of the main narrative in *ch.* 13. 33, 34, forming the link to *ch.* 14. 1–20, constructs of the history a harmonious whole. If the story be

merely a very late Judaeian fiction, the point of the details as to the disobedience and punishment of the *Judaean* prophet seems to be quite inexplicable.

1. [בדבר י'] So *sv.* 2, 5, 9, 17, 18, 32. Elsewhere in this sense *ch.* 20. 35; 1 Sam. 3. 21; 2 Chr. 30. 12†. [בְּדַבְרֵי י'] 2 Chr. 29. 15†.

[עמד על המזבח] Cf. *ch.* 1. 53 *note*.

2. [כה אמר] Pesh. prefixes *שמעו פה* 'Hear the word of the Lord.'

[ישרפו] Impers. 'shall they burn,' so 'shall be burnt.' LXX, Luc., Vulg., Pesh. presuppose *יִשְׂרָף*.

3. [מופת] 'A wonder' or 'miracle,' as a proof of the divine commission; so Ex. 4. 21; 7. 9; 2 Chr. 32. 24, 31; cf. Deut. 13. 2, 3.

6. [חל נא את פני י'] 'Entreat the favour of Yahwe'; lit. 'Make sweet the face &c.' Ar. *حَلَّيْ*, *حَلَّ*, Aram. *ܚܠܝ*, *ܚܠܝܐ* = *to be sweet* or *pleasant*.

[כבראשנה] Judg. 20. 32; Isa. 1. 26; Jer. 33. 7, 11†. More loosely *פְּרִאשְׁנָה* Deut. 9. 18; Dan. 11. 29†.

7. [יִסְעָרָה] So *יִצְעָקִי* Jer. 22. 20, *יִסְעָה* II. 7. 18. Elsewhere we find *hatef-pathah* with a sibilant after the *û*-sound:—*יִשְׁבַּע* *ch.* 14. 21, *יִשְׁלַח* II. 9. 17, *יִשְׁמַע* II. 19. 16<sup>a</sup>, *יִזְהַב* Gen. 2. 12, *יִשְׁקָה* 27. 26, *יִשְׁרָה* Lev. 25. 34, *יִשְׁבֶּה* Judg. 5. 12, Dan. 9. 18. According to G-K. (§ 10 *g*) the *hatef-qameç* in the former cases arises under the influence both of the preceding *û* and the following guttural; but probably König (*Lehrg.* I. i. 262) is correct in regarding the slightly fuller sound of this half-vowel as due to the more emphatic sibilants *ס*, *צ*.

[מתת] Ezek. 46. 5. 11; Prov. 25. 14; Eccl. 3. 13; 5. 18†. A by-form of the more usual *מִתְּנָה*, contracted from *מִתְּנָת*.

8. [אם תתן וג'] Cf. the words of Balaam, Num. 22. 18; 24. 13 (JE). On the form of the conditional sentence, expressing the merest (hyperbolic) possibility, cf. Dri. *Tenses*, § 143.

9. [כי בן צוה אתי] 'For so one commanded me,' the implied subject being the voice of Yahwe, or, as in *v.* 18, the divine messenger. For other instances of this semi-impersonal construction, employed where the intervention of divine agency (or agencies) is implied,

cf. Zech. 9. 12 מְנִיר; and in plur. Job 7. 3 מְנִירָי; Ezek. 32. 25 נָתַנו. So in Aramaic Dan. 4. 22 מְרַדִּין; 4. 28 אֲמַרִּין; *al.* It seems, however, to be not improbable that צוּה אֲתִי represents the alteration of an original צִוִּיתִי 'I was commanded.' Cf. Wellh. *C.* 280; Klo., Kamp., Benz., Kit. See on דִּבֶּר לִי *v.* 17.

11. [נְבִיא אַחֵר זֶקֶן] 'A certain old prophet.' For this use of אַחֵר, mainly characteristic of northern Palestinian narrative and of the later style, cf. instances cited p. 209. The usage is common in Rabbinic Hebrew. Luc. προφήτης ἄλλος, i. e. נְבִיא אַחֵר; 'and another prophet, an old man, was dwelling in Bethel.' אַחֵר, where the name of neither prophet is mentioned, is most apposite, and may well be original.

וַיָּבֹאוּ בָנָיו וַיְסַפְּרוּ [וַיָּבֹאוּ בָנָיו] LXX, Luc., Vulg., Pesh. presuppose וַיְסַפְּרוּ rightly, in accordance with plur. וַיְסַפְּרוּ *v.* 11, אֵלֵהֶם *v.* 12.

[הַיּוֹם] 'That day.' So only here. The writer seems to lapse into the point of view of the sons, to whom it was הַיּוֹם 'to-day.' Luc. ἐν τῇ ἡμέρᾳ ἐκείνῃ suggests the more usual הַיּוֹם הַזֶּה, but is more likely to be an alteration of LXX ἐν τῇ ἡμέρᾳ.

[וַיְסַפְּרוּ] Resuming the previous וַיְסַפְּרוּ; cf. *ch.* 2. 4 *note.* LXX, Luc. strangely καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν, apparently reading through corruption וַיְסַפְּרוּ לְאֲבִיהֶם, i. e. וַיְסַפְּרוּ לְאֲבִיהֶם; ἐπέστρεψαν an alteration of ἀπέστρεψαν.

12. [וַיְדַבֵּר אֵלֵהֶם] LXX, Luc. add λέγων; so Klo. לֵאמֹר. But the word is similarly absent in MT., and supplied by LXX, Luc. in *vv.* 17, 22.

[אֵי זֶה הַדֶּרֶךְ] 'Where is the way?' so 'Which way?' So II. 3. 8; 2 Chr. 18. 23; Job 38. 19, 24, always, as here, with omission of relative אֲשֶׁר before the following verb. On the enclitic זֶה, strongly pointing the question, cf. *note* on לָמָּה זֶה *ch.* 14. 6.

[וַיֵּרְאוּ] 'Now his sons had seen &c.' LXX, Luc., Vulg., Pesh. are greatly superior in presupposing וַיֵּרְאוּ 'and his sons showed (him).' So Benz., Kit. וַיֵּרְאוּ, Klo., Kamp. וַיֵּרְאוּ; cf. Ex. 15. 25.

14. [הָאֵלֶּה] 'The terebinth,' which the writer's vivid imagination pictures as the tree under which the prophet was sitting. So *ch.* 18. 4 בְּמַעְרָה . . . וַיִּחְבְּאוּם 'and hid them in the cave,' marked

as having thus afforded an asylum; 2 Sam. 17. 17 והלכה השפחה 'and a wench used to go &c.', pictured by the writer as 'the wench' simply as being the agent thus employed; 1 Sam. 9. 9 כה אמר האיש 'thus spake the man,' who, as a matter of fact, did so speak; but according to English idiom, 'thus spake a man'; 2 Sam. 15. 13; Gen. 14. 13; *al.* This method of thought may be most clearly understood in such a case as 1 Sam. 17. 34 ובה הארי 'and if a lion came,' where the speaker has had *active experience* of the coming of the lions which he thus recalls to his mind. Cf. Da. § 21 ε. This use of the article is a very idiomatic extension of the usage noticed in *ch.* 1. 1.

16. [ולבוא אתך] LXX, Luc. omit. Pesh. וּלְבֹא אִתְּךָ, i. e. ולבוא 'and to enter thy house,' is preferable to MT.

[ולא אשתה אתך] LXX, Luc., Vulg., Pesh. omit אתך, but Pesh. supplies the word after the previous ולא אכל.

17. [כי דבר אלי] LXX, Luc., Pesh., Targ. suggest כי דבר אלי 'for it was said unto me.' So Wellh., Klo., Kamp., Benz., Kit. Cf. *note* on *v.* 9.

18. [מלאך] As in *ch.* 19. 5; Zech. 1. 9, 14; *al.* מלאך יהוה *ch.* 19. 7; II. 1. 3, 15; Gen. 16. 7; 22. 11; Ex. 3. 2; *al.*

[כחש לו] The perfect thus used *asyndetos* forms a circumstantial clause,—'*lying unto him*'; cf. *ch.* 7. 51 נתן; 18. 6 אחאב הלך וג' 'Ahab going one way &c.' Dri. *Tenses*, § 163.

19. [וישב אתו] LXX, Luc. *καὶ ἐπέστρεψεν αὐτόν*, i. e. וישב אתו.

20. [ויהי הם יושבים . . . ויהי וג'] 'And it came to pass—they were sitting at the table—and there came &c.'; so, 'And it came to pass, as they were sitting at the table, that there came &c.' The circumstantial clause הם יושבים אל השלחן, elevated to so striking a position *in advance* of the principal sentence, lays great stress upon the moment of time at which the event described by the latter took place. Cf. II. 2. 11 ויהי המה הלכים הלוך ודבר והנה רכב אש וג' 'And it came to pass, while they were going on and talking as they went, that behold a chariot of fire &c.'; II. 8. 5. Cf. Dri. *Tenses*, § 165, who terms the participle thus used *the participle absolute*.

[אל השלחן] 'At the table'; cf. *ch.* 6. 18 *note* for this use of אל.

In Neh. 5. 17 we have על שלחני, lit. 'above or over my table'; 1 Sam. 20. 34 Jonathan gets up מעם השלחן 'from proximity with the table.' When the idea of *eating* at the table is prominent, it is natural and accurate to use על 'upon'; so 2 Sam. 9. 7, 10, 13, cf. Ezek. 39. 20. In ch. 2. 7; 18. 19; 2 Sam. 19. 29, however, we have the simple *st. constr.* employed;—אכלי שלחן.

21. [ען כי] So ch. 21. 29; Num. 11. 20; Isa. 3. 16; 7. 5; 8. 6; 29. 13. The more usual expression is ען אשר; ch. 3. 11; 8. 18; al. ען appears to be originally a substantive = 'response,' contracted from יענה from verb ענה. So with מען in the phrase למען 'on account of,' 'in order (that).' Cf. עקב 'recompense' used in the sense 'in return for,' 'because'; Deut. 7. 12; al.

י [מרית פי] So v. 26; 1 Sam. 12. 15; Num. 20. 24; 27. 14; Lam. 1. 18†; and with Hiph'il Deut. 1. 26, 43; 9. 23; Josh. 1. 18; 1 Sam. 12. 14†.

22. [לא תבא ונ'] Illustrated by the dying injunction of Jacob, Gen. 47. 30, and of Joseph, 50. 25.

23. [שתותו] LXX, Luc., Pesh. add מים in accordance with vv. 8, 16, 18, 19.

[לנביא אשר השיבו] Very awkward. The sentence would most obviously mean 'for the prophet who had brought him back' (cf. vv. 20, 26), but in accordance with the context can only be rendered 'for the prophet whom he had brought back,' the suffix of השיבו referring back to the antecedent נביא, as in Aram.; cf. Duval, *Gramm. Syr.* § 399 b. LXX, Luc., in place of these words and the וילך of v. 24<sup>a</sup>, read καὶ ἐπέστρεψεν καὶ ἀπῆλθεν, i. e. : וישב וילך 'and he once more departed'; probably the original text. Pesh. : לנביא אלהים וישב וילך, i. e. : לבסו : ולבסו : סופץ סוף : , suggests that MT. arose from the incorporation into the text of the words לנביא אלהים, a marginal note explanatory of the previous לו.

24. [ותהי... משלכת] Cf. ch. 5. 1 note on מושל.

26<sup>b</sup>, 27. LXX omits.

26. [כדבר י' אשר דבר] The phrase כדבר י' אשר דבר occurs frequently in Kings to call attention to the fulfilment of a prophecy. So ch. 22. 38. Most often mention of the prophetic agent is added in the form

בִּירָם;—*ch.* 14. 18; 15. 29; 16. 12, 34; 17. 16; II. 14. 25; 24. 2. Cf. also II. 10. 17; 4. 44; 7. 16; 9. 26; 1. 17; 23. 16; 2. 22.

28<sup>a</sup>. וַחֲמוֹר וְהָאֲרִיָּה [וחמור והאריה] Emend Klo. וַחֲמוֹר וְג'.

28<sup>b</sup>. [את הנבלה] LXX τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ, to harmonize with *v.* 29.

29. [אל החמור] אל for על; cf. *ch.* 16. 13; 18. 46; II. 5. 11; 9. 3, 12; Josh. 5. 14; 1 Sam. 13. 13; *al.* For the converse change, after a verb of motion, cf. *ch.* 1. 38 *note*.

לִקְבְּרוּ LXX, Luc. run more smoothly and naturally:—*καὶ ἐπέστρεψεν αὐτὸν* (Luc. αὐτὸ) *εἰς τὴν πόλιν ὃ προφήτης, τοῦ θάψαι αὐτόν*, i. e. וַיִּשְׁיְבֵהוּ הַנָּבִיא אֶל-הָעִיר לִקְבְּרוֹ. LXX, however, is incorrect in omitting וינח את נבלתו of *v.* 30 and joining בִּקְבְּרוֹ on to לקברו of *v.* 29.

30. [ויספדו] Luc., Pesh. presuppose sing. וַיִּסְפֹּד.

אחי] Cf. Jer. 22. 18.

31. [אחרי קברו אתו] LXX, Luc. μετὰ τὸ κόψασθαι αὐτόν, Vulg. *cumque planxissent eum*, presuppose עָלָיו אַחֲרֵי סָפְדוֹ.

אחי [במותי וקברתם אתי] 'When I die, then bury me.' For the *consec.* with perf. after the very terse time determination cf. Ezek. 24. 24 בבואה וידעתם 'When it (the sign) come to pass, ye shall know &c.' Dri. *Tenses*, § 123 β, Da. § 56.

32. [בתי הבמות] Cf. *ch.* 12. 31 *note*.

[בערי שמרון] Cf. *note* on *vv.* 1-32.

13. 33, 34. *A brief resumption by R<sup>p</sup> of the main thread of the history from the end of chapter 12.*

33. [אחר הדבר הזה] 'After this event.' The phrase occurs only here, the more usual (and less precise) expression being אַחֲרֵי הַדְּבָרִים *ch.* 17. 17; 21. 1; Gen. 15. 1; 22. 1; 40. 1; Ezr. 7. 1; Est. 2. 1; 3. 1; אַחֲרֵי הַדְּבָרִים הָאֵלֶּה Gen. 22. 20; 48. 1; Josh. 24. 29; 2 Chr. 32. 1†.

[לֹא שָׁב... מִדְּרָכֵי הָרָעָה] Jer. 18. 11; 25. 5; 26. 3; 35. 15; 36. 3, 7; Jon. 3. 8, 10; Ezek. 13. 22 (מִדְּרָכֵי הָרָעָה)†; and with pl.

II. 17. 13 (R<sup>D</sup>); 2 Chr. 7. 14; Zech. 1. 4†. Cf. Jer. 23. 22; Ezek. 3. 19; 33. 11.

[מקצות העם] Cf. *ch.* 12. 31 *note*.

[ימלא את ידו] 'He used to fill his hand,' i.e. 'he would *install him*' as priest. The expression seems to be derived from the ceremony of filling the hands of the person to be consecrated with the choice portions of the sacrifice for a waive-offering Ex. 29. 22–25; Lev. 8. 25–28, these being called מלאים Lev. 8. 28. The phrase is used of the consecration of the priest at Micah's sanctuary Judg. 17. 5, 12, but is elsewhere characteristic of P and of later Books.

[ויהי כהן במות] Impossible. LXX, Luc., Vulg., Pesh. וְיִהְיֶה כֹהֵן 'and he became priest to the high-places'; so Kamp. Klo. prefers to follow Targ. and emend וְיִהְיֶה כֹהֵן בְּמֹת.

34. [לחטאת וג'] Read, with LXX, Luc., Pesh. לְחַטָּאת לְבֵית יְר'. Cf. *ch.* 12. 30<sup>a</sup>.

[להשמיר מעל פני האדמה] So Deut. 6. 15; Am. 9. 8†; cf. Josh. 23. 15 (D<sup>2</sup>). השמיר, *pass.* נשמר is very frequent in Deut. (27 times); cf. Dri. *Deut.* 1. 27.

14. 1–18. *The sickness and death of Jeroboam's son Abijah.*

Upon the LXX Version of this narrative in its relationship to MT. see *note* on *chh.* 11. 26—14. 20. The story exhibits very clear traces of the hand of R<sup>D</sup> in Aḥijah's prophecy *vv.* 7–16, with which should be compared the prophecies of Jehu son of Ḥanani against Ba'asha *ch.* 16. 1–4, of Elijah against Aḥab *ch.* 21. 20–24, and of the young prophet against the house of Aḥab II. 9. 6–10. The following phrases are to be noticed:—

7. [י' אלהי ישראל] So *v.* 13. Cf. *ch.* 8. 15 *note*.

[יען וג'] So exactly *ch.* 16. 2<sup>a</sup>.

8. [ולא היית כעבדי דוד] Cf. *ch.* 3. 14 *note* on דוד.

[אשר שמר מצותי] Cf. *ch.* 2. 3 *note*.

[הלך אחרי] Cf. *ch.* 11. 5 *note*.

[בכל לבבו] Cf. *ch.* 2. 4 *note*.



[לעשות וג'] Cf. *ch.* 11. 33 *note*.

9. [ותרע . . . לפניך] Cf. *ch.* 16. 25, 30, 33; II. 17. 2; II. 21. 11.

As used of Jeroboam the expression מכל אשר היו לפניך is somewhat mechanical.

[אלהים אחרים] Cf. *ch.* 9. 6 *note*.

[להכעיסני] Not, as RV., 'to provoke me to anger,' but, 'to vex

me' by treatment wholly undeserved. So subs. כָּעַס = '*vexa-*  
*tion*' or '*chagrin*,' the rendering 'grief' being too general,  
and 'anger' incorrect; cf. Ps. 10. 14; 1 Sam. 1. 16; Job 6. 2.  
The verb (Hiph'il) is very characteristic of R<sup>D</sup>:—*v.* 15;  
15. 30; 16. 2, 7, 13, 26, 33; 21. 22; 22. 54; II. 17. 11, 17;  
21. 6 (|| 2 Chr. 33. 6), 15; 22. 17 (|| 2 Chr. 34. 25); 23. 19,  
26; cf. 2 Chr. 28. 25; Deut. 4. 25; 9. 18; 31. 29; 32.  
16; Jer. 7. 18, 19; 8. 19; 11. 17; 25. 6, 7; 32. 29, 30, 32;  
44. 3, 8. Elsewhere, with יהוה as obj., only six times. Pī'el,  
Deut. 32. 21.

10. [הנני מביא רעה אל] Cf. *ch.* 21. 21; II. 22. 16 (|| 2 Chr. 34. 24 על; cf. *v.* 20 || 2 Chr. 34. 28) both R<sup>D</sup>; Jer. 6. 19; 11. 11 (cf. *v.* 23); cf. 19. 15; 35. 17. With על II. 21. 12 R<sup>D</sup>; Jer. 19. 3; 45. 5; cf. Jer. 17. 18; 23. 12; 36. 31; 49. 37; 51. 64.

[משחין בקיר] *Ch.* 16. 11; 21. 21; II. 9. 8 R<sup>D</sup>. Only besides 1 Sam. 25. 22, 34†.

[עצור ועזוב] *Ch.* 21. 21; II. 9. 8; 14. 26 (all R<sup>D</sup>); Deut. 32. 36†.

The phrase means '*restrained and let loose*' (עֹזֵב as in Ex. 23. 5 'release'; Job 10. 1), i.e. '*all*,' every one being supposed to fall under one of the two categories. Cf. the expressions of Deut. 29. 18 הִרְוֵה אֶת הַצִּמְאָה; Isa. 2. 9 וַיִּשַׁח אִישׁ אֶת אֶרְצוֹ וַיִּשְׁפֹּל אִישׁ אֶת אֶרְצוֹ 'mean man . . . great man'; Ps. 49. 3; Job 12. 16; Eccl. 9. 2; and for examples from Ar. cf. *Thes.* 1008, 1362. The precise application of the phrase is obscure. The most plausible explanation is that of Ew. *Antiquities*, 170, '*kept in* (by legal defilement) *and at large*.' For this sense of עצור cf. Jer. 36. 5 אֲנִי עֹצֵר לֹא אוֹכֵל לִבְוֹא. נִעְצָר לִפְנֵי י' בית י' 1 Sam. 21. 8. So R. Sm. *Rel. Sem.*<sup>2</sup> 456;

Dri. *Deut.* 32. 36. Other suggestions are:—‘*bond and free*,’ Ges.; cf. עֶזֶר II. 17. 4; Jer. 33. 1; *al.*: ‘*married and celibate*,’ De Dieu, Ke.; Ar. عَزِيبٌ ‘*azīb* = ‘*celibate*,’ اَعْمَرُ ‘*a’saru*, explained wrongly (cf. Roediger, *Thes.* Append. 104) as ‘*paterfamilias*’: ‘*under and over age*,’ Th., Kamp., following Schmidt, ‘*puer, qui domi adhuc delinetur, et qui emancipatus est.*’ For the alliteration of the phrase Dri. (*loc. cit.*) cites נִין וְנָכָר Isa. 14. 22; Gen. 21. 23; Job 18. 19; עֶר וְעֵנָה Mal. 2. 12; שָׂדֶה וְשָׂבָר Isa. 59. 7; 60. 18; Jer. 48. 3; Ecclus. 40. 9; שָׁמִיר וְשִׁיחַ Isa. 5. 6; *al.* (7 times). Add נָע וְנָדָר Gen. 4. 12, 14; הָגָה וְהָיִי Ezek. 2. 10; צָנִיף וְצִיץ Ecclus. 40. 4; חָרָר וְחָרָב Deut. 28. 22; Ecclus. 40. 9<sup>1</sup>; דָּבָר וְדָרַם Ezek. 5. 17; cf. 38. 22.

[ובערתִי אחרי] Cf. *ch.* 21. 21†; מבֹּעֵר אחרי *ch.* 16. 3†; both R<sup>D</sup>.

11. [המת וגו'] *Ch.* 16. 4; 21. 24† R<sup>D</sup>; cf. II. 9. 10, 36; *ch.* 21. 19, 23; 22. 38.

15. [מעל האדמה הטובה הזאת] So exactly Josh. 23. 13, 15 (D<sup>2</sup>)†.

The usual phrase in Deut. of the land of Canaan is ‘הארץ הטובה’; cf. Dri. *Deut.* lxxx1.

[אשר נתן לאבותיהם] Cf. *ch.* 8. 34 *note*.

16. [בגלל חטאות וגו'] Cf. *ch.* 15. 30. Reference to the sins of Jeroboam in these terms is very constant in R<sup>D</sup>. See *Introd.*

1. [בעת ההיא] A phrase employed by R<sup>D</sup> in synchronizing events narrated in different sources; II. 16. 6; 18. 16; 20. 12; 24. 10. Cf. *ch.* 8. 65; 11. 29; II. 8. 22. For similar expressions thus used cf. *note* on אֵן *ch.* 3. 16.

2. [והשתנית] *Hithpa’el* only here: ‘and thou shalt *change thyself*,’ i. e. ‘*change thy clothes*,’ ‘*disguise thyself*.’ So in Syr. اَعْلَاقٌ ‘*ahlāq*’ for اِثْطَءِل ‘*Ethpe’el* of حُلٌّ, here and in *ch.* 22. 30; 1 Sam. 10. 6; *al.*

[ולא ידעו] Impers., ‘that (men) may not know,’ so RV. ‘that thou be not known.’

<sup>1</sup> The vocalization חָרָב ‘drought,’ in preference to חֲרָב, is adopted by most moderns. Cf. Dri. *Deuteronomy*, *ad loc.*

אתי] Kt. אֲתִי as in II. 4. 16, 23; 8. 1; Judg. 17. 2; Jer. 4. 30; Ezek. 36. 13†; Q're always אֲתִי. אֲתִי is the more ancient form of the pron. 2nd pers. fem. sing., and appears to be a dialectical survival. Cf. Ar. أَنْتِ, Eth. አንቲ: *anti*; Assy. *atti-e*; Syr. اَنتِ att, where ا, though written, is not pronounced.

גִּלְהָ] Also written שִׁילֹ, שִׁילֹ; probably originally שִׁלֹן, and so גִּלְהָ Josh. 15. 51; 2 Sam. 15. 12 originally גִּלְלֹן, as forming adjectives שִׁילֹנִי *ch.* 11. 29; *al.*; גִּלְלֹנִי 2 Sam. 15. 12; 23. 34. Wright, however (*Compar. Gramm.* 138 f.), suggests the possibility of an original *Shaild'u*, *Gaild'u* with termination like Ar. شَيْلٌ—. The site of Shiloh is described in Judg. 21. 19 as 'N. of Beth-el, E. of the highway which goes up from Beth-el to Shechem, S. of Lebonah,' and this accurately corresponds to the modern *Seilân*; cf. Rob. *BR.* ii. 268 ff.; Baed. 250.

למלך] 'He spoke of me *as* (lit. *for*) king,' i.e. predicted that I should be king; a use of ל common in such phrases as ל, נתן ל, עשה ל, פקד ל, but somewhat strange after דבר. Cod. A τοῦ βασιλεῦσαι, Vulg. *quod regnaturus essem*, Pesh. *ܐܢܝܢܝܝܐ*, Targ. למחוי מלכא suggest לְמַלְכָּה 'that I should reign,' probably correctly. So Th., Klo., Kamp., Benz., Kit.

3. נקדים] Only elsewhere Josh. 9. 5, 12, where the word denotes dry fragments of old bread. Here probably some kind of *cakes* or dry *biscuits*; so LXX, Luc. *κολλύρια*, Vulg. *crustulam*, Pesh. *ܦܫܬܐ*, Targ. ביסנן (cf. Levy *s. v.*).

5. ויהוה אמר] 'Now Yahwe *had* said'; pluperfect. The writer, wishing to narrate an event *anterior* to that described in the previous verse וַתִּבְנוּ, cuts the thread of continuous narrative formed by the succession of imperfects with ו *consec.* by interposing the subject between the conjunction and the verb, and thus starts afresh from a new standpoint. Cf. *ch.* 22. 31 ומלך ארם צוה 'had commanded,' prior to the commencement of the battle; II. 7. 17; 9. 16<sup>b</sup>; Gen. 31. 34; *al.*; Dri. § 76 γ *Obs.*

לדרש דבר] 'To seek an oracle.'† Cf. II. 1. 16 לדרש בדברו. The more usual phrase is לדרש את יהוה 'To seek, or inquire of Yahwe'; *ch.* 22. 8; II. 22. 18; Gen. 25. 22; *al.*

[כָּזָה וְכָה] So Judg. 18. 4; 2 Sam. 11. 25. On זה cf. II. 6. 19 *note*.

[וַיְהִי כְּבָאָהּ וּג'] Read, with Cod. A, Vulg. 'וַיְהִי כְּבָאָהּ וּג' 'And it came to pass that, as she came in, she was dissembling herself.' The sentence belongs to the narrator's description, and not, as the MT. vocalization is intended to indicate, to the words of Yahwe. מתנכרה lit. 'making herself strange' here and in *v.* 6; elsewhere in this sense only in Gen. 42. 7, of Joseph's conduct to his brethren.

6. [את קול רגליה באה] 'The sound of her feet as she came in.' The participle באה agrees with the suffix of רגליה. So, if vocalization be correct, Ps. 69. 4 פָּלִי עֵינֵי מִיחַל וּג' 'mine eyes consume as I wait &c.' Cf. *note* on *ch.* 1. 41.

זה [למה זה] 'Why, now?' or, with emphasis, 'Why?' The enclitic זה, with something of adverbial force, gives point and colour to the query. So often:—Gen. 18. 13; 25. 22; *al.* Cf. מה־זֶה *ch.* 21. 5; *al.*; מִי־זֶה 1 Sam. 17. 55, 56; *al.*; אִי־זֶה *ch.* 13. 12 *note*; with ה *interr.* הֲאֵמָּה זֶה *ch.* 18. 7 *note*; הֲגֵה־זֶה *ch.* 19. 5 *note*; עֲתֵה־זֶה *ch.* 17. 24; II. 5. 22. In Ar. *مَاذَا* is used in the same way:—*لِمَاذَا*; cf. Fleischer, *Kleinere Schriften*, i. 355 *f*.

[ואנכי שלוח אליך קשה] 'Seeing that I am sent unto thee with something harsh.' קשה is direct accusative after שלוח,—'given in commission something harsh,' and with an active verb would form the remoter accusative,—שֶׁלַחְנִי קֶשֶׁה 'he has commissioned me (with) something harsh.' For this use of שלח with double accusative cf. Ex. 4. 28 אֲשֶׁר שֶׁלַחְו; so with צִוָּה, 1 Sam. 21. 3 כָּל דְּבָרֵי י' אֲשֶׁר שֶׁלַחְו; Ex. 34. 32; *al.* For קשה cf. *ch.* 12. 13 *note*.

7. נגיד Cf. *ch.* 1. 35 *note*.

9. [ואתי השלכת וג'] So Ezek. 23. 35; Neh. 9. 26. Of Yahwe's remission of sins, Isa. 38. 17†. Cf. Ps. 50. 17.

10. [עצור וג'] See *note* on *vv.* 1 *ff*.

כאשר יבער הגלל Cf. *ch.* 1. 6 *note*.

12. [בבאה] If not an error for בָּבֵא, an isolated instance of the feminine termination with infin. constr. of a verb ע"ו. The explanation of Ew. § 309<sup>c</sup>, that the termination is suff. 3 fem. sing. (with omission of *Mappiq* from ה as in II. 8. 6; *al.*), and refers by anticipation to הָעִירָה, is very unnatural.

13. דבר טוב] 'Something good.'

14. היום] 'To-day!' or 'this very day!' If the text be correct (cf. *note* following), הַיּוֹם is used *δεικτικῶς*, and adds point to הַיּוֹם which in English can scarcely be brought out but by emphasis in pronunciation. Occurrences of the pronoun thus preceding the subs. to which it is in apposition are rare and in most cases poetical. Cf., however, II. 6. 33 וְאֵת הָרָעָה; Isa. 23. 13 וְהָעָם; Josh. 9. 12 וְהָלַחֲמֵנוּ.

ומה גם עתה] Most obscure, and probably corrupt. The only possible rendering seems to be 'But what? (*sc.* do I say?)' מַה used *asyndetos* as in Prov. 31. 2), so with emphasis 'Now, even now!' The words thus form a climax to הַיּוֹם, as though this expression did not sufficiently depict the instant imminence of the destruction of Jeroboam's house.

15. אֲשֵׁרִים] 'Their Asherim.' The אֲשֵׁרָה was made of wood Judg. 6. 26, probably in most cases of a whole tree-trunk, Deut. 16. 21 אֲשֵׁרָה בְּלִיעִין in appos. 'an Ashera—any kind of tree'), and was planted (נָטַע Deut. *l.c.*) or set on end (הַעֲמִיד 2 Chr. 33. 19) in the ground. When destroyed it is said to be cut down (כָּרַת Judg. 6. 25; II. 18. 4; 23. 14), chopped down (נָדַע Deut. 7. 5; 2 Chr. 14. 2; 31. 1), plucked up (נָחַשׁ Mic. 5. 13), pulled down (נָהַץ 2 Chr. 34. 7), or burnt (Deut. 12. 3; II. 23. 15)<sup>1</sup>. Thus אֲשֵׁרָה is thought to designate a pole set up as a symbol or substitute for the sacred tree venerated by the ancient Semites as the abode of the deity. This pole appears to have usually stood beside the altar at the Bāmōth of the Canaanites, and to have been adopted from them by the Israelites in their perverted worship of Yahwe, or definitely extraneous worship; cf. Deut. 16. 21; Judg. 6. 25 ff. See R. Sm. *Rel. Sem.*<sup>2</sup> 187 ff.<sup>2</sup>

<sup>1</sup> שבר ודק 'broke in pieces and beat small,' 2 Chr. 34. 4, probably applies chiefly to the graven and molten images, and only by zeugma to the (wooden) Asherim. LXX, Luc., making a different division of the verse, read καὶ (Luc. ἐξ)έκοψε τὰ ἄλση, i.e. הָאֲשֵׁרִים וְהָאֲלִילִים.

<sup>2</sup> F. B. Jevons, *Introduction to History of Religion*, pp. 134 f., collects instances of the use of symbolic poles among non-Semitic races:—'This *asherah* appears again amongst people which differ as widely as possible from one another in race and place and time: it is presupposed by the *févara* of the

It is a moot question whether the name Ashera is also used to designate a particular Canaanite goddess. Mention is made of an *image* of the Ashera placed by Manasseh in the Temple, II. 21. 7, cf. *ch.* 15. 13 *note*; II. 23. 7 perhaps speaks of the making of 'shrines' for the Ashera (cf. *note ad loc.*); and the Ba'al and the Ashera are coupled together as the objects of idolatrous worship, *ch.* 18. 19 (but see *note*); II. 23. 4; cf. Judg. 3. 7. In the Tell-el-Amarna inscriptions we find a name *Abd-Ašratu* = 'servant of Ashera' (cf. Schrader, *ZA.* iii. 363 *f.*; *KAT.*<sup>3</sup> i. 276), and the name occurs twice with doubtful significance in Phoenician inscriptions. Cf. Dri. *Deut.* pp. 201 *ff.*

Verss.:—LXX always ἄλσος, pl. ἄλση, except 2 Chr. 15. 16 τῇ Ἀστάρτῃ (so Luc.); 24. 18 ταῖς Ἀστάρταις (Luc. τῇ Ἀστάρτῃ); Isa. 17. 8; 27. 9 τὰ δένδρα; Luc. in II. 23. 4 τῇ Ἀσηρώθ. Vulg. always *lucus*, except Judg. 6. 25, 26, 30 *nemus*, 3. 7 *Astaroth*. Pesh. 19 times ܐܠܫܐ, pl. ܐܠܫܐ, 'object of reverence'; Judg. 3. 7; 6. 25, 26, 28, 30 ܐܠܫܐ, pl. ܐܠܫܐ, 'Astarte'; Deut. 16. 21; Mic. 5. 13 ܐܠܫܐ 'trees'; Deut. 7. 5; 12. 4 ܐܠܫܐ 'molten images'(?); 2 Chr. 15. 6; 24. 18 ܐܠܫܐ, pl. ܐܠܫܐ, 'image'; 2 Chr. 34. 3; Isa. 17. 8 ܐܠܫܐ 'idols'; 2 Chr. 14. 2 ܐܠܫܐ ἀνδριάντας; 2 Chr. 17. 6 ܐܠܫܐ 'high-places'; 1 Chr. 31. 1; 33. 3; 34. 3 ܐܠܫܐ 'nemora' (?) Targ. transliterates.

מכעיסים] The participle determines the subject, forming the secondary predicate; 'because they have made &c., *vexing* Yahwe.' Cf. Dri. *Tenses*, § 161, 2.

16. ויתן] 'Shall give up.' Cf. the phrase נתן לפני אויב *ch.* 8. 46 *note*.

17. [היא באה ונ'] Cf. *ch.* 1. 14 *note*.

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Greeks; it is found among the Ainos; the gods of the Brazilian tribes were represented by poles stuck upright in the ground, at the foot of which offerings were laid; the Hurd Islanders "in their houses had several stocks or small pillars of wood, four or five feet high, as the representatives of household gods, and on these they poured oil [which takes the place of fat or blood], and laid before them offerings of cocoa-nuts and fish"; the Kureks at irregular times slaughter a reindeer or a dog, put its head on a pole facing east, and mentioning no name, say, "This for thee: grant me a blessing."

14. 19, 20. *Summary of Jeroboam's reign.*R<sup>D</sup>. Cf. *Introduction*.

·19. [דברי הימים] 'Acts of the days,' i. e. 'daily record of events,' and so 'annals.'

14. 21-31. *Rehoboam, king of Judah.*

*Ch.* 14. 26-28, 31 = 2 *Chr.* 12. 9-11, 16.

Beside the introductory and summarizing formulae *vv.* 21, 22<sup>a</sup>, 29-31 (see *Introd.*), the hand of R<sup>D</sup> is to be noticed in *vv.* 22-24:—

21. [בירושלם העיר ונ'] Cf. *ch.* 8. 16 *note*.

22. [ויקנאו אתו] 'And they moved him to jealousy'; cf. Deut. 32. 21 אל בלא חמה קנאוני. Cf. the phrase of the decalogue אל קנא 'a jealous God,' Ex. 20. 5 (E); || Deut. 5. 9, so Deut. 4. 24; 6. 15<sup>+</sup>. אל-קנא Josh. 24. 19 (E); Nah. 1. 2<sup>+</sup>.

23. [על כל . . . רענן] So exactly II. 17. 10 (R<sup>D</sup>); Jer. 2. 20; cf. II. 16. 4 (R<sup>D</sup>, || 2 *Chr.* 28. 4); Deut. 12. 2; Ezek. 6. 13; Jer. 3. 6, 13; 17. 2; Isa. 57. 5.

24. [ככל התועבת . . . ישראל] So II. 16. 3 (|| 2 *Chr.* 28. 3); 21. 2 (|| 2 *Chr.* 33. 2) both R<sup>D</sup>. יהוה with הוריש as subj., used of driving out the nations of Canaan, occurs in JE Ex. 34. 24; Num. 32. 21; Josh. 3. 10, but elsewhere appears to belong entirely to D and to passages influenced by D:—Deut. 4. 38; 9. 4, 5; 11. 23; 18. 12; Josh. 13. 6; 23. 5, 9, 13; Judg. 2. 21, 23; *ch.* 21. 26; II. 17. 8; Ps. 44. 3<sup>+</sup>. ככל תועבת ה' cf. Deut. 18. 9; 2 *Chr.* 36. 14.

22. [ויעש יהודה ונ'] LXX, Luc. καὶ ἐποίησε Ῥοβοὰμ . . . καὶ παρεξήλωσεν αὐτὸν κ.τ.λ. is inconsistent with the context which lapses into the pl. (LXX οἱ πατέρες αὐτῶν, *v.* 23, LXX, Luc. καὶ ᾠκοδόμησαν) as in MT. Luc. οἱ πατέρες αὐτοῦ (David and Solomon) is scarcely possible in view of the manner in which R<sup>D</sup> treats David as his standard of piety (*ch.* 3. 14 *note*).

23. [במות] Cf. *ch.* 3. 2, 3 *note*.

[מצבת] 'Pillars.' מַצֵּבָה is 'something set up,' i. e. a stone pillar or obelisk, doubtless representing the sacred stone which in primitive times was thought to be the abode of the deity. Cf. R. Sm. *Rel.*



*Sem.*<sup>2</sup> 203 ff. Thus Jacob sets up a rough stone as a Maççēba to mark the scene of a Theophany, and anoints it with oil, calling it the house of God, Gen. 28. 18, 22; 31. 13 (E); and Maççēbōth are raised by him and by Moses to indicate that Yahwe is witness or party to a covenant or agreement, Gen. 31. 44, 45, 51 ff. (E); Ex. 24. 3, 4 (JE); cf. also Isa. 19. 19, 20. The Maççēba played a prominent part in the worship of the Canaanites, standing, like the Ashēra, beside the altar at the Bāma. Its destruction is strictly enjoined in the Book of the Covenant, Ex. 23. 24, and in Deut. 7. 5; 12. 3, this latter code also forbidding its use for the worship of Yahwe, 16. 22. Jehu destroyed the Maççēbōth at the Temple of the Canaanite Ba'al, II. 10. 26f., while Maççēbōth of all kinds were demolished with the destruction of the Bāmōth at the reformations under Hezekiah and Josiah. Cf. further, for the use of the term in Phoenician to denote a commemorative obelisk, Dri. *Deut.* p. 204.

[אשרים] Cf. v. 15 note.

[רענן] Prob. 'spreading,' i.e. with branches hanging down and affording shelter for such worship. Cf. Verss.:—LXX, Luc. σπασκίου, Vulg. *frondosam*, Pesh. ܪܥܢܢ 'thick,' Targ. עבוף 'shady.' Etym. doubtful.

24. [קדש] 'Temple prostitutes.' The word is here collective as in *ch.* 22. 47, and includes persons of both sexes, קדשות and קדשים, who were 'set apart' for the immoral rites of the Canaanites, carried on within the precincts of their sanctuaries. A law against the introduction of these practices into Israel is found in Deut. 23. 18. Asa, *ch.* 15. 12, and Jehoshaphat, *ch.* 22. 47, effected a banishment of קדשים from Judah, and Josiah destroyed the houses of the קדשים which, during Manasseh's reign, had been established even at the Temple of Yahwe, II. 23. 7.

LXX, Luc. σύνδεσμος erroneously read קָשֶׁר for קדש.

25. [עלה שושן] Cf. *ch.* 11. 40 note. This invasion of Palestine by Sheshonk is recorded in an inscription upon the walls of the temple of Amon at Karnak. From the list of cities subjugated it appears that the expedition was directed not only against Judah

but also against the N. kingdom. The name of Jerusalem cannot be identified in the list. Cf. Dri. *Authority*, 87 f.; Sta. *Gen.* i. 353 f.

26. After **וְאֵת אֲצִרֹת בֵּית הַמֶּלֶךְ** LXX, Luc. have the insertion *καὶ τὰ δόρατα τὰ χρυσά ἃ ἔλαβεν Δαυεὶδ ἐκ χειρὸς τῶν παιδῶν Ἀδραῖζαρ βασιλέως Σουδὰ καὶ εἰσήνεγκεν αὐτὰ εἰς Ἱερουσαλὴμ*. The reference is to 2 Sam. 8. 7, where also LXX, Luc. contain an addition stating that Shishak made booty of these shields in his expedition against Jerusalem recorded in our passage. Th., noticing that LXX in Samuel renders **שָׁלַח** by *χλιδῶνας*, while in Kings addition the word used is *δόρατα*, infers thence that while Samuel addition is certainly a gloss (so Wellh.), Kings addition must be based upon an authentic text. Possibly, however, both additions are later cross-references derived from some independent source. If original, the sentence of LXX in our passage represents **וְאֵת-שָׁלַח־מִי הַקֶּבֶץ אֲצִיר וְאֵת-שָׁלַח־מִי הַקֶּבֶץ אֲצִיר**.

LXX, Luc. omit **וְאֵת הַכֶּלֶל לָקַח**, rightly. In Pesh. the whole is wanting.

27. **וְהַפְקִיד** We should expect **וְנִפְקַד** in continuation of **וַיַּעַשׂ**, since the shields appear to have been given permanently into the charge of the **יְשָׂרֵי הַרְצִים**. Possibly, however, **וְהַפְקִיד** is intended as a frequentative, like **וַיַּשְׁכִּימוּ** v. 28 which are used of the recurrent occasions upon which the **רָצִים** carried the shields.

**עַל יָד** [‘Upon the hand,’ i.e. ‘into the possession or care of.’ So with נתן Gen. 42. 37. **תֵּן אֹתוֹ עָלַי** ‘Give him *into my care*.’ Cf. the phrase **עַל-יַד הַחֶבֶר** ‘deliver *into the power of the sword*,’ Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

**יְשָׂרֵי הַרְצִים** Cf. *ch.* 1. 5 *note*.

28. **מְרִי** Lit. ‘out of the sufficiency of,’ and so, ‘as often as.’ Followed thus by Infin. || 2 Chr. 12. 11; 1 Sam. 1. 7; 18. 30; II. 4. 8; Isa. 28. 19; Jer. 31. 19†.

**תֵּא** Prob. ‘guard room’; Vulg. *armamentarium*. The word is only elsewhere used in Ezek. 40. 7 ff., where it denotes the small guard chambers at the gates of the outer court of Ezekiel’s Temple.

30. **וְנִמְלַחְמָהּ** Cf. *note* on *ch.* 12. 1-24. For this summary statement by R<sup>D</sup> of warfare recorded with some detail in the

Annals cf. *ch.* 15. 6, 16, 32, and *v.* 19, *ch.* 22. 46; II. 13. 12; 14. 15, 28.

[כל הימים] Cf. *ch.* 5. 15 *note*.

31. The mention of the name of the queen-mother, repeated from *v.* 21, occurs only here in the summary of a reign, and is rightly omitted by LXX, Luc., Pesh., || 2 Chr.

[אבים] So *ch.* 15. 1, 7 (twice), 8†. In every case, Luc. 'Αβιά, Pesh. ܐܒܝܐ presuppose אֲבִיָּה as in MT. 1 Chr. 3. 10; 2 Chr. 12. 16; 13. 1, 2, 3, 4, 15, 17, 19, 22, 23; LXX 'Αβισού, אֲבִיָּה as in MT. 2 Chr. 13. 20, 21. We may therefore conclude that this latter name, either in its longer or shorter form, stood originally in the text of Kings, and was altered by a later hand into אבים, perhaps for the sake of making a distinction from אֲבִיָּה of *ch.* 14. 1.

#### 15. 1–8. *Abijah, king of Judah.*

The whole account is framed by R<sup>D</sup>. For *vv.* 1–3, 7, 8 cf. *Introd.*; *v.* 4 נִיר cf. *ch.* 11. 36; *v.* 5 'וְנָשָׂא עִשָּׂא cf. *ch.* 11. 33, and generally for reference to David *ch.* 3. 14.

1. [אבים] Luc. adds υἱός 'Ροβοάμ, LXX υἱός 'Ιεροβοάμ.

2. [וְשֵׁם אִמּוֹ מַעֲכָה בַת אֲבִישָׁלוֹם] Precisely the same statement is made concerning Asa the *son* of Abijah *v.* 10; cf. *v.* 13. Hence Ew., Ke., Ber. suggest that the mother of Abijah continued to hold the position of גְּבִירָה or 'chief lady' during the reign of her *grandson* Asa. More probably there has occurred a very early confusion between the mothers of the two kings which cannot now be elucidated. Kit. (*Ges.*) supposes that both were named Ma'acha, and that the addition בַּת אֲבִישָׁלוֹם in *v.* 10 is an erroneous insertion from *v.* 2. LXX, Luc. *v.* 2 Μααχά, θυγάτηρ 'Αβεσσαλώμ, *v.* 10 'Ανά, θυγάτηρ 'Αβεσσαλώμ, so *v.* 10 'Ανά; probably an alteration made to remove the difficulty, the repetition of the name 'Αβεσσαλώμ being against the originality of the reading. 2 Chr. 11. 20–22, which gives the name of Abijah's mother as מַעֲכָה and names her other sons, appears to be derived from an ancient source. In 2 Chr. 13. 2 she is called מִיכָיָה, and so Vulg. *Michaia*, Jos. *Ant.* viii. 11, § 3 Μαχαία;

but LXX, Luc., Pesh. presuppose מעכה מיכיהו being elsewhere a male name. So Ew., Ber., Kamp., Kit., *Sieg. u. Sta.*

[אבישלום] 2 Chr. 11. 20. Doubtless the son of David is here meant, and Jos. (*Ant.* viii. 10, § 1) is probably correct in saying that Ma'acha was really his *granddaughter*, her mother being Tamar the daughter of Absalom (2 Sam. 14. 27):—ἤγετο ὕστερον ('Ροδόαμος) καὶ τὴν ἐκ τῆς Ἀψαλώμου θυγατρὸς Θαμάρης Μαχάνην ὄνομα καὶ αὐτὴν οὖσαν συγγενῇ. Thus Ma'acha bore the same name as her great-grandmother 2 Sam. 3. 3. The statement of 2 Chr. 13. 2 that she was the daughter of מְנַבֶּעָה אֲוִירְיָאֵל<sup>1</sup> perhaps implies (Ke., Ber.) that this Uriel married Tamar, Absalom's daughter.

4<sup>a</sup>. [בירושלם] LXX, Luc. omit.

4<sup>b</sup>. [בנו] LXX, Luc. τὰ τέκνα αὐτοῦ rightly presuppose בָּנָיו. So Klo., Kamp.

5. [רַק בְּרַבֵּר וְנָ] LXX omits. The words may perhaps be a qualification inserted by a later hand.

6. [וּמִלְחָמָה וְנָ] LXX, Luc. omit. The words are an erroneous insertion from *ch.* 14. 30. Pesh. reads *أَبِيْجَاهُ بْنُ رَاحِبٍ* 'Abijah son of R.' for *راحيب*, and omits the similar statement in *v.* 7.

### 15. 9-24. *Asa, king of Judah.*

*Ch.* 15. 13-22 = 2 Chr. 15. 16-16. 6.

R<sup>D</sup>—introduction and summary; *v.* 14 (cf. *ch.* 3. 2, 3); casting of *v.* 12 (cf. *note* on הגללים below) and of *v.* 16 (cf. *ch.* 14. 30) from information derived from the Annals. From this source all further particulars of the reign are drawn.

12. [הקדשים] LXX suitably renders τὰς τελετάς, for which Luc. by corruption reads τὰς στήλας. Cf. *note* on *ch.* 14. 24.

הגללים 'The *idol-blocks*'; a term of opprobrium. Probably lit. 'logs' or 'rolling things,' from גָּלַל 'to roll'; so Ges., &c. Ew. (*Die Lehre der Bibel von Gott*, ii. 264) prefers to render '*doll-images*,' as rolled or wrapped up in clothes, dressed up. Smend's proposal to connect the word with גָּלַל 'dung' (Ezek. 6. 4), as is done

<sup>1</sup> Luc. Ἀβεσσαλῶμ is clearly a correction in accordance with 11. 20.

by the Rabbinic interpreters, is improbable. The word occurs elsewhere in Kings, *ch.* 21. 26; II. 17. 12; 21. 11, 21; 23. 24 (all R<sup>D</sup>); and besides, Deut. 29. 16; Lev. 26. 30 (H), and thirty-nine times in Ezekiel †.

13. [ויסרה] The 1 *consec.* introduces the predicate after the *accus. pendens*, as in *ch.* 9. 21 (cf. *note*).

[מגבירה] Cf. *ch.* 11. 19 *note*.

[מפלצת לאשרה] 'A horrible thing for an ashera' (or 'for Ashera,' supposing the word here to denote a Canaanite goddess; cf. *note* on *ch.* 14. 15).

[מפלצת] only occurs again in || 2 Chr. 15. 16, and its meaning, 'an object causing *shuddering* or *horror*,' must be determined from the use of the verb יתפלצון prob. 'tremble,' Job 9. 6†, and the substantive פלצות 'trembling' or 'horror,' Isa. 21. 4; Ezek. 7. 18; Ps. 55. 6; Job 21. 6†. The nature of this 'horrible thing' is not clear. It must have been some kind of idol or idolatrous symbol, and Vulg., Kings *in sacris Priapi*, v. 13<sup>b</sup> *simulacrum turpissimum*<sup>1</sup>, Chr. *simulacrum Priapi*, finds reference to a *phallus* cult. This explanation is adopted by Ew., Th., Ber., Kit.; Ew., citing the somewhat obscure תפלצתך, perhaps 'Oh, thy wantonness!' Jer. 49. 16. LXX, Luc., Pesh. misunderstand, and Targ. offers no elucidation.

15. [וקרשו] Read וקרשיו with || 2 Chr. 15. 18 and LXX, Luc., Pesh., Targ. 'And he brought the votive gifts of his father and his own votive gifts into the house of Yahwe—silver and gold and vessels.'

17. [הרמה] *Er-Rám*, two hours north of Jerusalem, and a short distance to the west of Geba (*Jeba*'). Rob. *BR.* i. 576; Smith, *Hist. Geogr.* 251.

[לבלתי תח יצא ובה] Cf. Josh. 6. 1.

18. [בן הרר] Three Aramaean kings of this name are generally

<sup>1</sup> The rendering *ne esset princeps in sacris Priapi, et in luco eius quem consecraverat* seems to presuppose a wrong rearrangement of words in some such form as *מפוצת ואשרה אשר עשרה* v. 13<sup>b</sup>, *subvertitque specum eius, et confregit simulacrum turpissimum*, is probably merely a paraphrastic expansion of *מפוצתה* ויכרת.

supposed to be mentioned in these books; cf. *ch.* 20. 1 *ff.*; II. 13. 24. Winckler, however, regards the Ben-hadad of this passage as one with the Ben-hadad of *ch.* 20; an identification which postulates a reign of not much more than forty years in length. Cf. *Alltest. Untersuchungen*, pp. 60 *ff.* הַדַּד, the Aram. weather-god, is the same as רִמּוֹן (II. 5. 18 *note*); cf. the compound name הַדַּד־רִמּוֹן Zech. 12. 11; Baethgen, *Semit. Relig.* pp. 67 *f.*

חִיּוֹן] LXX 'Αἰών, Luc., Cod. A 'Αζήλ. Ew., Th., Klo., &c. plausibly suggest the identification of חִיּוֹן with רוֹן of *ch.* 11. 23, whose name appears in LXX (11. 14) as 'Εσρώμ, Luc. 'Εσρών, Pesh. ܐܫܪܝܐ. Klo. regards חִיּוֹן as the original form of the name.

19. [ברית וג'] 'There is a covenant between me and thee, &c.' LXX διδθον διαθήκη κ.τ.λ. is self-condemned.

20. [עיון] Mentioned again in connexion with מעכה and other cities of the north, as taken by Tiglath-Pileser in the reign of Pekah (II. 15. 29). Rob. suggests as the site of עיון the modern مَرْج عَيْن 'the plain of 'Ayūn,' a fertile basin lying to the north of the plain of the Huleh, and south-west of the ancient Dan. To the south of Merj 'Ayūn lies Ābil, probably the site of אבל בית מעכה. BR. ii. 438; iii. 372 *f.*

וְאֵת כָּל בְּנוֹת] Th. is right in noticing that the reference, thus phrased, is to a *district*, and not to a city. So, as here in plural, Josh. 11. 2, and singular בְּנֵי־דֵי־בִּנְיָמִן Deut. 3. 17. In Josh. 19. 35 the allusion seems to be to a *city* בְּנֵי־דֵי־בִּנְיָמִן in the land of Naphtali, while in Num. 34. 11; Josh. 13. 27 we find mention of the *Sea of Cinnereth* יַם בְּנֵי־דֵי־בִּנְיָמִן, Josh. 12. 3 יַם בְּנֵי־דֵי־בִּנְיָמִן. Targ., except Josh. 19. 35 where it preserves בְּנֵי־דֵי־בִּנְיָמִן, renders גִּנְסַר, גִּנְסַר, this being the name adopted in later times; cf. 1 Macc. 11. 67 Γεννησαρῆς, S. Matt. 14. 34; S. Mark 6. 53; S. Luke 5. 1 Γεννησαρῆτ. The region of Gennesaret is described by Josephus (*BJ.* iii. 10, § 8) as being of marvellous beauty and fertility, and accordingly is generally identified with the level plain *El-Ghuwér* on the north-west shore of the lake of Galilee; Sta. *SP.* 374 *f.*; Rob. *BR.* iii. 348 *f.*; Smith, *Hist. Geogr.* 443. A city בְּנֵי־דֵי־בִּנְיָמִן may have lain in this district, but its site is unknown.



[על כל ארץ נפתלי] RV., Kamp. 'with all the land of Naphtali,' taking על in the sense 'in addition to,' as in Gen. 32. 12 אים על בנים; Ex. 35. 22; Job 38. 32. But such a use of the preposition is here very unnatural, and LXX, Luc. εως, i. e. עד 'even unto the whole land of Naphtali,' preserve a superior reading.

|| 2 Chr. 16. 4<sup>b</sup> reads, in place of v. 20<sup>b</sup>, וַיֵּאָת פֶּל־מִסְכְּנוֹת עָרֵי נַפְתָּלִי,

21. [וַיֵּשֶׁב] LXX, Luc., Vulg. וַיֵּשֶׁב, incorrectly.

22. [השמיע] 'Summoned.' In this special sense only again in Jer. 50. 29; 51. 27; Pi'el 1 Sam. 15. 4; 23. 8†.

נקי [אין נקי] 'Without exemption'; lit. 'none was exempted,' a circumstantial clause; Dri. *Tenses*, § 164. For נקי 'free' from obligation, cf. Num. 32. 22 מִיְהוָה וּמִיִּשְׂרָאֵל.

נבע] Now called *Jeba'*; south of *Mukhmās* (*Michmash*) from which it is separated by the steep ravine called the *Wady es-Suweinet*, the scene of Jonathan's adventure 1 Sam. 14. 1 ff. Rob. *BR.* i. 440.

הַמְצִפָּה] Also called הַמְצִפָּה Josh. 18. 26. No modern equivalent of the name has been discovered, but *Nebi Samwīl*, about five miles NNW. of Jerusalem, and visible therefrom, is plausibly regarded by Rob. (*BR.* i. 459 f.) and others as the site of the ancient city. Mizpah was well known in connexion with Samuel, 1 Sam. 7. 5 ff., 16; 10. 17, and is described in 1 Macc. 3. 46 as being κατέναντι Ἱερουσαλήμ.

23. [חלה את רגליו] 'He was diseased in his feet.' The accusative, as in Greek, specifies the part affected; cf. Gen. 3. 15 הוא יסופך; Deut. 33. 11; *al.* Da. § 71; Ew. § 281, c. 3. Luc. after the words לעת זקנתו adds ἐποίησεν Ἀσὰ τὸ πονηρόν, καί—a gloss inserted to assign a cause for his disease, and perhaps with reference to the events described in 2 Chr. 16. 7-12.


### 15. 25-32. *Nadab, king of Israel.*

R<sup>D</sup> vv. 25, 26, 29<sup>b</sup>-32.

27. [לבית יששכר] 'Belonging to the house of Issachar.' In place of יששכר LXX reads Βελαάν, Luc. Βεδδαμά.

ויכהו בעשא] LXX ἐχάραξεν αὐτόν, Luc. ἐχαράκωσεν αὐτόν.



[גבתון] Pesh.  'Gath,' an easy substitution of a well known for a less known place. So *ch.* 16. 15, 17.

28. [לאסא מלך יהודה] LXX τοῦ 'Ασὰ υἱοῦ 'Αβιού.

[תחתיו] Luc. Βασὰ ἐπὶ τὸν 'Ισραήλ. LXX omits.

29. [כל נשמה] 'Anything breathing'; lit. 'any breath.' So Deut. 20. 16; Josh. 10. 40; 11. 11, 14 (D<sup>2</sup>); Ps. 150. 6†.

[עד השמרו] Cf. II. 3. 25 note on עד השאיר.

[כדבר י' אשר דבר] Reference to *ch.* 14. 14. Cf. *ch.* 13. 26 note.

[ביר עברו] Cf. *ch.* 8. 53 note.

30. [בכעסו אשר הכעים] Cf. *ch.* 14. 9 note.

[י' אלהי ישראל] Cf. *ch.* 8. 15 note.


32. A repetition of *v.* 16, rightly omitted by LXX, Luc.

### 15. 33—16. 7. *Ba'asha, king of Israel.*

The whole is framed by R<sup>D</sup>.

16. 1—4. Cf. phraseology of Ahijah's speech *ch.* 14. 7—16 notes.

2. [נניד] Cf. *ch.* 1. 35 note.

[בחתאתם] Read בְּהִבְלֵיהֶם 'with their vain things,' as in *vv.* 13, 26 (cf. Deut. 32. 21), with LXX, Luc. ἐν τοῖς παραίτοις αὐτῶν, and probably Pesh.  'with the work of their hands.' So Klo.

7. [ועל כל הרעה . . . ועל אשר הכה אתו] 'Both because of all the evil, &c., and because he smote him.' The repeated ו, 'both . . . and,' is, however, rare (poetical); Job 34. 29; Ps. 76. 7; except in the rather different class of instances cited *v.* 11. אתו refers to Jeroboam as personifying his house, and Vulg. is incorrect in paraphrasing *ob hanc causam occidit eum, hoc est, Iehu filium Hanani, prophetam.*

### 16. 8—14. *Elah, king of Israel.*

Framed throughout by R<sup>D</sup>, with short notices from the Annals *vv.* 9, 12<sup>a</sup>, <sup>b</sup>, 11<sup>a</sup>.

9. [שתה שכור] So *ch.* 20. 16. 'Drinking to excess'; lit. 'drinking, drunk,' the two words being in apposition, and the second making closer definition of the first. Cf. *ch.* 1. 2 note on נערה בתולה.

[ארצא] LXX 'Ασά, Luc. 'Ασά.

[אשר על הבית] Cf. *ch.* 4. 6 *note*. Targ. strangely explains ארצא as the name of an *idol*;—ביתא טעותא די בביתא בתרצה.

11<sup>a</sup>, 12<sup>a</sup>. LXX, Luc. omit, through homoioteleuton, את כל בית בעשא.

11. [משותין בקיר] Cf. *ch.* 14. 10 *note*.

ורעהו] *Neither* kinsmen *nor* friends.' The repeated ו, '*neither . . . nor*,' or without preceding negative, '*both . . . and*,' is used idiomatically in connecting an exhaustive category on to a previous more general statement, of which it is epexegetical. So Num. 9. 14 וְלֹאֲזַרְחָהּ וְלֹאֲזַרְחָהּ הָאָרֶץ לָכֵם וְיָהִי לָכֵם חֻקָּה אֶחָד וְיָהִי לָכֵם חֻקָּה אֶחָד; Gen. 34. 28 אֶת־צִמְחָם וְנָתַתְּ אֶת־אֶשְׁרֵי־בְעִיר וְאֶת־אֶשְׁרֵי־בְעִירָהּ לְקָחוּ; Josh. 9. 23; Jer. 13. 14; 21. 6; Neh. 12. 28. גֹּאֵל is one to whom pertain the duties of a kinsman—in this case, the prosecution of a blood-feud; cf. the phrase הָגֹאֵל הַדָּם '*the blood-avenger*,' 2 Sam. 14. 11; Deut. 19. 6, 12, and in P Num. 35. 19, 21, 24, 25, 27; Josh. 20. 3, 5 (om. LXX), 9. For ורעהו sing. used collectively cf. Da. § 17.

12. [כדבר ונ'] Cf. *ch.* 15. 29.

ביר יהוא] LXX καὶ πρὸς Εἰοῦ as in *v.* 1; MT. אל י', where, however, LXX reads ἐν χειρὶ Ε.

13. [אל כל חטאות] אל for על; cf. *ch.* 13. 29 *note*. The sins of Ba'asha and his son are here spoken of in the terms usually applied by R<sup>D</sup> to the sins of Jeroboam. See *Introduction*.

[להכעים] Cf. *ch.* 14. 9 *note*.

[י' אלהי ישראל] Cf. *ch.* 8. 15 *note*.

### 16. 15–20. *Zimri, king of Israel.*

R<sup>D</sup>, *vv.* 15<sup>a</sup>, 19, 20, frames a brief narrative drawn from the Annals.

15. [והעם חנים] LXX, Luc. καὶ ἡ παρεμβολὴ Ἰσραήλ, if not a direct paraphrase, probably arose from omission of ע, which gave the reading וְהַמִּחְנֶה or וְהַמִּחְנֶה, to which the translator added the explanatory Ἰσραήλ. העם is used here, as in *ch.* 20. 15; 1 Sam. 14. 26; 30. 21; 2 Sam. 15. 17, of an *army* or *military detachment*: cf. Vulg. *porro exercitus obsidebat*.

16. [וישמע העם החנים לאמר] The use of לאמר with a subj.

different from that of the preceding clause is idiomatic after the verb שמע. Cf. II. 19. 9; || Isa. 37. 9; Deut. 13. 13; 1 Sam. 13. 4; 2 Sam. 19. 3. The new subj. is really the *implied obj.* of the preceding וישמע, e. g. אֶת־הַשְּׁמַע 'the report,' or אֶת־דְּבָרֵי פ. 'some-one's words.' This is apparent from Gen. 31. 1 בני 1 וישמע את דברי 1 לבן 1 לאמר 1; 1 Sam. 24. 10 לאמר 1 אדם 1 דברי 1 אדם 1 לאמר 1; and, after a verb other than שמע, II. 5. 6 וַיָּבֹא הַסֹּפֶר אֶל מֶלֶךְ יִשְׂרָאֵל לֵאמֹר 6; so perhaps 2 Sam. 13. 33; Jer. 7. 4.

More peculiar and not to be classed are the cases in which the subj. of לאמר is quite indefinite, and lies in a loose sense of the connexion with the preceding clause;—2 Sam. 7. 26 וַיִּגְדֵּל וַיִּנְדֹּל עַד עוֹלָם לֵאמֹר 1; Deut. 30. 12, 13 לֹא בַשְּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה וְנֹ; Ex. 5. 19.

Quite a distinct class, however, is formed by cases in which a *passive* verb is employed in the clause preceding לאמר, and the substitution of an active gives the subj. of לאמר;—*ch.* 1. 51; II. 6. 13; 8. 7; Gen. 22. 20; 38. 13, 24; Josh. 10. 17; 1 Sam. 15. 12; 19. 19; 2 Sam. 6. 12; Isa. 7. 24; Ex. 5. 14 וַיִּכּוּ כִּי לְמוֹעֵד נִשְׁמָר לָךְ לֵאמֹר 24; 1 Sam. 9. 24 שָׁטְרֵי בְנֵי יִשְׂרָאֵל . . . לֵאמֹר 24; Isa. 29. 12 לֵאמֹר . . . וַנִּתֵּן הַסֹּפֶר . . . לֵאמֹר 12 (אֲשֶׁר יִתְּנוּ אֹתוֹ . . . לֵאמֹר 11 cf. v. 11).

[וַיִּמְלְכוּ כָל יִשְׂרָאֵל Luc. καὶ ἐβασίλευσαν ὁ λαός, LXX καὶ ἐβασίλευσαν ἐν Ἰσραὴλ. MT. is favoured by v. 17<sup>a</sup>.

18. [אַרְמוֹן בֵּית הַמֶּלֶךְ 'the keep of the king's palace'; cf. II. 15. 25. וַיִּשְׂרֹף Pesh. סֹסְמֶס, i. e. וַיִּשְׂרֹפוּ 'they (the besiegers) burnt &c.' את בֵּית מֶלֶךְ Cf. note on *ch.* 12. 31.

# 16. 21, 22. Civil war between the parties of rival aspirants to the throne of Israel, Tibni and Omri.

The short notice comes from the Annals.

21. [אֹז יַחֲלֵק Cf. *ch.* 3. 16 note.

יִשְׂרָאֵל 'The people Israel'; a case of apposition exactly like הַמֶּלֶךְ הָיָה; הָהָר שְׁמֶרֶן v. 24. So Josh. 8. 33; cf. Judg. 20. 22 הָעָם אִישׁ יִשְׂרָאֵל.

לְחָצִי LXX, Luc. omit, and Klo., Kamp., Kit. regard as an erroneous dittography of the final letter of יִשְׂרָאֵל and the following חָצִי.

[גינת] On form of name cf. *note* on טפת *ch.* 4. 11.

[והחצי] 'And *the* half,' i.e. '*the other* half,' in sharply defined opposition to the previously mentioned חצי העם. LXX καὶ τὸ ἡμισυ τοῦ λαοῦ γίνεται ὀπίσω Ζαμβρεί (Luc. Ἀμβρί, τοῦ βασιλεῦσαι αὐτόν) is probably due to desire for uniformity with the preceding clause.

22. חזק . . . את העם [יחזק] חזק thus followed by accusative only here; '*were strong as regards* the people,' so *prevailed over* them. Cf. the similar (but poetic) use of accus. in יבִּלְתִּיו 'I have prevailed over him,' Ps. 13. 5. The construction is, however, somewhat harsh in prose, and the connexion almost demands (Kamp.) the emendation עַל-הָעָם or מִהָעָם. LXX for *v.* 22<sup>a</sup> καὶ ἡττήθη ὁ λαὸς ὁ ὦν ὀπίσω Θαμνὲι υἱοῦ Γωνάθ, a reading probably due in the first place to omission of אחרי עמרי . . . ויחזק through homoioteleuton with *v.* 21 end.

[וימת תבני] LXX, Luc. add καὶ Ἰωράμ ὁ ἀδελφὸς αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, and then, after עמרי וימלך, μετὰ Θαμνεί (Luc. τὸν Θαβεννεί); i.e. *v.* 22<sup>b</sup> וימת תבני ויורם אחיו בעת ההיא וימלך עמרי אחרי תבני 'And Tibni died and his brother Joram at that time, and Omri reigned after Tibni.' The genuineness of this text is favoured by the fact that the additional words supply a detail unessential to the narrative, and thus not to be explained as a later invention. So Th., Kamp., Benz., Kit., Maspero.

### 16. 23-28. *Omri, king of Israel.*

The work of R<sup>D</sup>, with short details from the Annals, *vv.* 23<sup>b</sup>, 24.

23. [בשנת שלשים ואחת שנה] But Zimri, who reigned but seven days, is said, *v.* 15, to have come to the throne in the twenty-seventh year of Asa. It might therefore be supposed that the civil war, *vv.* 21, 22, lasted some three or four years; but this is precluded by the synchronism in the case of Ahab's accession, *v.* 29 'the thirty-eighth year of Asa,' which harmonizes with *v.* 15, supposing the interregnum to have been merely a matter of a few days or months—as might be inferred from the absence of special detail—and the length of Omri's reign to be correctly stated as twelve years. It must therefore be concluded that in the synchronism

for Omri's accession thirty-first is an error for twenty-seventh or twenty-eighth.

[עמרי] Mentioned in Mesha's inscription, ll. 4 *f.*, as king of Israel who 'afflicted Moab for many days' (*Append.* 1). In the Cuneiform inscriptions Jehu is called 'son of Omri' (*Append.* 4), and the northern kingdom named *mât Hu-um-ri-i*, 'Omri-land,' or *mât Bît-Hu-um-ri-a*, 'Beth-Omri-land.' Cf. *COT.* i. 179 *f.*

24. שמרון] Sta. (*ZATW.* v. 165 *ff.*) argues very plausibly for an original vocalization שְׁמֶרֶן or שְׁמֵרֶן, upon the following grounds:—

1. The form of the name from which שמרון is said to be derived.

First stating that שְׁמֶרֶן cannot come from שְׁמֵר but only from שְׁמֵר, he goes on to prove the genuineness of the form שְׁמֵר as against שְׁמֵר, and its actual existence, together with the kindred שְׁמֵרַת 1 Chr. 8. 21, שְׁמֵרֶן Gen. 46. 13; Num. 26. 24; 1 Chr. 7. 1, as a clan name<sup>1</sup>. שְׁמֵרֶן Josh. 19. 15; 11. 1 is also the name of a city, and this transference of a clan-name to a city has its analogy in חֶבְרוֹן (חֶבֶר clan name 1 Chr. 8. 17), יִשְׁעֵלְבָּיִם, &c.

2. Ancient evidence for vocalization of שמרון.

(a) Cuneiform inscriptions. Three forms of the name occur: *Ša-mir-i-na*, *Ša-mi-ri-na*, *Ša-mi-ur-na*. These presuppose שְׁמֵרֶן or שְׁמֵרַת or שְׁמֵרֶן.

(b) LXX Σαμάρεια. « may represent Hebrew *ai* or *ē* or *i*. So שְׁמֵרֶן or שְׁמֵרֶן or שְׁמֵרֶן.

(c) Aramaic forms שְׁמֵרֶן, שְׁמֵרֶן (Ezra 4. 10, 17).

<sup>1</sup> That שְׁמֵר is preferable to שְׁמֵר in the two cases where the latter form occurs in MT. appears from the following facts. שְׁמֵר is found 1 Chr. 7. 32 as a proper name, probably of a clan, but in v. 34 the name appears as שְׁמֵר (שְׁמֵר in pause). Further, one of the murderers of Joash, II. 12. 22, is named בְּנֵי שְׁמֵר; but that this vocalization does not rest upon ancient tradition is clear from 2 Chr. 24. 26, where the same man is said to be son of שְׁמֵרַת, a form presupposing שְׁמֵר and not שְׁמֵר. And moreover, while LXX in II. 12. 22 reads Σαμῆρ, Luc. has the form Σεμῆρ, as in ch. 16. 24, LXX, Luc. Σεμῆρ, Σεμῆρ, Σεμῆρ.

<sup>2</sup> From names of animals used as clan totems.

(d) Testimony of LXX in *ch.* 16. 24. To mark derivation from Σεμήρ, Σαμήρ, שִׁמְרוֹן is represented, not as usually by Σαμάρεια, but by Σεμερών, Σαεμερών, of which Σομορών (Luc., Cod. A) is a correction in accordance with MT.

Supposing therefore שִׁמְרוֹן, שִׁמְרִין to be the original form, the termination יִן= is illustrated by דִּוְתִין Gen. 37. 17 (Δωθαείμ), and answers to the more usual ים= which appears in the place-names מַחְנִים, רְמַתִּים. שִׁמְרִין may stand together with שִׁמְרוֹן, just as we find the two names עֵינִי (עֵי) and עֵינִי.

The reason why the name should have been altered in later times into שִׁמְרוֹן Sta. is not prepared to explain. He suggests the possibility of an erroneous explanation of the Aramaic form with *ā*, but admits that this merely postpones the question, since one must next inquire how the Aramaic form with *Qameṣ* is to be explained. That the form שִׁמְרוֹן is, however, very young, appears from the LXX rendering in *ch.* 16. 24.

If, as seems to be the case, שִׁמְרִין was a clan-name, the hill upon which Omri built his city was probably already named Samaria, and bore this name as being the possession and residence of the clan שִׁמְרִין. But that this fact need not invalidate the statement that Omri bought the hill from a *man* named שִׁמְרִין may be argued from the many occurrences of clan-names used as personal names. Thus שִׁמְעִי, David's foe, bears a clan-name Num. 3. 21; *al.*, and the same is the case with הֶכְרִי the Kenite; Saul's son 'Esh-ba'al has the name of the Benjamite clan אֶשְׁבַּל Gen. 46. 21; *al.*; אֶלָּה, the name of Ba'asha's son, and also of the father of Hosea, is found as a clan-name Gen. 36. 41; הֶרֶם the tribal-name is borne by a prophet in David's time; &c.

25. [וירע וג'] Cf. *ch.* 14. 9 *note*.

26. [להכעיס וג'] Cf. *v.* 13.

28. At the close of Omri's reign LXX, Luc. insert the account of Jehoshaphat's reign=MT. *ch.* 22. 41-51 with certain variations, in accordance with the different system of synchronism which appears in Luc. See *Introduction*.

R<sup>D</sup> embodies short notices from the Annals (substance of *v.* 31<sup>b</sup>, *v.* 32, *v.* 34 to רלחיה).

30<sup>b</sup>. מכל וג' LXX, Luc. prefix (Luc. καὶ) ἐπονηρεύσατο, i. e. וְיָרַע, probably correctly. Cf. v. 25; ch. 14. 9 note.

אִתְּבַעַל] The name is similarly vocalized by LXX Ἰεθεβαάλ, Luc. Ἰεθβαάλ, and would thus bear the meaning *with Ba'al*, i. e. under his protection. Jos., however, writes Ἰεθβαλός (*Ant.* viii. 13, § 1), i. e. אִתְּבַעַל *Ba'al is with him*, and this form is preferred by Th., Sta. According to Jos. (*C. Ap.* i. 18) Ittoba'al, who lived some fifty years after Hiram, was a priest of Astarte, who came to the throne by the murder of the usurper Phelles.

‘לעשות ו’] LXX, Luc. τοῦ ποιῆσαι παροργίσματα τοῦ παροργίσαι (Luc. adds καὶ ποιῆσαι) τὴν ψυχὴν αὐτοῦ (LXX τοῦ) ἐξολοθρευθῆναι (Luc. ἀνθ’ ὧν) ἐκακοποίησεν ὑπὲρ πάντας κ.τ.λ., i.e. apparently לעשות בעצם ו’] להכעיס [וְאֶת־נַפְשׁוֹ לְהַשְׁחִית וְיָדַע מִכָּל ו’]. Scarcely superior to MT. Elsewhere כעסים II. 23. 26, כעס ch. 15. 30; 21. 22 form the direct obj. of הכעיס; and omission of אֵת יְיָ אֱלֹהֵי יִשְׂרָאֵל (R<sup>D</sup>; cf. ch. 8. 15 note) is unfavourable.



34. Luc. omits.

[בימי] A phrase of R<sup>D</sup> used in synchronizing an event with the preceding narrative. So II. 8. 20; 23. 29; 24. 1; and 15. 19 (emend after LXX). For similar phrases thus employed cf. *ch.* 3. 16 note on אז.

[חילל] LXX Ἀχαιῶν, i. e. אֲחֵיָאֵל. Cf. note on חירם *ch.* 5. 15.

[בית האלי] Cf. note on בני הימיני *ch.* 2. 8.

[באבירים . . . ובשני] ב = 'at the cost of'; ב *pretii*. Cf. note on בנפשו *ch.* 2. 23. The statement suggests the possibility that the builder *sacrificed* his sons, perhaps by enclosing them alive in the foundation and wall, in order by this costly blood-offering to secure the prosperity of his city. Or, the tradition may have been that, through failure to perform such a rite, his eldest and youngest born were claimed by the offended deity at the initiatory and final stages of the building. For instances from various sources of the wide-spread primitive custom of human sacrifice 'in order to furnish blood at the foundations of a house or of a public structure,' cf. H. C. Trumbull, *The Threshold Covenant*, pp. 46 ff.

[כדבר וג'] Josh. 6. 26.

### *Narratives of the Northern Kingdom.*

I. 17-19; 20; 21; 22. 1-38. II. 1. 2-17<sup>a</sup>; 2. 1-18, 19-22, 23-25; 3. 4-27; 4. 1-7, 8-37, 38-41, 42-44; 5; 6. 1-7, 8-23, 24-33; 7; 8. 1-6, 7-15; 9. 1-10. 28; 13. 14-19, 20, 21; (14. 8-14).

This great group consists of narratives dealing with the affairs of the kingdom of Israel. The stories are in most cases of some length, their high descriptive power and sympathetic feeling indicating that they have their origin in the kingdom to which they relate; and this conclusion is substantiated by such touches as I. 19. 3 ליהודה אשר שנע אשר; II. 14. 11 ליהודה 11. No blame is anywhere attached to the calf-worship of Bethel and Dan, the efforts of Elijah and his successor being wholly directed to the rooting out of the foreign cult of the Tyrian Ba'al.

Certain peculiarities of diction probably belong to the dialect of North Palestine. The following may be noticed:—

Suff. 2 f. sing. כִּי, pl. יְכִי:—Kt. II. 4. 2 לְכִי, 3 שְׁבִנְיָכִי, 7 נִשְׁבִּיכִי, בְּנִיכִי. Elsewhere, sing. Cant. 2. 3; Ps. 103. 3, 4; Jer. 11. 15 (text corrupt), pl. Ps. 103. 3, 4, 5; 116. 7. Cf. Syr. suff. 2 f. sing. ܟܝ, pl. ܝܟܝ.

Pers. pron. 2 f. sing. Kt. אַתִּי:—II. 4. 16, 23; 8. 1. Elsewhere *ch.* 14. 2 (cf. *note*); Judg. 17. 2; Jer. 4. 30; Ezek. 36. 13†. Cf. Syr. ܐܬܝ. So probably Kt. הִלַּכְתִּי II. 4. 23 stands for הִלַּכְתָּ אַתִּי, as in Syr. ܠܬܝܠܟܬ ܐܬܝܬܝ; Duval, *Gramm. Syr.* pp. 174 f.

Demonstr. pron. f. ֹה II. 6. 19. Cf. Aram. ܐܗ.

Infin. constr. verb לִ'ה with suff. בְּהִשְׁתַּחֲוִיתִי II. 5. 18, perhaps presupposing form without suff. הִשְׁתַּחֲוִיהָ with termination as in Aram. Cf. Dalman, *Gramm. Jud.-Pal. Aram.* pp. 289 f.

Rel. שֵׁ in מִשְׁלֵנוּ II. 6. 11. So Judg. 5. 7 (North Palestine); 6. 17; 7. 12; 8. 26 (prob. Ephraimitic), and uniformly in Cant. (exc. title 1. 1). Elsewhere only in exilic or post-exilic writings<sup>1</sup>. In Phoenician rel. is אש with prosthetic א.

<sup>1</sup> The particle שֵׁ 'of' is thought by some to occur upon a haematite weight from Samaria, bearing an inscription upon either side which was at first read as רבע של רבע 'the fourth part of the fourth part of a *néqeph* (?)', and dated *cir.* 8th century B.C. Careful examination of the original weight convinces the writer that Prof. Robertson Smith (*Academy*, Nov. 18, 1893, pp. 443 ff.) is correct in his view (based upon a close study of the original) that the much worn של רבע upon the one side is of earlier date than the clearly cut רבע נצנ upon the other, this fact being especially marked in the different workmanship of the two inscriptions. To add one point to others already noticed by the Professor—in the older inscription the ש (which in the old character usually takes the shape of a circle) is formed by four straight cuts, which give the letter nearly the appearance of a quadrilateral. In the newer inscription, upon the other hand, attempt has been made to render the rounded form of the letter, at the cost of more than one slip of the graving tool.

It is also extremely doubtful whether the first letter of the supposed ש is really a ש. If, however, this be the true reading, and Prof. Smith be correct in regarding ש as an abbreviation of שָׁלֵם, the word is most simply to be regarded as an adjective in agreement with רבע, and the inscription denotes

Preservation of ה of art. after prep. ב:—II. 7. 12 בַּהֲשֹׁרָה.

Kt. אֵיכָה = *where* ? II. 6. 13. Elsewhere only Cant. 1. 7 *bis*.

Cf. Aram. אֵיכָה, אֵיכָל.

עֲרֵי־אֱלֹהִים, עֲרֵיהֶם II. 9. 18, 20.

Constr. with suff. pron. anticipating obj. (akin to Syr.):—

I. 19. 21 בְּשֹׁלֵם הַבָּשָׂר; 21. 13 וַיַּעֲדָהּ . . . אֶת־נָבוֹת.

Indefinite use of אֶחָד *a certain*:—I. 19. 4, 5; 20. 13, 35; 22. 9

(cf. *v.* 8); II. 4. 1; 7. 8; 8. 6: add I. 21. 1, LXX,

Luc. Elsewhere I. 13. 11 (perhaps for אֶחָד); II. 12. 10;

Judg. 9. 53; 13. 2; 1 Sam. 1. 1; 7. 9, 12; 2 Sam. 18. 10,

and late Ezek. 1. 15; 8. 7, 8; 9. 2; 17. 7; 33. 2;

Zech. 5. 7; Dan. 8. 13, 3; 10. 5<sup>1</sup>.

To these may be added a few roots which betray the influence

of Aram.:—שֹׁפֵק I. 20. 10; מְדִינוֹת 20. 14, 15, 17, 19 (elsewhere

only very late); חֲרִים 21. 8, 11; הִשְׁלָה II. 4. 28. There is also

a fair number of *ἀπαξ λεγ.*, some of which take the place of

ordinary words and thus may be dialectical; e.g. גִּירָה *gird*,

I. 18. 46 (for חָגַר, אָזַר), אֲכִילָה *food*, 19. 8 (for אָכַל,

אָכַל); but of others nothing can be affirmed.

The narratives are clearly not all by one author.

(i) Some are histories of Elijah and Elisha, or of movements which they instituted in the direction of religious reform. (ii) In others the fate of the kingdom is regarded from a political standpoint, and this as determined mainly by the action of the *king*; though here also prophets play an important part as advisers and announcers of the oracle of Yahwe. Thus both classes have a religious colouring or motive, and may equally be regarded as

<sup>1</sup> 'a full (i.e. complete or accurate; cf. Dent. 25. 15, Prov. 11. 1) *quarter*.' In this case the difficult נֶנֶץ of the obverse may be a Niph'al participle נִנָּץ 'set' or 'appointed'; so רֶבֶעַ נֶנֶץ 'a standard quarter.'

Prof. Smith's article, together with other correspondence upon the subject of the inscription, is collected in *PEF. Ay. St.*, July, 1894, pp. 220-231; October, 1894, pp. 284-287.

<sup>1</sup> אֶחָד II. 25. 19 appears to have a certain force; 'One Eunuch and five men, &c.' Cf. 1 Sam. 6. 7.

the work of men of prophetic training, perhaps members of the guilds which we see coming into prominence in some of the Elisha stories.

(i) To the former class belong I. 17-19; 21; II. 1. 2-17<sup>a</sup>; 2. 1-18, 19-22, 23-25; 4. 1-7, 8-37, 38-41, 42-44; 5; 6. 1-7; 8. 1-6, 7-15; 9. 1-10. 28; 13. 14-19, 20, 21.

Of these, I. 17-19 forms a continuous narrative. From the abruptness of *v.* 1, no reason being assigned for Elijah's threat, and no point of connexion existing for מָוֶה *v.* 3, it may be inferred that the commencement of the story has been omitted or abbreviated by R<sup>p</sup>, and the specification אֱלִיהוּ הַתְּשִׁבִי מִתְּשִׁבִי גִלְעָד thus represents his summary introduction. The sequel also, in strict accordance with 19. 15, 16, is lacking, only one part of Yahwe's commission being fulfilled, *vv.* 19-21.

I. 21 is clearly out of place in MT., breaking the connexion between *ch.* 20 and its sequel *ch.* 22, and LXX, Luc. are no doubt correct in placing this narrative immediately after *ch.* 19. The dislocation may have been due to the desire to bring the prophecy of Ahab's death (21. 19) nearer to the account of its occurrence (22. 35 *ff.*), and perhaps in a minor degree to the description of the king's mood as כָּר וְעָפָה in 20. 43 as in 21. 4.

Most critics (Wellh., Dri., Kamp., Benz., Kit.; but Kue. is uncertain: *Ond.* § 25. 7) assign I. 21 to the same author as I. 17-19. Thus Wellh. cites as points of contact the central position occupied by Elijah, his eagle-like swoop upon Ahab at the right moment, and the formulae וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה 21. 1 (but cf. *note ad loc.*) as 17. 17, וַיְהִי דְבַר י' אֱלֹהִים 21. 17 as 18. 1. וַיְהִי דְבַר י' הָיָה אֵלֶּי א' 18. 1.

On the other hand, it may be maintained that Elijah is not really the central figure as in I. 17-19. He does not appear upon the scene until *v.* 17, and then takes scarcely a more conspicuous position than Micaiah in 22. 8 *ff.* The king and his action form the centre of interest both at the beginning and end of the narrative. Further, Kue. notices the absence of any reference in 21 to 17-19 and *vice versa*, the murder of Naboth forming the single crime of Ahab and Jezebel in the one story, while in the other the sole

pivot is the struggle between Yahwe and Ba'al. This, however, is a point of slight moment, and no definite conclusion can be reached as to the relative authorship of the two sections.

Of far greater interest and importance is the question of the connexion of I. 21 with its natural sequel II. 9. 1—10. 28. Critics generally argue or assume that the latter section is by a different author to the former, and most (Wellh., Dri., Kamp., Kit.) assign II. 9 *f.* to the writer of I. 20. 22; II. 3. 4—27, &c. (see below). The argument against identity of authorship of I. 21 and II. 9 *f.*, as stated by Wellh., is based upon supposed discrepancy in detail. While in I. 21 it is the *vineyard* of Naboth which is mentioned, and this is described as *אֵצֶל הַיָּבֵל אֲחָאב* (v. 1), II. 9. 21—26 alludes to the *חֶלֶקֶת נַבֹּת*, i.e. his *portion* or *estate*, which lay outside the city. Again, I. 21. 13 records only the death of Naboth, while II. 9. 26 speaks also of the blood of his sons as calling for vengeance.

On the other hand, the following considerations clearly make for the unity of the two narratives:—

II. 9. 21<sup>b</sup>, the meeting of Joram ben-Aḥab with Jehu actually upon the estate of Naboth, is a touch of high dramatic power which demands that the writer should not only have *known* the story of Naboth (proved by vv. 25, 26), but should actually have written it down himself as an introduction to the sequel II. 9 *f.*

Thus a presumption is created in favour of *our* Naboth narrative being the story thus written.

The parallels between the prediction I. 21. 19, 23 and the fulfilment II. 9. 25, 26, 36 cannot be insisted upon, because I. 21. 19 *ff.* has been largely amplified by R<sup>D</sup> (see *notes ad loc.*), and it is not now possible certainly to determine the original kernel of Elijah's prediction. It should, however, be noticed that the usual method of R<sup>D</sup> is to expand rather than to excise, and, if this plan has here prevailed, the original speech must be contained in vv. 19, 20, 23<sup>b</sup>. The disagreement in points of fact between I. 21 and II. 9 proves upon examination to be non-existent. Aḥab's dispute with Naboth arose in the first instance about a vineyard

adjoining the palace, but this was only a portion of Naboth's estate (חלקה), the whole of which would lapse to the king supposing that the family of Naboth became extinct. And I. 21. 15, where Jezebel tells Ahab to go down and take possession of the vineyard, clearly implies the extirpation of the whole family: in the statement מת אין נבות חי כי the name נבות means Naboth and his sons, just as much as in v. 19 דמך גם אתה means the blood of Ahab and his son (cf. v. 29<sup>b</sup>).

Most decisive, however, is the question of the supposed unity of II. 9. 1—10. 28 with I. 20. 22; II. 3. 4—27; 6. 8—7. 20. If this be granted, the diverse authorship of I. 21 and II. 9 *f.* seems necessarily to follow, since I. 21 can scarcely be regarded as of one piece with I. 20. 22. The place where the dogs lick the blood of Ahab, 22. 38, is discordant with the prediction of 21. 19, and in general the interest of the writer of 20. 22—mainly, if not wholly, political—and his sympathetic feeling for the king of Israel, preclude the supposition that he is also the author of the Naboth story.

Wellh. cites the following coincidences in phraseology of II. 9 *f.* with I. 20. 22, &c.:—חדר בחדר II. 9. 2; I. 20. 30; 22. 25; חפה *tarry*, II. 9. 3; 7. 9; רכב הסוס 9. 18; 7. 14; הפך ידיו II. 9. 23; I. 22. 34; תפש חי II. 10. 14; 7. 12; I. 20. 18; חרא II. 10. 27; 6. 25. The importance of this collection is, however, open to doubt, since it contains no striking phrase, but such only as might be expected to occur in narratives nearly contemporaneous, and having, in the main, the same subjects in common.

On the other hand, a point of phraseology, apparently hitherto overlooked, sharply separates between II. 9 *f.* and I. 20. 22, &c., and seems absolutely to preclude the theory of a common authorship. This is the title which is ordinarily applied to the *king* in the course of the narrative.

I. 20. 22; II. 3. 4—27; 6. 8—7. 20 are, as might be expected, bound together by the use of a common title. In all the writer's phrase is מלך ישראל, and the proper name of the king, if it occurs at all, is in nearly every case reserved for the necessary

specification at the commencement of a section. The facts are as follow:—

I. 20 מלך ישראל *sv.* 2, 13; eleven times, viz. *sv.* 4, 7, 11, 21, 22, 28, 31, 32, 40, 41, 43; המלך *sv.* 38, 39 *bis*; אחאב simply *v.* 14.

I. 22 מלך ישראל seventeen times, viz. *sv.* 2, 3, 4, 5, 6, 8, 9, 10, 18, 26, 29, 30 *bis*, 31, 32, 33, 34; המלך *sv.* 15 *bis*, 16, 35, 37<sup>b</sup>.

II. 3. 4–27 מלך ישראל eight times, viz. *sv.* 4, 5, 9, 10, 11, 12, 13 *bis*; אחאב simply *v.* 5 (probably from another source); המלך יהורם *v.* 6.

II. 6. 8–7. 20 מלך ישראל seven times, viz. 6. 8, 9, 10, 11, 12, 21, 26; המלך ten times, viz. 6. 28, 30; 7. 2, 6, 12, 14, 15, 17 *bis*, 18.

On the other hand, in II. 9 the king of Israel is called יורם or יהורם simply nine times, viz. *sv.* 14 *bis*, 16 *bis*, 17, 21, 22, 23, 24; once יהורם המלך *v.* 15; and once מלך יהורם in direct distinction from יהורם מלך יהודה *v.* 21; never מלך ישראל simply. The double occurrence of יורם simply in *v.* 16 is specially to be noticed, since, on account of the proximity of יהורם מלך יהודה, the specification מלך ישראל might have been expected.

Similarly, in I. 21 אחאב simply is usual; nine times (omitting the prophecy *sv.* 21–26), viz. *sv.* 2, 3, 4, 8, 15, 16, 20, 27, 29. אחאב מלך שמרון *v.* 1; אחאב מלך ישראל *v.* 18.

Now though this agreement in form of reference to the king cannot be pressed to prove *identity* of authorship for I. 21 and II. 9, any more than the fact that I. 17–19 always speaks of אחאב simply can be used to connect this section with I. 21, because different writers may easily have employed the same so obvious citation of the proper name; yet the fact of disagreement in form of reference between I. 21 and I. 20. 22, &c., ought to be emphasized as demonstrating *diversity* of authorship.

It is true that in I. 20. 22, &c., the general use of מלך ישראל may be explained as prompted to a large extent by contrast to מלך ארם; but this does not sufficiently account for the almost total omission of the king's proper name, which would certainly have occurred far more frequently had the author of II. 9 been the writer of these narratives. Contrast especially I. 22, II. 3. 4–27, where (excepting 3. 6) the



names of Ahab and Joram are never mentioned in spite of the close connexion with יהושפט מלך יהודה, with II. 9, where in connexion with יהודה the usual form of citation is יורם simply. And, again, notice the use of המלך simply five times in I. 22, ten times in II. 6. 8—7. 20, where the desire for distinction from מלך ארם cannot have been in the writer's mind, and the occasion might have been suitable for the use of the king's proper name.

By this point, therefore, the diverse authorship of I. 20. 22, &c., and II. 9 seems to be proved, and this dissociation adds weight to the arguments which have above been put forward in favour of the unity of II. 9. 1—10. 27 with I. 21.

II. 1. 2-17<sup>a</sup> is from a different source to the preceding Elijah narratives. This fact is marked by the form of the name אֵלִיָּהּ *av. 3, 4, 8, 12*, peculiar to this section, and generally by the inferior literary merit of the composition. The story is probably much later than I. 17-19, I. 21 and sequel.

II. 2. 1-18, Elijah's translation, links itself closely on to some of the longer Elisha narratives which follow, as their introduction; but also might have formed a suitable close to the Elijah history, of which we possess a fragment in I. 17-19, if this can be thought to have gone on to embody also a history of Elisha. The following coincidences between the narratives are worthy of notice, and suggest that I. 17-19; II. 2. 1-18; 4. 1-37, to which we may add II. 5, may be the work of one author. In the case of II. 8. 7-15; 13. 14-19 the evidence is too slight to build upon.

### *Elijah.*

I. 17. 8-24. Miraculous provision for the widow of Zarephath during famine, and the raising of her son from death.

I. 18. 26. וַאֲזַן קוֹל וַאֲזַן עֵנָה;  
וַאֲזַן קוֹל וַאֲזַן עֵנָה וַאֲזַן קָשָׁב. 29.

### *Elisha.*

II. 4. 1-7. Miraculous provision for the wife of one of the sons of the prophets.

II. 4. 8-37. Raising to life of the son of the Shunammite woman.

II. 4. 31. וַאֲזַן קוֹל וַאֲזַן קָשָׁב.

*Elijah.*

- I. 18. 42. וַיִּגְהַר אֶרְצָה.  
 I. 19. 13, 19. Mention of Elijah's  
 אֶרְרָה.  
 II. 2. 2, 4, 6. חִי י' וְחִי-נִפְשָׁךְ אִם-  
 אֶעֱוֹבֶךְ.  
 II. 2. 7. וַיַּעֲמֵדוּ מִנְּגֵד . 15 . וַיֵּרְאוּהוּ  
 מִנְּגֵד.  
 II. 2. 17. וַיַּפְצֹרְדּוּ עַד-בֶּשׂ.  
 II. 2. 12. אָבִי אָבִי רֶכֶב יִשְׂרָאֵל  
 וּפָרְשָׁיו.

*Elisha.*

- II. 4. 34, 35. וַיִּגְהַר עָלָיו.  
 II. 2. 8, 13, 14. וְ.  
 II. 4. 30. וְ.  
 II. 4. 25. וַיְהִי כִּרְאוֹת אִישׁ הָאֱלֹהִים  
 אֹתָהּ מִנְּגֵד.  
 II. 8. 11. וַיִּשָּׁם עַד-בֶּשׂ.  
 II. 13. 14. וְ.

The short Elisha stories are probably popular tales handed down orally at first, and not put into writing till some considerable time after the longer narratives.

(ii) The second class includes I. 20; 22. 1-38; II. 3. 4-27; 6. 8-23, 24-33; 7; (14. 8-14). All these, with the exception of 14. 8-14, deal in the same style with the same subject—Israel's relations with Aram, and may not improbably flow from one hand. Notice especially the close bond of connexion between I. 22. 4, 7 and II. 3. 7, 11.

II. 14. 8-14, which stands apart from the other narratives, is marked as probably North Palestinian in origin by its tone, and especially by the reference *v. 11* לַיהוּדָה אִשֶּׁר שָׁמַשׁ בְּבֵית שֶׁמֶשׁ. Cf. I. 19. 3.

17. *Elijah the prophet predicts three years of famine. He is supported at the brook Kerith by ravens, and afterwards at Zarephath by a widow, whose means of subsistence he miraculously maintains. He raises the widow's son from death.*

17. 1. [הַחֲשָׁבִי] So *ch.* 21. 17, 28; II. 9. 36; 1. 3, 8. On the place Tishbe see below.

17. [מְחַשְׁבֵי גִלְעָד] R.V. 'Of the sojourners of Gilead.' תּוֹשָׁב occurs thirteen times elsewhere—eleven times in the Pentateuch exclusively in P and H, and in 1 Chr. 29. 15; Ps. 39. 13. The word may

thus, but for this occurrence in Kings, be judged to be late. תושב is found eight times || גֵר, viz. Gen. 23. 4; Lev. 25. 23, 35, 47 *bis*; Num. 35. 15; 1 Chr. 29. 15; Ps. 39. 13; || שָׁכֵר four times, viz. Ex. 12. 45; Lev. 22. 10; 25. 6, 40; while the participle הַגֵּרִים refers to הַתּוֹשְׁבִים Lev. 25. 45. Thus תושב has much the same meaning as גֵר—a foreigner dwelling in the midst of Israel, and, if it can be in any way distinguished from this latter, seems to denote residence of a more fortuitous or transitory character; cf. Gen. 23. 4; Ps. 39. 13; 1 Chr. 29. 15. Elijah is thus said to have been a foreigner who had been sojourning, probably for a short time merely, in the region east of Jordan—a statement which ill accords with his zeal in extirpating the foreign Ba'al cult,\* and confirming the worship of Yahwe in the kingdom of Israel.

It should be noticed further that the *scriptio defectiva* of the *Holem* in תִּשְׁבִי is not found elsewhere among the thirteen other occurrences of the word, and is unusual in the case of *ō* arising out of the diphthong *aw*.

The difficulty thus apparent is met by the rendering of LXX ἐκ Θεσβῶν τῆς Γαλαάδ, Luc. ὁ ἐκ Θέσσεβῶν τῆς Γαλαάδ, i.e. מְתֹשְׁבִי גִלְעָד (מְתֹשְׁבִי) 'of Tishbe in Gilead.' Thus the gentilic הַתִּשְׁבִי is further elucidated, and the native city or village of the prophet is named, as might have been expected; cf. *ch.* 19. 16; II. 14. 25; *al.* So Jos. (*Ant.* viii. 13, § 2) ἐκ πόλεως Θεσεβώνης τῆς Γαλαδίτιδος χώρας, and among moderns Ew., Th., Wellh., Kamp., Benz., Kit., *Sta. u. Sieg.*, &c. Klo., who reads 'aus Thisbe Gileads' in his text, suggests in the notes that LXX ὁ προφήτης (Θεσβίτης) ὁ ἐκ Θ.<sup>1</sup> stands for הַיִּבְשִׁי מִיָּבֶשׁ הַגֵּרִי, and that this is a corruption of הַיִּבְשִׁי מִיָּבֶשׁ גִּלְעָד 'the Jabeshite of Jabesh Gilead.' This, however, must presuppose that הַתִּשְׁבִי is a corruption in all its six occurrences.

A place named Tishbe in Naphtali is mentioned Tobit 1. 2 :—ὁς ἡχμαλωτεύθη ἐν ἡμέραις Ἐνεμεσσάρου τοῦ βασιλέως Ἀσσυρίων ἐκ Θίσβης (Cod. A Θίβης), ἣ ἐστὶν ἐκ δεξιῶν Κυδιῶς τῆς Νεφθαλείμ ἐν τῇ

<sup>1</sup> According to Field, in some texts ὁ προφήτης stands alone without Θεσβίτης. His note is :—'Sic Ald., Codd. III, XI, 44, 55, 64, 71, alii (inter quos 247), Syro-hex. (cum *ܬܝܫܒܐ* in marg.), Arm. 1.'

Γαλιλαία ὑπεράνω Ἀσθήρ. Thus the statement 'Tishbe of Gilead' may be intended to make distinction from this other place of the same name.

Van Kasteren (*Zeitschr. d. deutsch. Pal. Vereins XIII*, 207 ff.) identifies חשבה with *El-istib* upon the *Jebel Ajlūn*, some ten miles north of the Jabbok, and supports the metathesis (*st* for *ts*) by comparison of Ar. *Tell semak* = Sycaminos. To the south-east of *Istib* lie the ruins of a quadrangular chapel now bearing the name of *Mār Elyās*, and near to this is an insignificant grave which is said to be the grave of the prophet.

חִי י' וְג' Cf. *ch.* 18. 15; II. 3. 14; 5. 16.

י' אֱלֹהֵי יִשְׂרָאֵל LXX Κύριος ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς Ἰσραήλ. Luc. omits. In *v.* 14 LXX, Luc. Κύριος. Elijah's expression elsewhere *ch.* 18. 15; 19. 10, 14 is י' אֱלֹהֵי צְבָאוֹת, and this, taken in connexion with the fact that י' אֱלֹהֵי יִשְׂרָאֵל is most generally a redactional phrase (cf. *ch.* 8. 15 *note*), favours the reading in *v.* 1 אֱלֹהֵי צְבָאוֹת, and in *v.* 14 יהוה merely.

אֲשֶׁר עֲמַדְתִּי לִפְנֵי 'Before whom I stand,' i.e. *whose servant I am*, the phrase being employed in the idiomatic sense noticed *ch.* 1. 2 *note*. The perfect is here used of an action commencing at some point of time indefinitely anterior, and continuing into the present.

אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה וְג' According to Jos. (*Ant.* viii. 13, § 2) this drought is mentioned by Menander the historian among the events of the reign of Ittoba'al of Tyre, and its duration is stated as one full year:—*μέμνηται δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰθωβάλου τῶν Τυρίων βασιλείως πράξεσι λέγων οὕτως· "ἀβροχία τ' ἐπ' αὐτοῦ ἐγένετο ἀπὸ τοῦ Ὑπερβερεταίου μηνὸς ἕως τοῦ ἐχομένου ἔτους Ὑπερβερεταίου, ἱκετεῖαν δ' αὐτοῦ ποιησαμένου κεραυνοὺς ἱκανοὺς βεβληκέναι, κ.τ.λ."*

2. אֱלִי LXX, Luc. here and in *v.* 8 πρὸς Ἡλίου ('*Ἠλιάν*'), if not paraphrastic, seems to be an easy error אֱלִי (אֵל) for אֱלִי. Cf. *v.* 11 where וִיקְרָא אֱלִיהֶ is rendered καὶ ἐβόησεν ὀπισω αὐτῆς Ἡλίου. For MT. cf. *ch.* 19. 9.

4. וְהָיָה וְג' The substantive verb merely serves loosely to

introduce what follows. Dri. *Tenses*, § 121 *Obs.* 1, quotes also Ex. 4. 16; Ezek. 47. 10, 22.

6. [מביאים] 'Were bringing.' The stress is on the continuity of their action during a period of some length.

7. [לחם ובשר ונ'] LXX, Luc. ἄρτους τὸ πρῶτὸν καὶ κρέα τὸ δεῖλιν, favoured by Klo., Kamp., Kit. upon the ground (Klo.) of a supposed reference to Ex. 16. 8, 12.

7. [מקץ ימים] 'At the end of *some* days'; undefined. So Gen. 4. 3; 2 Sam. 14. 26†. Cf. Neh. 13. 6. The use of ימים *v.* 15 is similar.

9. [צרפתה] The modern *Şarafand*, a large village near the sea, and some eight miles below Zidon. Cf. Rob. *BR.* 474 ff. So Jos. (*Ant.* viii. 13, § 2):—πόλιν οὐκ ἄπωθεν τῆς Σιδῶνος καὶ Τύρου, μεταξὺ γὰρ κεῖται.

8. [וישבת שם] LXX, Luc. omit.

10. [ויבא] LXX, Luc. omit.

11. [בכלי] 'In the vessel.' So בְּכֵל, בְּצִפְתָּה *v.* 12. Cf. note on בְּבָגְדִים *ch.* 1. 1.

11. [לקחי] The first radical is thus preserved only again in imperat. 2 sing. masc. לֶקַח Ex. 29. 1; Prov. 20. 16; Ezek. 37. 16†.

12. [מעוג] 'A cake'; only again in the doubtful passage Ps. 35. 16. The more usual word is עֲגִינָה *v.* 13; *al.*, possibly so named from its rounded or twisted shape, if we may suppose a connexion with Ar. عَجَجَ 'to be curved or distorted.' Pesh. ܐܡܝܢ ܠܝ ܡܝܕܥܡ, Targ. אִם יֵשׁ לִי מֵאֻמָּה אִם אֵיט לִי מִידְעָם 'I have *nothing*,' a reading which, as Th. notices, agrees better than MT. with the following כִּי אִם וְנָ, and is therefore preferable. So Klo.

13. [ולבני] LXX, Luc. presuppose וְלִבְנֵי 'and for my *children*'; and so *v.* 13 וְלִבְנֵיהָ for וְלִבְנֶיהָ. So Th., upon the ground that the *pl.* agrees better with ביתה 'her household,' *v.* 15, and that MT. vocalization may be due to *vv.* 17 ff. These latter verses, however, certainly convey the impression that the boy was the widow's *only* son, and this perhaps gains confirmation from the parallel story of Elisha, II. 4. 8 ff.

14. [תכלה] The final syllable anomalously vocalized after the

analogy of verbs ל'א; cf. יָקַר Dan. 10. 14<sup>1</sup>. For cases of the converse change—true ל'א vocalized as ל'ה, cf. נָשָׂא ch. 9. 11; חָטָא Eccl. 8. 12; 9. 18; רָפְאֵתִי II. 2. 21; פָּלַאֲתִי Ps. 119. 101; G-K. § 75 00; Sta. § 143 ε, Rem. 1 δ.

[תתן] On Kt. cf. ch. 6. 19 note.

15. [וְתֹאכַל הוּא־וְהִיא] Q're, which is postulated by the fem. verb, has the support of LXX, Luc., Pesh., Targ.

16. [לֹא חָסַר] The predicate agrees with שָׁמֶן, the principal number of the compound subj., and not with צֶפֶת as in v. 14. Naturally it is the oil and not the cruse which is thought of as not failing. Cf. קֶשֶׁת גְּבִירִים חֲתִים 1 Sam. 2. 4; עֵינֵי גְבוּהוֹת אָדָם שָׁפֵל Isa. 2. 11. Ew. § 317<sup>c</sup>; Da. § 116, Rem. 2.

17. [בַּעֲלַת הַבַּיִת] 'The mistress of the house.' Similarly בַּעַל הַבַּיִת Ex. 22. 7 (E); Judg. 19. 22, 23. Klo.'s ingenious suggestion to emend בַּעֲלִית הַבַּיִת 'in the upper chamber of the house,' regarding this as a gloss from v. 19, is in fact refuted by the statement of that verse, וַיַּעֲלֶהּ.

[נִשְׁמָה] Luc. πνεῦμα suggests נִשְׁמַת חַיִּים as in Gen. 2. 7. For MT., supported by LXX, Vulg., Pesh., Targ., cf. Dan. 10. 17.

18. [מָה לִּי וְלָךְ] 'What have I and thou (in common)?' i.e. 'What concern hast thou with my affairs?' The phrase occurs again in II. 3. 13; Judg. 11. 12; 2 Chr. 35. 21; מָה לִּי וְלָכֶם 2 Sam. 16. 10; 19. 23, and in each case deprecates outside interference. This is further illustrated by NT.; S. Matt. 8. 29 τί ἡμῖν καὶ σοί, υἱὲ τοῦ Θεοῦ; ἡλθες ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς; S. Jo. 2. 4 τί ἐμοὶ καὶ σοί, γύναι; οὐκ ᾔδει ἡ ὥρα μου. Cf. also S. Matt. 27. 19 ἡμῶν σοι καὶ τῷ δικαίῳ ἐκείνῳ. By בָּאת אֵלַי וְג' the woman seems to mean that the man of God, by living in her house, has directed God's attention to her, and that some secret sin, perhaps unknown to her and which might otherwise have escaped detection, has been the cause of her son's death.

19. [מִמָּוֶתוֹ] LXX, Luc., Pesh. seem to have read הַמָּוֶתָה.

<sup>1</sup> Here, however, the vocalization may have been determined by יָקַר of Gen. 49. 1, which seems to have suggested the words of Daniel. Cf. Bevan, *ad loc.*

20. מתנורר] *Hithpo'el* only here, Hos. 7. 14 being probably corrupt. *Heb. Lex. Oxf.* cf. Ar. x. استجار 'seek hospitality with.'

21. ויתמרד] 'And he stretched himself out'; the only occurrence of the reflex *Hithpo'el*. Cf. the similar action of Elisha, II. 4. 34, and of S. Paul with Eutychus, καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, Acts 20. 10. LXX, Luc. make the guess καὶ ἐνεφύσησεν.

על קרב] על in place of אל; cf. *ch.* 1. 33 *note*.

22. וישמע . . . ויחי] LXX καὶ ἐγένετο οὕτως (Luc. adds καὶ ἐπεστράφη ἡ ψυχὴ τοῦ παιδαρίου εἰς αὐτόν), καὶ ἀνεβόησεν τὸ παιδάριον. Here, no doubt, the words of MT. have fallen out through the homoioteleuton ἐל קרב, while, as Klo. suggests, ויחי was read as ויהי, and possibly the first few words of *v.* 23 gave rise to ויקרא הילד. The additional words of Luc. represent a later attempt to restore the true text.

24. עתה זה] So II. 5. 22†. Cf. *ch.* 14. 6 *note*.

18. *Elijah's meeting with Ahab in the third year of the famine. After the contest between Yahwe and Ba'al, and the destruction of Ba'al's prophets, the rain is sent by Yahwe.*

18. 1. 'ויהי ימים רבים וג'' [And there were many days, and the word &c.,] i.e. 'And when many days had elapsed, the word &c.' For the sing. verb preceding the pl. subj., cf. *ch.* 11. 3 *note*. Elsewhere the phrase ויהי מִיָּמִים occurs, Josh. 23. 1; Judg. 11. 4; 15. 1†, and so, according to Th., 3 Codd. in our passage; but the rendering of the Verss. is ambiguous as to the original text, and cannot be cited (Th., Klo.) in support of the alteration.

4. ויחביאם . . . וכלכלם] 'Hid them (once for all) and used to feed them (at stated intervals).'

חמשים איש] LXX κατὰ (Luc. ἀνὰ) πεντήκοντα, Vulg. *quinguenos et quinquagenos*, Pesh. سَقَمَ سَقَمَ, Targ. חמשים חמשים נברא presuppose the distrib. חֲמִשִּׁים חֲמִשִּׁים 'by fifty,' which is doubtless correct. Cf. *v.* 13.

בַּמַּעֲרָה] Cf. *ch.* 13. 14 *note*.

5. לך בארץ] LXX Δεῦρο καὶ διέλθωμεν ἐπὶ τῇ γῇ (Luc. ἐν τῇ γῇ) presupposes לְךָ וְנַעֲבֹר בָּאָרֶץ, agreeably to the following נמצא, and to *v.* 6 בה. So Th., Klo., Kamp., Benz., Kit.



[ולוא נכרית מן בהמה] Impossible. Even a forced translation can merely give the sense that Ahab feared to lose *some* only of the beasts, while the context clearly demands expression of the apprehension lest the whole should perish. The true text is given by Luc. καὶ οὐκ ἐξολοθρευθήσεται ἀφ' ἡμῶν κτήνη, i. e. וְלֹא תִכָּרֶת מִמֶּנּוּ בְּהֵמָה 'that cattle be not cut off from us.' So Wellh.

6. [הארץ] LXX, Luc., Pesh. suggest הָרָרָה; inferior to MT.

[לברו] LXX, Luc. omit in reference to Ahab.

7. [ויכרהו] LXX, Luc. καὶ ἔσπευσεν, i. e. וַיִּמָּהַר, preferred by Th., Klo. MT., however, agrees well with the fact that Obadiah had not before seen Elijah (cf. his question in this verse, and his statements as to himself *vs.* 12<sup>b</sup>, 13), and must therefore have recognized him from popular description of his appearance.

[האתה זה] The enclitic זה gives point and vivacity to the interrogation. So *v.* 17; 2 Sam. 2. 20, and in an indirect question Gen. 27. 21†. With omission of ה, אַתָּה זה Gen. 27. 24†. Cf. *note* on להמה זה *ch.* 14. 6.

8. [אני] Luc. omits.

10. [ואמרו אין והשביע] 'And when they said, He is not (here), he would take an oath of &c.' LXX, Luc. render והשביע by καὶ ἐνέπρησεν, rightly recognized by Klo. as a corruption of καὶ ἐνέπλησεν, i. e. והשביע.

[כי לא ימצאכה] 'That he *could* not find thee.' Dri. *Tenses*, § 37 β.

11. [הנה אליהו] LXX omits.

12. [ישאך על אשר וג'] Unless על be merely used in place of אל (*ch.* 1. 38 *note*), the constr. is pregnant: 'carry thee off (up) and set thee down *upon*.' Cf. II. 2. 16 וַיִּשְׁלְכֵהוּ בְּאַחַר הַהָרִים וג'.

13. [הלא הגר וג'] For impers. passive governing the accus., cf. *ch.* 2. 21 *note*.

[את אשר עשיתי . . . ואחבא] 'That which I did . . . *how* I hid &c.' Cf. *ch.* 2. 5 *note*.

15. [חי וג'] Cf. *ch.* 17. 1 *note*.

[כי היום וג'] introducing the substance of the oath. *Ch.* 2. 23 *note*.

16. [וילך אחאב] LXX, Luc. καὶ ἐξέδραμεν Ἀχαάβ καὶ ἐπορεύθη, i. e. 'וילך וילך א'. Th. notices that such haste is wholly conformable to the statement of v. 10.

18. [הבעלים] 'The Ba'als.' Some contempt is conveyed by the use of the plural as contrasted with the one Yahwe. Cf. 1 Sam. 7. 4 'And the children of Israel put away the Ba'als and the Astartes, and served *Yahwe alone*.' The plural הבעלים has reference to the various local forms under which the Canaanite Ba'al was worshipped; cf. בעל זנוב, בעל ברית, בעל פעור, בעל ששן, and the place-names (local sanctuaries) בעל חרמון, בעל גר, בעל ששן, *al*. For instances from *CIS*. of Phoenician titles of special Ba'als, cf. *Dri. Sam.*, pp. 49 f.

19. [הבעל] LXX, Luc. τῆς αἰσχύνης, and so v. 25; i. e. הבשת 'the shameful thing' substituted by a later hand, as in Hos. 9. 10 הבשת ויגורו לבשת; Jer. 3. 24; 11. 13. Cf. also the same alteration in the proper names ירבשת 2 Sam. 11. 21 for ירבעל Judg. 6. 32; איש-בשת 2 Sam. 2. 8<sup>1</sup> for אשבעל 1 Chr. 8. 33; מפיבשת 2 Sam. 4. 4 for מריבעל 1 Chr. 8. 34; 9. 40<sup>a</sup> or מריבעל 1 Chr. 9. 40<sup>b</sup>. In these latter cases בעל appears to have been used as a title of Yahwe, an ancient practice which was afterwards discouraged by the prophets (cf. Hos. 2. 18), and finally disappeared. Cf. *Dri. Sam.*, p. 95.

[ונביאי האשרה ארבע מאות] Wellh. (so Sta., Kamp., Benz., Kit.), calling attention to the absence of את before נביאי and to the omission of any mention in vv. 22, 40<sup>2</sup>, regards these words as a gloss, upon the ground that אשרה was not confused with the goddess עשתרת until much later times. Cf. *ch.* 14. 15 *note*. Pesh. gives the number as 450.

20. [בכל בני ישראל] LXX, Luc. are preferable in omission of בני; εἰς πάντα Ἰσραήλ.

[את הנביאים] LXX, Luc. πάντας τοὺς προφῆτας. Pesh. **ܐܬܐ ܢܒܝܐܝܐ** 'and gathered the men' may perhaps point to a reading **ܐܬܐ ܢܒܝܐܝܐ**, with suffix of indefinite reference.

<sup>1</sup> Εἰσβάαι is the reading of Cod. 93 Holmes and οἱ λοιποί, i. e. 'A., Σ., Θ.

<sup>2</sup> LXX, Luc. make the addition in v. 22 καὶ οἱ προφῆται τοῦ ἁλσους (Luc. τῶν ἁλσῶν) τετρακόσιοι.

21. [עַד מָתִי וְג'] 'How long are ye limping upon the two different opinions?' The attempt to combine two religions so incompatible as Yahwe-worship and Ba'al-worship is compared to the laboured gait of a man walking upon legs of different length. סַעְפִּים appears to mean *divisions*, as rendered by Pesh. פִּצְצִים, Targ. פּוֹלְנוּן, Vulg. *partes*<sup>1</sup>; cf. סַעֲיָה 'cleft' or 'fissure' of a rock, Judg. 15. 8, 11; Isa. 2. 21; 57. 5; 'branch' Isa. 17. 6; 27. 10†. שְׁעָפִים 'thoughts' (as dividing or distracting the mind, Ges.) Job 4. 13; 20. 2† may be the same word. LXX, Luc. render by *ταῖς ἰγνύαις*, and this is followed by Ew., Th., Benz., who explain סַעְפִּים as 'knee-cavities' (Kniekehlen), the place where the bone is *divided*,<sup>2</sup> and regard the saying as a proverb of Elijah's time.

22. [אֵל הָעַם] Pesh. omits. Targ. עַמָּא.

23. [וַיִּתְּנוּ] 'So let them give.' The ו is, however, not expressed in the Verss., excepting Targ.

24. [בְּשֵׁם יְהוָה] LXX, Luc., Pesh. presuppose additional אֱלֹהֵי, probably an easy gloss in antithesis to the preceding אֱלֹהֵיכֶם.

[הוּא הָאֱלֹהִים] 'He is *the* God,' i.e. *the true* God. Cf. v. 39.

[טוֹב הַדָּבָר] LXX, Luc. add אֲשֶׁר דִּבֶּרְתָּ; but for MT. cf. ch. 2. 38, 42.

25<sup>b</sup>. [וְקִרְאוּ . . . תְּשִׁימוּ] Pesh. omits.

26. [הַבַּעַל עֲנֵנוּ] The repetition of LXX, Luc. Ἐπάκουσον ἡμῶν, ὁ Βάαλ, ἐπάκουσον ἡμῶν is probably an imitation of v. 37.

[וַיַּפְסְחוּ עַל הַמִּזְבֵּחַ] 'And they limped around the altar.' וַיַּפְסְחוּ, the intensive of the word used in v. 21, describes with some scorn the *pantomimic dance* (Ke., Th.) of the priests. LXX, Luc. καὶ διέτρεχον, Vulg. *transiliebantque*, Pesh. אֵלֶּם אֵלֶּם 'exerted themselves,' Targ. וּמִשְׁתַּמְנִין 'leapt madly.' Klo.'s suggestion וַיִּפְּחוּ 'and they danced' (2 Sam. 6. 16) is unnecessary. Baethgen (*Semit. Relig.* 25) compares a Greek inscription from the neighbourhood of Berytus (CIG. 4536) Εἴλαθί μοι, Βαλμαρκῶς, κοίρανε κώμων. Here Βαλμαρκῶς must represent בַּעַל מְרָקָר 'Ba'al of the dance,' or מְרָקָר 'causing to dance,' i.e. 'worshipped in the dance.'

<sup>1</sup> Σ. ἀμφιβόλως, perhaps a corruption of ἀμφιβόλοις, 'doubtful (opinions).'

אֲשֶׁר עָשָׂה] LXX, Luc., Vulg., Pesh. presuppose 'which they had made,' correctly.

27. יְהִי־תֵל. Usually regarded as imperf. Pi'el, and a secondary form from תֵּל Hiph'il of תָּלַל. Cf. Sta. § 145 ε; *Heb. Lex. Oxf.*

G-K. § 67 γ; Kö. *Lehrg.* I. i, p. 352, explain as imperf. Hiph. of תָּלַל with doubling of first radical (Aramaizing form) as in יָסַב, and without elision of ה as in the forms תִּהְיֶהֱלִי Job 13. 9, יְהִי־תֵלִי Jer. 9. 4. Sta., in adopting the former view, considers that these latter forms ought properly to be vocalized יְהִי־תֵלִי, תֵּהּ.

אֵלֵיהֶו] LXX, Luc. add the gloss *ὁ Θεσβείτης*. Cf. *ch.* 17. 1 *note*. So Luc. v. 29.

‘כִּי שִׁיחַ וְג’] ‘Surely meditation, or surely going aside occupies him, or surely a journey occupies him!’ שִׁיחַ ‘*meditation*,’ as producing a condition of abstraction (Pesh. מְסֻלָּה), is preferable here to ‘*conversation*’ (LXX, Luc., Vulg., Targ.). שִׁיחַ (for סִיחַ from סוּג ‘turn back’; cf. נָשׁוּב 2 Sam. 1. 22 for נָסוּב) is usually explained, after Jarchi, as an euphemism. But omission of וְכִי שִׁיחַ in LXX, Luc., suggests that these words may be an erroneous repetition of the former. So Klo. The meaning of וְכִי דֶרֶךְ לוֹ is brought out by paraphrase of LXX, Luc. καὶ ἄμα μὴ ποτε χρηματίζει αὐτός, ‘perhaps he has business to transact!’

וַיִּקֶּץ] The *nuance* is ‘*must* (or *should*) be awakened.’

28. כְּמִשְׁפָּטָם] LXX omits; but Luc. κατὰ τὸν ἔθισμόν αὐτῶν.

29. In place of MT., LXX reads καὶ ἐπροφήτευσαν ἕως οὗ παρῆλθεν τὸ δειλινόν, καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν, καὶ ἐλάλησεν Ἡλίου πρὸς τοὺς προφῆτας τῶν προσοχισμάτων λέγων Μετάσθητε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ ὀλοκαύτωμά μου· καὶ μετέστησαν καὶ ἀπῆλθον. This is not, with Th., to be regarded as genuine, but is marked as a gloss which has usurped the place of the true text by the use of τὸ δειλινόν for הַצְהָרִים compared with vv. 26, 27 μεσημβρία, and τοὺς προφῆτας τῶν προσοχισμάτων as against οἱ προφῆται τοῦ Βαάλ vv. 22, 40, or revised τῆς αἰσχύνης vv. 19, 25. In Luc. this text has undergone revision, the reading of MT. being partially combined:—καὶ οὐκ ἦν φωνή inserted after θυσίαν. A similar glossing is to be seen in v. 36, LXX, Luc.

[עד לעלות המנחה] 'Up to (the time of) the offering of the oblation'; but *v.* 36 בעלות 'at the offering.' ער ל (exc. Josh. 13. 5 = Judg. 3. 3) is elsewhere very late, being confined to Chr., Ezra, Neh. The occurrences are cited Dri. *LOT*, p. 506. In the earlier language ער alone is usual, as in Gen. 32. 25 ער עלות השחר; 19. 22; Judg. 6. 18; *al.* The phrase בעלות המנחה 'about (the time of) the offering, &c.', is also found in II. 3. 20, of the early morning, and not, as here, of the afternoon. The reference can scarcely be to anything else than the morning and evening offering *at the Temple at Jerusalem*; nor need this, as coming from a writer of the northern kingdom, cause difficulty, in view of the statement of *v.* 31<sup>a</sup>; see *note*.

מנחה in P always denotes a *meal-offering*, and this, according to the regulations of Ex. 29. 38-42; Num. 28. 3-8, was the regular accompaniment of the lamb which was to be offered morning and evening. But our passage clearly refers to the offering *generally*, of whatever it consisted at that time, and not to such a special portion of it as the term denotes in P. From I Sam. 26. 19 ירח מנחה 'let him *smell* an offering,' smell i.e. the sweet smoke from the burning (cf. Gen. 8. 21), Gen. 4. 4; I Sam. 2. 17 (cf. *vv.* 15, 16), it appears that מנחה in early times could denote even an animal sacrifice, and was thus a general term for an *offering*, like קרבן in P. The use of the word with the meaning *present* (*ch.* 5. 1 *note*) is closely allied. Cf. Wellh. *Prolegomena*, pp. 61 *f.* Upon the difficult passage II. 16. 15 cf. *note ad loc.*

30<sup>b</sup>. 'וירפא וג' [And he *repaired* &c.]: a use of רפא *heal* peculiar to this passage. In LXX, Luc. these words do not stand in this position, but appear between 32<sup>a</sup> and 32<sup>b</sup>, 32<sup>a</sup> being somewhat abbreviated; καὶ ὑποκόσμησεν τοὺς λίθους (LXX ἐν ὀνόματι Κυρίου), καὶ ἰύσατο τὸ θυσιαστήριον (Luc. κυρίου) τὸ κατεσκευασμένον, κ.τ.λ. This is a superficial rearrangement made because the altar could not be said to be repaired until the stones had been built up. But in MT., *v.* 30<sup>b</sup> states summarily what is re-stated in detail in *vv.* 31, 32, according to the diffuse but picturesque style of the writer. Gen. 27. 23, followed by the details of *vv.* 24-29, is similar.

[מִזְבֵּחַ י' הָהָרִים] Thus the spot selected on Carmel by Elijah was the site of a *בֵּמָה* or local sanctuary which had been destroyed at the idolatrous reaction which had been brought about by Jezebel. Cf. *ch.* 19. 10 *את מִזְבֵּחַתֵּיךְ הָרִים*. These passages show incidentally the wide diffusion of such high-places for the (unmixed) worship of Yahwe throughout the northern kingdom. Cf. *ch.* 19. 18.

Th. cites Tac. *Hist.* ii. 78<sup>1</sup>; Suet. *Vespas.* 5<sup>2</sup> as stating that down to Vespasian's time an altar existed on Carmel without temple or statues.

31<sup>a</sup>. [שָׁתִים עֶשְׂרֵה אֲבָנִים וְג'] Cf. the setting up by Joshua at the crossing of the Jordan of two cairns, each consisting of twelve stones, one for each tribe, Josh. 4. 1 ff. (JE); and the erection of the twelve *Maḥḥēboth* for the twelve tribes at the ratification of the 'Book of the Covenant,' Ex. 24. 1 ff. (JE).

This notice goes to show that the absence of any polemic on the part of Elijah against the calf-worship of the kingdom of Israel does not imply his tacit approval, but rather that while (so far as we know) tolerating it in face of the far more serious deflection caused by the introduction of the Phoenician Ba'al worship, he had in view as an ideal the ultimate union of the two kingdoms in the pure worship of Yahwe. Cf. *v.* 29 *note*; *ch.* 22. 7 *note*.

[בְּמִסְפָּר וְג'] LXX, Luc. κατ' ἀριθμὸν (Luc. τῶν δώδεκα) φυλῶν Ἰσραήλ, ὥς ἐλάλησεν Κύριος πρὸς αὐτὸν κ.τ.λ. The substitution of Ἰσραήλ for יִשְׂרָאֵל, however, makes the statement of 31<sup>b</sup> superfluous.

31<sup>b</sup>. [אֲשֶׁר הָיָה וְג'] The *precise words*, יִשְׂרָאֵל יְהוָה שֶׁמֶךְ, occur in Gen. 35. 10 (P), and this has caused Kue. and others to regard this half-verse as an addition under the influence of P. Kamp. goes further, taking the whole of *vv.* 31, 32<sup>a</sup> as a later gloss, and finding in them a contradiction to *v.* 30<sup>b</sup> (the mere *repair* of the altar; but see *note*); and it is most probable that, if the narrative

<sup>1</sup> 'Est Iudaeam inter Suriamque Carmelus, ita vocant montem deumque, nec simulacrum deo aut templum—sic tradidere maiores—ara tantum et reverentia.'

<sup>2</sup> 'Apud Iudaeam Carmeli dei oraculum consulentem ita confirmavere sortes, ut quidquid cogitaret volveretque animo, quamlibet magnum, id esse proveni-turum pollicerentur.'

has received *any* addition, this is the correct view. But the *fact* recorded in *v.* 31<sup>b</sup> appears also in Gen. 32. 28, 29 (J), and too much stress must not be laid upon such a very easy coincidence with the words of P.

32. תעלה] 'A channel.' Cf. II. 18. 17; 20. 20, where the word means a 'conduit' or 'aqueduct.'

כבית] '(Of) about the capacity of.'

33. After *v.* 33<sup>a</sup>, LXX, Luc. add ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν, and at the close of the verse, καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον.

34. שלש] 'Do it a third time.' Elsewhere this denom. Pī'el means *Do on the third day* 1 Sam. 20. 19; *Divide into three parts* Deut. 19. 3†.

35. מלא] LXX ἐπλησαν, under the influence of the plural verbs in the preceding verse.

36. After אברהם יצחק וישראל LXX, Luc. add the gloss ἐπάκουσόν μου, Κύριε, ἐπάκουσόν μου σήμερον ἐν πυρί, and then continue καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος (cf. *v.* 37) in place of היום יודע.

37<sup>a</sup>. Luc. omits.

37<sup>b</sup>. את לבם] LXX, Luc. τὴν καρδίαν τοῦ λαοῦ τούτου.

38. אש יהיה] LXX, Luc. πῦρ παρὰ Κυρίου, Targ. 'אשתא מן קדם 'י suggest 'אש מאת-י, and this is adopted by Th., Klo., Kamp., on the supposition that מאת has been lost through proximity to the similar אש. After 'י LXX, Luc. add ἐκ τοῦ οὐρανοῦ, as in Gen. 19. 24 גפרית ואש מאת 'י מן השמים.

ואת האבנים] The different order of LXX, Luc., ואת האבנים following בתעלה, is certainly wrong, since לחכה must refer to את המים.

40. להם] LXX, Luc. πρὸς τὸν λαόν.

41. קול המון הגשם] 'There is a sound of *the* roar of rain.' קול means the loud rushing noise of a heavy downpour, as heard by Elijah's 'prophetically sharpened ear' (Klo.). So Pesh. *ἡ ἀσπίς*, Targ. איתרגוש. Cf. Jer. 10. 13; 51. 16 לקול תתו המון מים בשמים.

42. ויעלה אחאב... ואלהו עלה] On the contrasted order cf. *ch.* 5. 25 *note*.

ויגהר] 'And he crouched.' The meaning, here and in the only



other occurrence II. 4. 34, 35, must be determined by the context. So Verss. in both passages.

43<sup>b</sup>. [שב שבע פעמים] LXX καὶ σὺ ἐπίστρεψον ἐπτάκι, καὶ ἀπόστρεψον ἐπτάκι. καὶ ἀπέστρεψεν τὸ παιδάριον ἐπτάκι. Luc. Ἐπίστρεψον καὶ ἐπίβλεψον ἐπτάκις. καὶ ἐπέστρεψε τὸ παιδάριον ἐπτάκις. Here the first sentence of LXX appears to contain a doublet, while in Luc. the text has been worked over, and the verb of the second member altered into ἐπίβλεψον, in accordance with v. 43<sup>a</sup>. The emphatic καὶ σὺ of LXX has the appearance of originality, and supposing (with Klo.) אָמַחַ to be a corruption of עָמַח, we may restore:—  
וְעָמַח שֶׁב שֶׁבַע פְּעָמִים וַיָּשָׁב הַנְּעָר שֶׁבַע פְּעָמִים “Now return seven times.” And the lad returned seven times.’

44. [עלה מים] LXX, Luc. ἀνάγουσα ὕδωρ a mistaken reading מַעְלָה מִיָּם.

45. [עד כה ועד כה] ‘In a very short while.’ The repetition expresses both the brevity of the interval and its indeterminateness. Vulg. explains differently *Cumque se verteret huc atque illuc*, and so Pesh. ܘܥܕ ܕܗܝܬ ܕܡܠܟܐ ܕܡܡܪܪܐ. Similarly Targ. paraphrases ܥܕ ܕܡܡܪܪܐ ‘while he was harnessing.’

46. [ויד י' היתה אל] So Ezek. 33. 22; but עַל instead of אֵל is usual:—II. 3. 15; Ezek. 1. 3; 3. 22; 37. 1; 40. 1. The phrase describes the powerful access of prophetic inspiration. Cf. also Ezek. 8. 1 וַתִּפֹּל עָלַי שֵׁם יְד אֲדֹנָי י' אֵל ‘And the hand of the Lord Yahwe fell upon me there’; Ezek. 3. 14 וַיִּד י' עָלַי חֹזֶק ‘And the hand of Yahwe was strong upon me’; Isa. 8. 11 כֹּה אָמַר י' אֵלַי בְּחֹזֶק הַיָּד ‘Thus said Yahwe unto me with strength of hand.’

[וַיִּשְׁנֶה] The word is otherwise quite unknown. All Verss. give the meaning ‘gird.’

19. *Jezebel seeks to take vengeance upon Elijah for the death of her prophets. Elijah flees into the wilderness of Judah, and then journeys on to Horeb, where he receives Yahwe's further commission for the extirpation of Ba'al worship from Israel.*

19. 1. [לְאִיזַבֵּל] LXX adds τῇ γυναικὶ αὐτοῦ, i. e. אִשְׁתּוֹ, which may have fallen out before the following אֵת.

[ואת כל אשר הרג] 'And all the details of his slaying'; lit. 'and all that he had slain.' This, however, is extremely forced, and, since כל is omitted by all Verss. except Targ., it may be supposed to be an erroneous insertion from the first half of the verse. So Th., Klo., Kamp., Benz., Kit.

כל הנביאים] LXX, Luc. omit כל.

2. LXX, Luc. preface Jezebel's speech with the words  $\epsilon\iota\sigma\iota\ \sigma\upsilon\ \epsilon\iota\ \eta\lambda\epsilon\iota\omicron\upsilon\varsigma$  (Luc.  $\eta\lambda\iota\alpha\varsigma$ )  $\kappa\alpha\iota\ \epsilon\gamma\omega$  (Luc. adds  $\epsilon\iota\mu\iota$ )  $\iota\epsilon\zeta\acute{\alpha}\beta\epsilon\lambda$ , i. e. אִם אֶתָּה אֵם אֶלִּיהוּ וְאֲנִי אִיזָבֶל 'As surely as you are Elijah and I am Jezebel.' The force and character of the words speak for their genuineness. So Th.

[כה יעשן] Add לִי with all Verss. On the phrase cf. *ch.* 2. 23 *note*.

[אחד מהם] With *st. const.* before the preposition, as in *ch.* 22. 13; 1 Sam. 9. 3; *al.* (Da. § 35, *Rem.* 2). Against the view that this shorter form אחד can ever represent *st. absol.* in 'the flow of speech' (Ew. § 267<sup>b</sup>), as appears from the vocalization of the Massoretes in four instances, cf. Dri. on 2 Sam. 17. 22.

3. [יָרָא] Read יִירָא 'And he was afraid,' with all Verss. except Targ. So Th., Klo., Kamp., Benz., Kit.

[וילך אל נפשו] 'And he went for his life'; lit. *on account of*. So II. 7. 7†. With על, Gen. 19. 17 המלט על נפשו.

4. [רתם אחת] 'A broom.' This shrub, which bears in Ar. the same name رَتَم, is the *Retama roetam* of modern botanists, the *Genista roetam* of older authors. It occurs with great frequency near Sinai and Petra, abundantly round the Dead Sea and in the ravines leading down to the Jordan valley, and occasionally in the wilderness of Judaea. The flower, a delicate white or purplish-pink blossom, appears in February in advance of the tiny foliage, and the shrub reaches a height of ten to twelve feet, affording a grateful shade. Tristram, pp. 359 *f.*; cf. Stanley, *Sin. Pal.*, p. 80. On the use of אחד cf. p. 209.

[וישאל את נפשו למות] 'And he asked that his soul might die.' So exactly Jon. 4. 8. Ew. § 336<sup>b</sup> calls the constr. 'a species of the Latin accusative with the infinitive.'

[כי לא טוב וג'] Rightly explained by Th.:—'As human I must one day die, and now it is death that I desire.'

5. [תחת רתם אחד] LXX ἐκεῖ ὑπὸ φυτόν, Luc. ὑπὸ τὸ φυτόν ἐκεῖ. Here the variation in order, and the fact that רתם אחד in the previous verse is simply transliterated, LXX ῥαθαμείν, Luc. ῥαθαμείν, suggest that the original text read ἐκεῖ alone, and that the remaining words are a later insertion after MT. In MT. the indefinite רתם אחד is strange after the shrub has been already mentioned, and the words have the character of a gloss taken directly from *v.* 4 to explain שם of the original text. We may therefore restore וישן שם 'And he lay and slept *there*.'

[הנה זה] Isa. 21. 9; Song of Sol. 2. 8, 9†. Cf. *ch.* 14. 6 *note*.

[מלאך] LXX, Luc. *τις*, but in *v.* 7 ἄγγελος.

6. [מראשתיו] The word means 'the places *or* parts near his head,' and, used as an adverbial accusative, should be rendered 'At his head.' So 1 Sam. 19. 13; 26. 7; *al*.

[ענת רצפים] 'A cake of (i. e. baked on) hot stones.' Ar. رَقْف means a stone heated in the fire, to be dropped into milk for the purpose of making it boil. רִצְפָה Isa. 6. 6 denotes a glowing ember.

8<sup>b</sup> *ff.*] The writer appears to know, and to be influenced by, the narrative of JE relating to Moses at Horeb. Thus, with the forty days' fast cf. Ex. 34. 28; with the Theophany cf. Ex. 33. 18—34. 8, and especially *v.* 11 עבר י' ונהג with Ex. 34. 6 על פניו י'. The name חֹרֵב in the Hexateuch is peculiar to E, Ex. 3. 1; 17. 6; 33. 6, and to Deut., while the expression הַר הָאֱלֹהִים, always with reference to Horeb, occurs elsewhere only in Ex. 3. 1; 18. 5; 24. 13 (E); 4. 27 (JE).

Perhaps, however, he was dependent, not upon the written source, but upon oral tradition. Contrast the מַעְרָה of Elijah with the נִקְרָת הַצֹּר in which Moses was placed, Ex. 33. 22. Our writer's tradition may have spoken of this latter as a מערה, and המערה *v.* 9, unless merely an example of the use of the definite article noticed *ch.* 13. 14, may mean 'the cave' thus rendered famous in former times.

[הר האלהים] LXX, Luc. omit אלהים.

9. [מה לך פה] 'What hast thou here?' (to concern thee), so 'What doest thou here?' Cf. Judg. 18. 3; Isa. 22. 16; 52. 5†.

10. [עזבו בריתך] LXX, Luc. ἐγκατέλιπόν σε, עֲזֹבֶיךָ, and so v. 14, where, however, in LXX τὴν διαθήκην σου has been added by a later hand.

11. [והנה י' עָבַר] The participle picturesquely describes the Theophany as in course of occurrence, and is not, with LXX, Luc., to be rendered as a *fut. instans*, 'Behold Yahwe shall pass by,' as if the words formed part of the preceding speech.

[רוח גדולה וחזק] The second adjective, as more remote from its subject, lapses into the masculine, and is then followed by masculine participles. So Jer. 20. 9 בְּעֶצְמֹתַי עָצַר בְּעֶרְתָּ עֲצָשׁ בְּעֶרְתָּ; cf. Ezek. 2. 9 יָד שְׁלוּחָהּ אֵלַי וְהִנֵּה-בָּוּ וְג'. 1 Sam. 15. 9, quoted by G-K. § 132 d; Da. § 32, *Rem.* 4, is certainly corrupt; cf. Dri. *ad loc.*

12. [קול רממה דקה] 'The sound of a light whisper.' LXX, Luc. φωνὴ αὐγὰς λεπτῆς, and so Vulg. *sibilus aurae tenuis*, have excellently grasped the sense both of substantive and adjective. רממה is a gentle breeze Ps. 107. 29, or a murmur which can be compared with such a breeze Job 4. 16†. דקה *thin, fine, and small*, is only here used of a *sound*, but cf. the similar application of λεπτός. RV. marg. 'a sound of gentle stillness' is unsatisfactory, *stillness* being incompatible both with קול and דקה, and with כשמע of the following verse.

At the close of the verse, Cod. A adds the weak gloss κακεὶ Κύριος.

13. [וילט] Hiph. only here. Qal particip. pass. 1 Sam. 21. 10; Isa. 25. 7. Cf. the similar action of Moses Ex. 3. 6 (E).

15. [חואל] Cf. *note* on II. 8. 15.

18. [והשארתי וג'] 'And I will spare in Israel seven thousand, even all the knees &c.'

[ובל הפה וג'] The kiss of homage offered to idols may be illustrated by Hos. 13. 2 זָכַרְתִּי אֶדְם עֲגֻלִּים יִשְׁקֶנּוּ kiss calves of Bethel and Dan. Cf. Job 31. 27, which speaks of kissing the hand in worship of the heavenly bodies.

20. [ויאמר אשקה וג'] Cf. S. Luke 9. 61. LXX omits ולאמי by oversight.

[אֶשְׁקָה] With ḥatef-qameç under the doubled sibilant. So with the emphatic letters ט, ק; אֶלְקָטָה Ruth 2. 2, 7; לֶקְחָה (for לקחה)

Gen. 2. 23; מִטְהָרוּ Ps. 89. 45. Cf. G-K. § 10 h; Sta. § 104.

וְיָ לֵךְ שׁוּב וְיָ [לך שוב וי] Elijah disclaims any special significance for his action, unless the call correspond with Elisha's own free impulse. The words לך שוב do not merely grant Elisha's request, but give permission to return, if he will, to his ordinary pursuits.

21. בִּשְׁלֵם הַבָּשָׂר [בשלם הבשר] 'He boiled them, the (pieces of) flesh.' The pronom. suffix anticipates the object, as commonly in Syriac. Cf. also *ch.* 21. 13 אֶת־נָבוֹת . . . וַיַּעֲרֵהוּ; II. 16. 15 Kt. וַיַּעֲרֵהוּ הַמֶּלֶךְ. אָחָז אֶת־אֹרְיָה הַכֹּהֵן Cf. Da. § 29, *Rem.* 7, where a number of instances are cited from other books. LXX, Luc., however, omit הַבָּשָׂר, and it is thus possible that it may have come in as an explanatory gloss from the margin.

20. *Narrative of two campaigns of Ben-hadad II (Hadadezer) against Israel in successive years. In the first the Aramaeans besiege Samaria, and are beaten off by an unexpected sortie. In the second a pitched battle takes place at Aphek, the Aramaeans are defeated, and Ben-hadad falls into the hands of Ahab, who concludes a truce with him.*

1. בֶּן־הַדָּד [בן הדד] The second Aramaean king of this name mentioned in Kings. Cf. *ch.* 15. 18 *note*. This Ben-hadad appears in the Cuneiform inscriptions under the name *Dad'-id-ri*, *Dad-id-ri*, i. e. הַדָּד־עֵיֶר. Cf. further *v.* 34 *note*; *COT.* i. 190 *ff.*

וְיָ וְשָׁלִשִׁים [ושלשים וי] Cf. the list of allied princes who are mentioned as taking the field with this Hadadezer at Qarqar against Shalmaneser II (*Append.* 3). Here, as in other cases (cited *COT. loc. cit.*), their total is given as twelve, perhaps a round number.

2. הָעִירָה [העירה] Luc., Pesh. omit.

3. הַטּוֹבִים [הטובים] LXX omits.

5. כִּי שְׁלַחְתִּי [כי שלחתי] *כי* introduces the direct oration: cf. *ch.* 1. 13 *note*.

וּבְנֵיךְ [ובניך] LXX, Luc. omit.

6. עֵינֵיהֶם [ענייהם] LXX, Luc., Pesh., Vulg. presuppose עֵינֵיהֶם, correctly. The Aramaeans were to take whatever seemed worth taking to them. So Th., Klo., Kamp., Benz., Kit.

7. [וּלְבָנִי] So 'A. καὶ εἰς υἱούς μου. LXX καὶ περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου, Luc. καὶ περὶ τῶν τέκνων μου.

8. [אַל תִּשְׁמַע וְלֹא תֵּאֱמָר] 'Obey not, nor consent.' Continuation by לֹא with imperf. secures an even flow to the sentence, which would have been broken by reinforcement by the more energetic אַל with jussive. So Am. 5. 5<sup>a</sup> וְאַל-תִּדְרֹשׁוּ בֵּית-אֱלֹהִים וְהַגָּלָל לֹא תֵּבֹא. Cf. Ew. § 350<sup>a</sup>.

10. [כֹּה יֵשֶׁעַן וְג'] With pl. verb in the mouth of a polytheist, as in *ch.* 19. 2.

[יִשְׁפַּק] 'Shall suffice.' The only occurrence of the verb. Subs. סִפְקוֹ 'his sufficiency,' Job 20. 22 †. The root is common in Aram. in the same sense.

[לִשְׁעִלִים] 'For handfuls.' Ezek. 13. 19; Isa. 40. 12 †. The boast implies that Samaria is unworthy of the prowess of a power like Aram, and at the same time promises its utter obliteration:—'So innumerable are my followers that they will be unable to secure even a handful each of the dust of the ruined city.' Jos. (*Ant.* viii. 14, § 2) explains strangely:—ἀπειλῶν ὑψηλότερον τῶν τειχῶν οἷς καταφρονεῖ χῶμα τούτοις ἐπεγείρειν αὐτοῦ τὴν στρατιὰν κατὰ δράκα λαμβάνουσαν.

[בְּרַגְלִי] 'At my feet,' i.e. *following me*. So II. 3. 9; 1 Sam. 25. 27; 2 Sam. 15. 16, 17; Judg. 4. 10; Ex. 11. 8 (J); Deut. 11. 6.

11. [דִּבְרוּ] LXX, Luc. ἱκανούσθω (Luc. ὑμῖν) must have read רָב; cf. *ch.* 19. 4; 12. 28.

[אַל יתְהַלֵּל וְג'] 'Let not him who is girding boast himself as he who is ungirding'; i.e. as Targ. rightly paraphrases לֹא יִשְׁתַּבַּח 'Let not him who is girding himself and going down into the battle boast himself as the man who has conquered and is coming up from it.' חָגֵר refers to the buckling on of the sword; cf. 1 Sam. 17. 39; 25. 13; Judg. 18. 11; *al.* מִפְתַּח may be illustrated by Isa. 45. 1 וּמִתְּנִי 'and the loins of kings will I ungird,' i.e. render them defenceless. LXX, Luc. μὴ καυχᾶσθω ὁ κυρτὸς ὡς ὁ ὀρθὸς interpret חָגֵר from Rabb. Heb. חֲלִיר *lame*, and then guess at מִפְתַּח as expressing the antithesis.

12. שִׁמוּ וַיִּשְׂמוּ עַל הָעִיר Clearly an order for the renewal of the hostilities which had been suspended during the negotiations previously described. Render, '*Set yourselves in array, and they set themselves in array against the city.*' So Ges., Ke., Kit., *Sieg. u. Sta.*, RV. text. The expression covers every device which could be used to secure the downfall of the city<sup>1</sup>, and it is therefore incorrect to postulate the ellipse of any *special object* after the verb, as is done by LXX, Luc. οἰκοδομήσατε χάρακα, and similarly Klo., Benz. 'build battering rams,' Th., Kamp., RV. marg. 'place the engines': cf. Ezek. 4. 2; 21. 27. For שִׁים used, as in our passage, to denote military mobilization *generally* (and so without expressed obj.) cf. Ezek. 23. 24 וַיִּשְׂמוּ עָלָיו סָבִיב; 1 Sam. 15. 2 שָׁם לוֹ בְּדָרְךָ.

13. נִבְנִי אַחֵד Upon אֶחָד cf. p. 209.

אַחָב LXX, Luc., Pesh. omit.

וַיִּרְעַתָּם Cf. v. 28 with pl. verb וַיִּרְעַתָּם. The phrase is specially characteristic of Ezekiel (some sixty occurrences), and appears also six times in P<sup>2</sup>. Elsewhere it is found only in Ex. 10. 2 (JE); Isa. 49. 23, and וַיִּרְעַתָּם 49. 26; 60. 16, + וַיִּרְעַתָּם Joel 4. 17.

14. בְּנֵי שְׂרֵי הַמְּדִינֹת 'By the young men of the princes of the provinces.' These שְׂרֵי הַמְּדִינֹת ('Landvögte,' Ew., Th., Klo., Kamp., Kit.) were probably appointed to the prefecture of special districts, perhaps in the same way as the נְצִבִים under Solomon *ch.* 4. 7 ff.<sup>3</sup>, and bound, as a condition of their tenure, in times of emergency to provide the king with a certain number of warriors

<sup>1</sup> So Jos. (*Ant.* viii. 14, § 2) rightly expands the king's brief command:—δ δ' εὐθέως τοῦτο προσέταξε καὶ περιχαρακοῦν τὴν πόλιν καὶ χῶματα βάλλεσθαι καὶ μηδὲνα τρόπον ἀπολιπεῖν πολιουρίας.

<sup>2</sup> In Ezek. the cases are:—וַיִּרְעַתָּם 25. 7; 35. 4; וַיִּרְעַתָּם 16. 62; 22. 16; וַיִּרְעַתָּם 6. 7, 13; 7. 4; 11. 10, 12; 12. 20; 13. 14; 14. 8; 15. 7; 20. 38, 42, 44; 25. 5; 35. 9; 36. 11; 37. 6, 13; 13. 9; 23. 49; 24. 24 ('וַיִּרְעַתָּם'); 7. 9 (+ וַיִּרְעַתָּם); 13. 21, 23; וַיִּרְעַתָּם 6. 10, 14; 7. 27; 12. 15, 16; 24. 27; 25. 11, 17; 26. 6; 28. 22, 23; 29. 6, 9, 21; 30. 8, 19, 25, 26; 32. 15; 33. 29; 34. 27; 35. 15; 36. 23, 38; 38. 23; 39. 6; 28. 24; 29. 16 ('וַיִּרְעַתָּם'); 28. 26; 34. 30; 39. 22, 28 (+ וַיִּרְעַתָּם); 39. 7 ('וַיִּרְעַתָּם + וַיִּרְעַתָּם). In P:—וַיִּרְעַתָּם Ex. 6. 7; 16. 12 (+ וַיִּרְעַתָּם); 7. 5; 14. 4, 18; 29. 46 (+ וַיִּרְעַתָּם).

<sup>3</sup> So Wellh. *Isr. u. Jud. Ges.* 66 note.



out of their own retinues. In contrast to these כל העם of *v.* 15 denotes the standing army; cf. *ch.* 16. 15 *note*. LXX in *v.* 14 Ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν (*Luc. χωρῶν*), but *v.* 15 τοὺς ἄρχοντας, τὰ παιδάρια τῶν χ., and similarly *v.* 17 ἄρχοντες παιδάρια τῶν χ., *v.* 19 ἄρχοντα τὰ παιδάρια ἄρχοντα τῶν χ., as though נָעָרִי were a suspended *st. constr.* (cf. 1 Sam. 28. 7; Isa. 23. 12; *al.*; Da. § 28, *Rem.* 6) and the phrase meant 'the young men, the princes of the provinces,' i.e. 'the young princes &c.' *Luc.* in *v.* 19 renders as in *v.* 14, but *vv.* 15, 17 show signs of having first exhibited the same rendering as LXX and then undergone emendation:—τοὺς ἄρχοντας (οἱ ἄρχοντες) καὶ τὰ παιδάρια τῶν ἀρχόντων τῶν χωρῶν. 'A. *v.* 14 Ἐν παισὶν ἀρχόντων τῶν ἐπαρχιῶν, *v.* 15 τοὺς παῖδας ἀρχόντων τῶν ἐπ., *v.* 17 παῖδες ἀρχόντων . . ., *v.* 19 *deest*.

מהלחמה] מי יאסר המלחמה 'Who shall *join* battle?' i.e. make the first advance. So 2 Chr. 13. 3.

15. שנים שנים ושלישים] LXX omits שנים.

לכל בני ישראל] LXX, *Luc.* rightly presuppose חֵיל כָּל-בְּנֵי חֵיל 'all the mighty men,' the phrase being explanatory of כל העם.

שבעת אלפים] LXX ἐξήκοντα, *Luc.* ἐξήκοντα χιλιάδας.

16. ויצאו בצהרים] LXX καὶ ἐξῆλθεν μεσημβρίας, *Luc.* καὶ ἐξῆλθεν ὁ βασιλεὺς μετ' αὐτῶν μεσημβρίας, an expansion explanatory of the sing. verb.

שתה שכור] *Ch.* 16. 9.

17. וישלח בן הדוד] LXX, *Luc.* καὶ ἀποστέλλουσιν, the implied subj. being the outposts of the Aramaean host who observed the sortie, while the king was engaged at his carouse. The orig. text, if not וַיִּשְׁלַח, was perhaps impers. וַיִּשְׁלַח 'and one sent,' rendered correctly by LXX, and with subj. erroneously supplied in MT.

20. ויכו איש איש] 'And they smote each his man.' LXX, *Luc.* add καὶ ἐδευτέρωσεν ἕκαστος τὸν παρ' αὐτοῦ, and so *Ew.* restores וַיִּשְׁנוּ אִישׁ אִישׁ 'and they repeated &c.,' the whole passage meaning 'and they slew each his man *repeatedly*.' The repetition of ויכו איש איש is, however, extremely awkward, and the addition is certainly a later gloss. Had the original writer wished to lay stress upon the fact that each man slew more than one of the

opposing Aramaeans he would have added simply וַיִּשְׁנֶה or else הִבֵּהוּ הָרֶשֶׁת. But the point of the narrative is that *the first onslaught* was such that it immediately put the enemy to flight.

20<sup>b</sup>. [וַיִּרְמָסוּ הוּא] The sense of the last three words is obscure. The best rendering is that of RV. text, 'And Ben-hadad king of Aram escaped *on a horse with* (lit. *and*) *horsemen*.' פִּרְסִים must be thought to be loosely connected on to כִּים by the ו as forming a concomitant factor to the king's escape. Cf. Cod. A ἐφ' ἵππων σου ἰππεύσας τισιν, Vulg. *in equo cum equitibus suis*. But the text would be greatly improved by the addition of עִמּוֹ after פִּרְסִים, as is suggested by Targ. עֲמִינָה הָרֶן פִּרְסִין 'upon horses, two horsemen being with him.' Klo. emends עַל-כִּים הִנֵּה וַיִּרְמָסוּ.

21. [וַיִּךְ] LXX, Luc. καὶ ἔλαβεν, i.e. וַיִּבֶה. The king and his reserve availed themselves of the horses and chariots which had been abandoned by the Aramaeans in their panic, and were thus (Th.) able to effect the 'great slaughter' which the main body of the army, following the fugitives on foot, might have failed to accomplish. MT. describes a senseless waste of energy.

[אֶת הַכִּים] LXX πάντας τοὺς ἵππους.

[וַיִּדְבֶּה] Apparently an irregular abandonment of the constr. of imperf. with ו consec. in favour of ו simplex with perf. Possibly, however, the vocalization is at fault, and the writer intended to use the infin. abs. וַיִּדְבֶּה; cf. ch. 9. 25; Judg. 7. 19; al. Da. § 88.

22. [לֶךְ הַחַיִּל] LXX, Luc., with omission of לֶךְ, κραταίω. In חַיִּל the original *paithah* of the last syllable of the *Hithpa'el* is preserved; cf. G-K. § 54 k.

[לְחִשּׁוּבַת הַשָּׁנָה] 'At the return of the year'; i.e. when spring comes round again after the winter, and warfare becomes practicable. So z. 26. Cf. 2 Sam. 11. 1 where the phrase is explained לְעֵת צֵאת הַמְּלָכִים 'at the time when kings go forth (on campaign)'; 2 Chr. 36. 10.

23. [אֱלֹהֵי הָהָרִים הֵם] 'Gods of hills are their gods, therefore were they (the gods) too strong for us.' RV., in rendering אֱלֹהֵי as a sing. and making subj. of הָהָרִים to be the Israelites themselves, is

incorrect. The Aramaeans, in accordance with their own ideas, ascribe a plurality of deities to Israel, and it is these gods, as well as their worshippers, against whom they are fighting, and whom they hope to conquer if they can decoy them from their fastnesses. LXX Θεὸς Ἰσραήλ followed by sing. verb ἐκραταίωσεν is an intentional alteration in order to avoid the use of phraseology offensive to the unity of God. So in *v.* 28 the Israelitish prophet, in quoting the words of the Aramaeans, naturally substitutes a singular:—אלהי יהוה 'A God of hills is *Yahweh*.'

[אלהיהם] LXX, Luc. add καὶ οὐ Θεὸς κοιλάδος (Luc. κοιλάδων), a gloss made for the sake of strict conformity with *v.* 28. In *v.* 23, however, the words are certainly out of place, וְאֵילָם *but however*, introducing the idea that the gods may not be gods of the plain as a suggestion not previously mentioned except by implied antithesis in אלהי הרים.

[אם לא וג'] 'Surely we shall be stronger than they.' So *v.* 25. The same form of asseveration is found in Josh. 14. 9; Isa. 5. 9; 14. 24; Job 1. 11, and with perf. II. 9. 26; Jer. 15. 11; Job 22. 20; Ps. 131. 2. Cf. *note on ch.* 2. 23.

24. [ממקומו] 'From his place'; i. e. his appointed position in the line of battle. LXX, Luc. εἰς τὸν τόπον αὐτῶν (Luc. αὐτοῦ), and so Jos. (*Ant.* viii. 14, § 3) ἀπολῦσαι πρὸς τὰ οἰκεία, is inferior, and probably arose from the common confusion of מ with ב. But neither במקומו (Th.) nor למקומו (Klo.) could correctly stand with this signification, מֵאֶלֶם being the required phrase.

[פחות] 'Commanders' or 'vicegerents.' These appear to be the same as the שלשים ושנים *ch.* 22. 31; cf. 20. 1. Giesebrecht, taking the term פחה as Persian in origin, is obliged to regard this verse as an interpolation, and considers that it breaks the connexion, ואתה of *v.* 25 forming the right continuation to *v.* 23, and ויעש כן, *v.* 25 *end*, being satisfied by *v.* 26 (a doubtful contention). But cf. *note on ch.* 10. 15.

25. [מֵאִיתָּהּ . . . אִיתָּם] This form of the particle for the usual אִתָּם, occurs repeatedly in these N. Pal. narratives up to II. *ch.* 8;—*ch.* 22. 7, 8, 24; II. 1. 15; 3. 11, 12, 26; 6. 16; 8. 8;

but can scarcely be counted dialectical, depending as it does upon vocalization and *scriptio plena*, and standing also beside the more ordinary form; cf. *ch.* 20. 23; 22. 4, 24; II. 3. 7; 6. 16, 32. The form אֹת is found several times in Jer. and Ezek., but appears elsewhere only rarely.

26. אַפְקָה] Several cities of this name are mentioned in O. T.; but this one, which occurs again in II. 13. 17, is doubtless the same as is mentioned in Josh. 12. 18; 1 Sam. 29. 1, in the neighbourhood of Jezreel. Assy. *Ap-ku*; *COT.* i. 194.

27. הִתְפַּקְרוּ] The same form occurs Num. 1. 47; 2. 33; 26. 62, and is intended as passive of הִתְפַּקֵּר Judg. 20. 15, 17; 21. 9. Both forms, however, have precisely the same reflexive sense, 'set themselves for muster,' 'were mustered,' and probably Wright (*Compar. Gramm.* 208 n.) is correct in thinking the pronunciation as a passive הִתְפַּקֵּר to be due to a misunderstanding of the Masorettes. הִתְפַּקֵּר, without doubling of the 2nd rad., stands alone in Heb., and appears to be a relic of the reflexive of the simple stem פָּקַר, corresponding to Aram. אֲחֻקְטַל, Aeth. *taqalla*, Ar. VIII with transposition of 1st rad. and preform. اِثْقَل 'iqṭatala for 'ithqatala, and so on the Moabite stone, ll. 11, 15, 19, 32 הִלְחַח from root לחם. Cf. Wright, *loc. cit.*; G-K. § 54 l; Sta. § 162; and, for other views as to the form, König, *Lehrg.* I. i. p. 198.

וּבִלְבָּלוֹ] 'And were provisioned'; passive of the Pilpel which is found in *ch.* 17. 4, 9; 18. 13; *al.* So Vulg. *et acceptis cibariis*, LXX, Luc. omit. 1 *simplex* co-ordinates the two facts. Dri. *Tenses*, § 132.

כִּשְׁנֵי חֲשֵׁי עֹזִים] The subs. חֲשֵׁי is elsewhere quite unknown. LXX, Luc., Vulg., Pesh., Targ. give the meaning 'like two small flocks of goats,' and this is generally adopted. חֲשֵׁי = 'strip off,' and thus חֲשֵׁי 'that which is stripped off' may possibly denote *segregatum* (*Heb. Lex. Oxf.*), but the inference is precarious. Klo. emends עֹזִים בְּשֵׁפִי כִשְׁמֵם עֹזִים 'upon the bare height, after the manner of goats.'

28. וַיֹּאמֶר אֵל מֶלֶךְ י' וַיֹּאמֶר] The repetition of וַיֹּאמֶר is certainly superfluous. Pesh. omits the first occurrence, thus making the

passage to agree with *vv.* 13, 22; while LXX, Luc., Vulg. are without the second. This latter omission is correct, the addition in MT. being probably due, as is suggested by Pesh., to an attempt to gain agreement with the preceding passages.

[וידעתם] LXX καὶ γνώσῃ, Luc. γνώσει, as in *v.* 13.

30. [עשרים ושבעה אלף] Pesh. **حَسْبُ سِتَمِئَةِ اَلْفَةٍ**, 25,000.

[חדר בחדר] 'A chamber within a chamber,' i.e. 'an *innermost* chamber'; here, as in *ch.* 22. 25 (|| 2 Chr. 18. 24); II. 9. 2†, selected as most remote and private. Jos. (*Ant.* viii. 14, § 4) explains as an *underground house*;—*εἰς ὑπόγειον οἶκον ἐκρύβη*.

31. [ויאמרו וג'] LXX puts the suggestion into the mouth of Ben-hadad, reading καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οἶδα κ.τ.λ. τὰς ψυχὰς ἡμῶν. So Luc., with the different οἶδατε. That this, however, is incorrect is shown by *vv.* 32, 33, where the servants *without the king* form the embassy.

[כי מלכי . . . כי וג'] For the second כי resumptive of the first, cf. *ch.* 1. 30 *note*.

[בראשינו] LXX, Luc., Vulg., Pesh., pl. **בְּרָאשֵׁינוּ** as in *v.* 32.

[נפשך] Vulg., Pesh., though agreeing with MT. in placing the speech in the mouth of the servants, yet like LXX, Luc., presuppose pl. **נַפְשֹׁתֵינוּ**. This is an easy alteration induced by the preceding pls. **נְשִׁימָה וג'**, but inferior to MT. in which the saving of the *king's life* is rightly made the object of the proposed plan.

33. [והאנשים ינחשו] Vulg. excellently, *quod acceperunt viri pro omine*; i.e. they *divined* the successful issue of their mission from the favourable response **ואחי הוא**. Cf. *Sta. Ges.* i. 445 *f*. For this use of the verb cf. Gen. 30. 27 **בְּנִלְלֹךְ י' וַיְבָרֶכְנִי** 'I have observed the omens, and Yahwe hath blessed me for thy sake.' The only explanation that can be placed upon the imperf. is that it emphasizes pictorially *the coming into being* of their consciousness of the king's mood;—'and the men *began to divine*'; cf. *Dri. Tenses*, § 27 γ. The emendation of Grä. **וַיַּחֲשׂוּ** joined with **וימהרו**, as in Isa. 5. 19, is unnecessary.

[ויחלטו הממונו] The verb occurs nowhere else, and **הַמִּמּוֹנֹו** is untranslatable, RV. 'whether it were his mind' (*marg.* Heb. 'from

him') being indefensible. The Verss.—LXX καὶ ἀνέλεξαν τὸν λόγον ἀπὸ (Luc. καὶ ἀνελέξαντο τὸν λόγον αὐτοῦ ἐκ) τοῦ στόματος αὐτοῦ, Vulg. *rapuerunt verbum ex ore ejus*, Pesh. ܡܢ ܥܝܢܐ ܕܥܡܐ, Targ. וְהִטְפוּהָ מִיָּדוֹ—are unanimous both in presupposing a different division of the words וַיִּחְלְטוּהָ מִיָּדוֹ, and in supplying a plausible meaning for the verb;—‘and they caught it from him,’ i.e. they at once took up and repeated the title of *brother* which he had conferred upon Ben-hadad. וַיִּחְלְטוּ being isolated, and its meaning purely conjectural, it is futile to dogmatize as to its being Qal (Sta. § 529<sup>a</sup>) or shortened Hiph'il form like וַיִּדְבְּקוּ, וַיִּדְרְכוּ (G-K. § 53 *n*; Kō., *Lehrg.* I. i. p. 251).

וַיַּעֲלֵהוּ] LXX, Luc. καὶ ἀναβιβάζουσιν αὐτὸν πρὸς αὐτόν. Here the subj. of the verb being wrongly conceived as pl. וַיַּעֲלֵהוּ (הָאֲנָשִׁים 33<sup>a</sup>), πρὸς αὐτόν appears to be the translator's explan. addit. ‘unto him’ (Ahab) which is thus rendered desirable to complete the sense. The view that LXX presupposes an orig. וַיַּעֲלֵהוּ אֵלָיו (Th., Kamp.) is therefore improbable.

34. הַצֹּת] ‘Streets,’ i.e. doubtless, as explained by Ke., Th., Ges., *Heb. Lex. Oxf.*, &c., *bazaars* where trade might be freely carried on. Ew. ‘fortified quarters’ is strangely alien to the term employed.

וַיֹּאמֶר] The change of speaker is regarded as sufficiently marked by the content of his speech as a response to the preceding: cf. II. 10. 15.

בְּבְרִית] RV. ‘with this covenant,’ i.e. *at the price of it*; ב *pretii*; cf. *ch.* 2. 23 *note* on בִּנְפֶשׁוֹ. The fact of this alliance between Ahab and Hadadezer is strikingly confirmed by the monolith of Shalmaneser II, where the two kings are mentioned as leagued against the Assyrian at the battle of Qarqar: cf. *Append.* 3.

וַיִּשְׁלַחְהוּ] Luc. adds ἐκ τῆς οἰκίας αὐτοῦ καὶ ἀπ᾽ ἡλθεν ἀπ’ αὐτοῦ.

35. אִישׁ אַחֵד] Cf. p. 209. The identification by Jos. (*Ant.* viii. 14, § 5) of this prophet with Micaiah of *ch.* 22 is by no means improbable: cf. *vv.* 42, 43 with *ch.* 22. 8.

מְבְנֵי הַנְּבִיאִים] ‘Sons of the prophets’ was the title of members of the prophetic guilds or schools which existed at Bethel, II. 2. 3;



Jericho, *vv.* 5, 15; Gilgal, 4. 38, and probably elsewhere, and were in some sense presided over by Elijah and Elisha; cf. II. 2. 15-18; 4. 1, 38 *ff.*; 6. 1 *ff.*; 9. 1. Such guilds seem to have flourished under Samuel, 1 Sam. 19. 20 (Naioth), cf. 10. 5, 10 (Gibeah), and may, perhaps, have been founded by him; cf. 7. 15-17 where *Bethel* and *Gilgal* are included with Mizpah among the cities visited by Samuel in his yearly round from his centre, Ramah. The force of the term בן נביא is well illustrated by Am. 7. 14, where Amos tells Amaziah of Bethel, ולא בן נביא, 'I was no prophet, neither was I a prophet's son,' i. e. I had not the advantage of any special training for the calling.

ברבר ' Cf. *ch.* 13. 1 *note*.

36. האריה] 'The lion,' singled out for the part which he is to play, and already conjured up before the speaker's prophetic vision. Cf. especially *ch.* 22. 21 הָרִיחַ, and see *note* on *ch.* 13. 14.

37. ויכּוּ . . . ופצע] 'And the man smote him, so as to wound him.' Here the act denoted by פָּצַע sharply limits the duration of that described by ויכּוּ הכּה, as forming its *end* or *result*. So exactly Jer. 12. 17 ונתשתי את הגוי ההוא נתוש ואבד 'I will pluck up that nation, so as to destroy it.' The case cannot be classed, as by Da. (§ 86<sup>c</sup>; Jer. 12. 17 is made to fall under § 87), among cases where 'the inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c.'; this being precisely what in the present instance it does not do. Cases where the second infin. expresses *concomitance of indefinite duration*, Judg. 14. 9; II. 2. 11, or simple addition of an event *in due sequence* (but *not* as the result aimed at by the previous action), Isa. 19. 22, are different in character.

38. למלך] LXX, Luc. τῷ βασιλεῖ Ἰσραήλ.

באפר] The word אפר occurs only here and in *v.* 41, but the meaning 'covering' or 'bandage,' given by LXX, Luc. τελαμῶνι, Targ. במעפרא, has the support of Assy. in which *apāru* = 'to attire,' especially with a head-covering; *ēpartu* = 'garment.' See Friedr. Delitzsch, *Assyr. Handwörterbuch*, s. v. I. אפר, and *Prolegomena*, 54; Zimmern, *Babylonische Busspsalmen*, 95; Barth,



*Etym. Studien*, 19. Vulg., Pesh. 'A., Σ. vocalize אָפֶר 'ashes.' For use of art. פֶּאֶפֶר cf. *ch.* 1. 1 note on בְּבִגְדִים.

40. עֲבָרְךָ עָשָׂה הֵנָּה וְהֵנָּה [Thy servant was a doer of hither and thither] הֵנָּה וְהֵנָּה as in II. 2. 8, 14; Josh. 8. 20+), an impossibly harsh construction. Vocalization עָשָׂה *st. abs.* gives the rendering 'was busy hither and thither'; but that a man posing as having been set to guard a captive should represent himself as deliberately engaged in other matters seems scarcely probable. LXX περιεβλέφατο, Luc. περιεβλέπετο, Vulg. *me verterem*, Pesh. מִן מַלְפֻן, Targ. מִתְפַּנִּי, point to an orig. פָּנָה 'was turning (looking) hither and thither,' and are followed by Th., Klo., *Heb. Lex. Oxf.* Cf. Ex. 2. 12 וַיִּפֶּן כֹּה וְכֹה.

וְנָּ 'Such (*lit.* so) is thy verdict; thou thyself hast decided.' For sense of verb חָרַצַת cf. esp. Niph. participle in the phrase וְנִחְרָצָה כָּלָה 'a consumption and a strict decision,' i.e. a consumption finally decided; Isa. 10. 23; 28. 22; Dan. 9. 27.

42. אִישׁ חֲרָמִי [The man of my ban]; i.e. the man devoted by me to destruction. Cf. Isa. 34. 5 עִם חֲרָמִי referring to Edom.

מִיֵּד LXX, Luc., Vulg. suggest מִיֵּדָר, and so Th., Klo., Kamp., Benz., Kit.; but MT. is supported by 1 Sam. 19. 9; 26. 23; 2 Chr. 25. 20; Isa. 28. 2; Ezek. 12. 7, where בֵּיֵד occurs without specific suffix<sup>1</sup>. An expression first used, as in Prov. 6. 5 הִנָּצֵל מִיֵּד, with vague and general reference, may then come to be employed where closer specification might be expected. Cf. colloquial Eng. *in hand, out of hand*.

43. עַל בֵּיתוֹ Cf. *ch.* 1. 38 note on עַל נַחוֹן.

סָר חוּעָה So *ch.* 21. 4. 'Chafing and sullen.' סָר, used again in fem. *ch.* 21. 5 מָה זֶה רוּחְךָ סָרָה, is connected with סָר 'be refractory.' The meaning of the adj. חוּעָה is well illustrated by the use of the participle וְעָפִים which in Gen. 40. 6 denotes an appearance dejected and gloomy as produced by perplexing thoughts (cf. Joseph's

<sup>1</sup> Cf. the renderings of LXX, Vulg. in 1 Sam. 19. 9 ταῖς χερσὶν αὐτοῦ, *manu sua*; 26. 23 εἰς χεῖράς μου, *in manum meam*; 2 Chr. 25. 20 Luc. εἰς χεῖρας Ἰωᾶς, *in manus hostium*; where, as in our passage, the translators are at pains to make the reference precise, but presuppose no different original to MT.

question in *v.* 7 (מדוע פניכם רעים היום *v.* 7), in Dan. 1. 10 a countenance *haggard* through spare and coarse diet. The phrase is further elucidated by the description of the king's conduct in *ch.* 21. 4<sup>b</sup>.

21. *Ahab covets the vineyard of Naboth the Jezreelite, and obtains it by the judicial murder of the owner, planned and executed by Jezebel. The prophet Elijah announces Yahwe's sentence upon Ahab and his house because of the deed.*

1<sup>a</sup>. LXX καὶ ἀμπελῶν εἰς ἣν τῷ Ναβουθαὶ τῷ Ἰσραηλείτῃ, i. e. זְכַרְיָה לְנִבְוֹת הַיִּזְרְעֵאלִי: probably original. The introductory formula of MT., copied from *ch.* 17. 17 but here somewhat ill-fitting, was probably added by the scribe who interposed this *ch.* between *chh.* 20 and 22; cf. p. 210. The words are found in Luc., but that they are there a later addition is shown by the presence also of καὶ before ἀμπελῶν, as in LXX. On כֶּרֶם אַחֵר cf. p. 209.

1<sup>b</sup>. 'אֶצֶל הִיכָל א' ] LXX παρὰ τῇ ἀλφ' Ἀχαάβ, i. e. 'אֶצֶל פֶּתַח א'. MT. is to some extent favoured by *v.* 2 אֶצֶל בֵּיתִי.

2. [כֶּסֶף מַחִיר זֶה] 'The money-value of this one'; lit. 'the money of the price of this.' כֶּסֶף is *st. constr.* before מַחִיר as in Job 28. 15 כֶּסֶף מַחִירָה, and is not, with RV., to be taken as an accus. of limitation, 'the worth of it *in money*.' LXX, Luc., expanding זֶה into (Luc. τοῦ) ἀμπελῶνός σου τούτου, then repeat καὶ ἔσται μοι εἰς κῆπον λαχάνων.

3. [חֲלִילָה לִי מִיהוָה] So 1 Sam. 24. 7; 26. 11; and 2 Sam. 23. 17 Luc., Pesh., Targ. (cf. || 1 Chr. 11. 19 מִאֲלֹהֵי). חֲלִילָה לִי מִיהוָה LXX παρὰ θεοῦ μου. Luc. παρὰ κυρίου θεοῦ μου a combination of MT. and LXX.

4. [וַיִּבְּא . . . וַיִּזְעַף] LXX καὶ ἐγένετο τὸ πνεῦμα Ἀχαάβ τεταραγμένον, probably an alteration for exact agreement with *v.* 5. Luc. embodies the two readings, following MT. in *v.* 4<sup>a</sup>, and placing LXX reading at the beginning of *v.* 4<sup>b</sup>. On סָר וַיִּזְעַף cf. *ch.* 20. 43 *note*.

[וַיִּסַּב אֶת פָּנָיו] Cf. II. 20. 2<sup>a</sup>. Vulg., as in this passage, makes

the addition *ad parietem*. LXX, Luc. καὶ συνεκάλυψεν seem to have read וַיִּכֶס for וַיִּסַּב.

5. [מה זה] Ch. 14. 6 note.

6. [כי אדבר] Not, as RV. 'Because I spake,' but simply 'I spake,' כי introducing the direct narration. Cf. ch. 1. 13 note. The use of the imperf. is here somewhat strange, but may perhaps be explained as laying pictorial stress upon the commencement of the king's overtures, ■ usage resembling the Eng. *historical present*; 'I speak' or 'begin to speak,' when immediately negotiations are cut short by a definite refusal. Cf. Dri. *Tenses*, § 27 γ; Da. § 45, *Rem.* 2, quoting Hitzig. The suggestion of a *frequentative* force for the imperf. (Dri. *loc. cit.*) is less probable, there being no hint of this in the preceding narrative.

[את כרמי] LXX, Luc. κληρονομίαν πατέρων μου, an alteration after v. 3.

7. [אתה עתה] 'Dost thou now govern Israel?' On the interrogative force of the sentence cf. ch. 1. 24 note.

[ויטב לבך] 'And let thy heart be cheerful.' Cf. note on לב טובי ch. 8. 66.

8. [הקפּרים] Kt. הַפְּפָרִים is correct; 'the letters' already mentioned, v. 8<sup>a</sup>.

[החרים] 'The nobles,' lit. 'freeborn'; Ar. حُرٌّ, Aram. בר חורין, כַּ: יִלְאָן. The word doubtless belongs to the N. Pal. dialect (cf. p. 209), other occurrences in O. T. being late;—seven times in Neh. of the magnates of Judah, and so in Jer. 27. 20; 39. 6 (both passages omitted in LXX, and probably later interpolations; cf. Dri. *Introd.* pp. 248, 254 f.), of Edomite nobles Isa. 34. 12 (exilic); [בן חורים] as in Aram., Eccl. 10. 17<sup>+</sup>.

[אשר בעירו וג'] 'Who were in his city, who presided with Naboth.' So v. 11 אשר הישבים בעירו 'who were those who presided in his city.' Naboth himself was one of the elders and nobles in whose hands the civil government of the city lay. That ישב here has the sense of *presiding*, especially as judges, is rightly recognized by Th., and by Klo. who renders 'Beisitzer.' For this use of the verb, cf. Isa. 28. 6 לַיֹּשֵׁב עַל-הַמִּשְׁפָּט 'for him who sits (presides) over the judgement'; Am. 6. 3 נִשְׁבַּת הַקֶּסֶם 'the seat of violence (i. e.

of unjust judgement)'; and of Yahwe Ps. 9. 8 where the clause answering to **וַיֵּשֶׁב** used absolutely is **בֹּוֹנֵן לְמִשְׁפַּט פְּסָאִי**; cf. Ps. 29. 10; Joel 4. 12. RV. 'and that dwelt with Naboth' makes the sentence simply a repetition of the statement **אֲשֶׁר בְּעִירוֹ**. LXX, Luc. wrongly omit this former clause, while Pesh. combines with the following: **וְנֹאֲכָח בְּחִמָּה חָמָא בְּחָמָא** 'who dwelt in the city with Naboth.'

9. **קָרָאוּ צוֹם**] An extraordinary day of humiliation to avert the wrath of Yahwe which for some cause (supposed to be as yet unascertained) was assumed to be threatening the community. Such a special fast is mentioned as proclaimed by Jehoshaphat, 2 Chr. 20. 1-4. Cf. Th., *Sta. Ges.* i. 527.

**וְהִשִּׁיבֵהוּ**] Not as the suspected culprit, but as a man of marked position and piety who would naturally take the lead upon such an occasion; so Jos. (*Ant.* viii. 13, § 8) *καὶ ποιησαμένους ἐκκλησίαν προκαθίσαι μὲν αὐτῶν Νάβωθον, εἶναι γὰρ αὐτὸν γένους ἐπιφανοῦς*. The prominence of his position would thus the more excite the popular indignation (Th.), when the crime had been fastened upon him.

10. **שְׁנֵי אַנְשִׁים**] 'Two men,' as at least necessary to secure a conviction; cf. Deut. 17. 6; 19. 15; Num. 35. 30; S. Matt. 26. 60f.

**בְּנֵי בִלְעֵל**] 'Villains.' The derivation and exact meaning of **בִּלְעֵל** are highly obscure. There are two rival explanations, both of which regard the word, according to its Massoretic vocalization, as a compound. (i) **בָּלִי** *not* + **עֵל** which is supposed to mean *worth or use* (cf. Hiph'il **הוֹעִיל**). Thus **בְּנֵי בִלְעֵל** = 'worthlessness,' **בְּנֵי בִלְעֵל** 'base fellows' (cf. *Heb. Lex. Oxf.*, s. v.). (ii) **בָּלִי** *not* + **עֵל** for **יַעֲלֶה** *that which comes up*;—'not coming up,' and so 'unsuccessful' or 'ne'er-do-well' (**כִּמְחִי יַעֲלֶה וְיִבֹּל**, followed by Hupfeld among moderns). It is no objection to either of these explanations that the use of the term proves the conception to be not negative but positive—*malignity* or *dangerous wickedness* (Cheyne, as cited below), since instances can be quoted from all languages in which terms originally negative have gained later a very definite positive significance; cf. e. g. ἀσβής, Germ. 'Unheil,' Old Eng. 'naughty.'

But a real difficulty in the way of the acceptance of either is the fact that the use of such a compound term in ordinary phraseology is without a parallel; expressions such as בְּלִימָה 'nothingness,' Job 26. 7; בְּנֵי בְּלִיָּשִׁים 30. 8; מְלִין בְּלִי דָּעַת 38. 2 being late poetical creations, and therefore not to the point. בְּלִיעַל, then, is probably to be classed with צִלְמוֹת (for צִלְמוֹת) as exhibiting merely a fancy vocalization based upon relatively late tradition.

The view of Cheyne is that בְּלִיעַל is to be identified with the Babylo-assyrian goddess *Belili*, as representing the underworld, and that in later times the word may have been popularly associated with the derivation בֵּל יַעֲלֶה in the sense 'the depth which lets no man return.' The chief passage cited in favour of this explanation is Ps. 18. 5<sup>b</sup> נַחֲלֵי בְּלִיעַל, rendered 'streams of the underworld,' in juxtaposition to חֲבֻלֵי מוֹת *v.* 5<sup>a</sup>, חֲבֻלֵי שְׂאוֹל *v.* 6<sup>a</sup> (*Expositor*, June 1895, pp. 435-439; *Expository Times*, June 1897, pp. 423 *f.*; Nov. 1897, pp. 91 *ff.*; Apr. 1898, p. 332). The identification of בְּלִיעַל with *Belili* is, however, denied by Baudissin and Jensen, on the grounds that there is no evidence to show that the earth-goddess *Belili* was ever regarded as a deity ruling the underworld; that there is no O. T. passage in which the meaning 'underworld' for בְּלִיעַל is clearly present; and that there is no analogous O. T. expression in which men are brought into connexion with the underworld in order to mark them out as destructive or wicked (*Expository Times*, Oct. 1897, pp. 40-45; March 1898, pp. 283 *f.*).

If בְּלִיעַל be *not* a compound term, it is natural to refer it to the root בָּלַע 'swallow up, engulf,' and to regard the ל as ל formative, cases of which are seen in נִבְעַל, מְרַסֵּל, בְּרַסֵּל, and perhaps עֲרַפֵּל. The י may then conceivably mark the word as a diminutive, according to the common Ar. usage (Wright, *Ar. Gramm.* i. § 269), to be traced also in Syr. in the words حَبْلًا, حَبْلًا, حَبْلًا (Duval, *Gramm. Syr.* § 235), and in Heb. וְעִיר, and perhaps also in שְׂפִיפּוֹן and אֲמִינוֹן 2 Sam. 13. 20 (cf. Dri. *ad loc.*). Thus an original *bulai'āl* might become בְּלִיעַל, a form resembling שְׂפִיפּוֹן, אֲמִינוֹן, which may be thought to stand for *shufaiḥān*, 'umainān, upon the analogy of vulgar Ar. *k'fīfah*, 'little basket,' for *kufaiḥah*

(Wright, *Compar. Gramm.* p. 89). בלעל will then denote 'engulfing ruin' or 'perdition,' the diminutive marking the word as used in contempt and antipathy. Such a significance attached to the root בלע may be seen in Ps. 52. 6 כָּל־דִּבְרֵי־כָלֶּעַץ, and the phrase בן בלעל may be paralleled by ὁ υἱὸς τῆς ἀπωλείας S. John 17. 12; 2 Thess. 2. 3.

After בני בלעל LXX omits all that follows in MT. down to בני בלעל of v. 13, apparently through homoioteleuton.

[ברכת] 'Thou hast *cursed*'; lit. '*blessed*,' and so v. 13; Job 1. 5, 11; 2. 5, 9; Ps. 10. 3†. A sense so strangely opposed to the usual meaning of the verb is scarcely to be regarded as obtained from the idea 'greet at departing' (*ch.* 8. 66; Gen. 47. 10), so 'say farewell,' and then 'renounce' (Ges. *Thes.*, Ke., Dillmann on Job, &c., and so RV. *marg.*), there being no particle of evidence for such a transition in meaning; nor does it seem probable that the notion is that of 'a blessing overdone and so really a curse as in vulgar English as well as in the Shemitic cognates' (*Heb. Lex. Oxf.*). Rather, the word is an euphemism deliberately substituted for its direct antithesis, viz. the most fearful form of curse such as it were a sin even to mention in direct terms. Cf. among the Greeks the title Εὐμενίδες, 'the gracious goddesses,' applied euphemistically to the Ἐρινύες or Furies, and the name ὁ Εὐξείνιος given to the Black sea as being ἀξένος inhospitable;—'*Dictus ab antiquis Axenus ille fuit*,' Ovid, *Trist.* 4. 4, 56.

[אלהים ומלך] The cursing of *God and the king* is prohibited in the Book of the Covenant, Ex. 22. 27 אלהים לא תקלל ונשיא בעמך לא תאר.

[וסקללו] The same penalty (verb רגם) is imposed for blasphemy in Lev. 24. 10–16 (H).

11<sup>b</sup>. [כאשר כתוב וג'] Luc. omits. The words are redundant after the statement immediately preceding, and may therefore be a gloss.

12. [והשיבו] Not to be explained as a perf. with ו consec., nor can any reason be assigned for the use of ו simplex. The form is an unintentional lapse into the imperat. form used in v. 9, and



we may correct וַיִּשְׁכְּבוּ. That the passage is not a mere gloss (Klo.) appears from the suffix of נָגְרוּ *v.* 13, which points back to the name נָבוֹת of this verse.

13. LXX, Luc. omit את נָבוֹת נָגַר הָעַם. But the last two words at least give a touch to the narrative not to be dispensed with.

בשֹׁלֶם הַבָּשָׂר [ויערהו . . . את נָבוֹת] Cf. *ch.* 19. 21 *note* on הַבָּשָׂר.

15. [ויהי ונ'] LXX καὶ ἐγένετο ὡς ἤκουσεν Ἰεζάβελ, καὶ εἶπεν πρὸς Ἀ., i. e. וַיְהִי כַשְׁמַע אִיזָבֶל וְהָאֶמֶר אֶל־א'. This less burdened sentence has to some extent the support of Luc., where the words of MT., though present, are marked as a gloss by the strange Κέχωσται for סָקַל; and of Pesh. which varies from MT., abbreviating כִּי מַחַ נ' בַּחֲסִי, i. e. כִּי מַחַ נ' בַּחֲסִי.

16. After *v.* 16<sup>a</sup> LXX adds καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ περιέβαλετο σάκκον· καὶ ἐγένετο μετὰ ταῦτα, κ.τ.λ. So Luc. This, however, is scarcely consistent with *v.* 27 MT.; since it is improbable that Ahab first made a show of mourning at Naboth's death, then proceeded to take possession of his estate, and finally, upon Elijah's rebuke, secured a remand of the threatened vengeance through a repetition of the same tokens of remorse, this time, it must be supposed, sincere. Hence LXX varies from MT. in *v.* 27, making this statement to refer back to the former show of repentance narrated by the Version in *v.* 16:—καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀ. ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστεινεν· καὶ περιέβαλετο σάκκον ἐν τῇ ἡμέρᾳ ἣ ἐπάταξεν Ν. τὸν Ἰσραηλείτην, καὶ ἐπορεύθη. καὶ ἐγένετο ῥῆμα Κυρίου κ.τ.λ. So substantially Luc. But all this stands self-condemned. It is impossible that Ahab's remand should have been granted as an afterthought on account of his *first exhibition of repentance* (*v.* 16 LXX), which was clearly insincere and had not in the first place served in any way to qualify the penalty pronounced by Elijah. MT., therefore, in making the king display no sign of remorse, real or assumed, until after the prophet's threatenings, is certainly correct; and the fact that LXX text is here spurious and late is recognized by Th., who points out that



Jos. (*Ant.* viii. 13, § 8) was acquainted with a narrative in no way different from MT.

18. [הנה וג'] On omission of subj. with הנה cf. II. 6. 13 *note*.

19 *ff.* The account of this interview has been amplified by R<sup>p</sup>. Cf. Abijah's prophecy against Jeroboam, *ch.* 14. 7-16 *notes*, and, beside the phrases there enumerated as characteristic, notice *vv.* 20, 25 'לעשות הרע בעיני י' (התמכר) (התמכר), cf. II. 17. 17 R<sup>p</sup>+; *v.* 26 הגלולים, cf. *ch.* 15. 12 *note*; 'אשר חוריש וג' (אשר חוריש וג'), cf. *ch.* 14. 24 *note*. The original elements of the narrative, so far as they can be distinguished, are to be found in *v.* 19<sup>a</sup>, *v.* 20 to מצאתי, *vv.* 27-29, and probably also *v.* 19<sup>b</sup>. Less certain is the somewhat awkwardly placed statement as to Jezebel *v.* 23, which would follow more easily *after v.* 24, since *v.* 24 clearly forms the direct continuation to *v.* 22.

19. הכלבים] In the first place LXX, Luc. read αἱ ὕες καὶ οἱ κύνες (so *ch.* 22. 38), but that the addition is of the nature of a gloss is rendered most probable by its omission in the second place: οἱ κύνες simply, as in MT.

[את דמך גם אתה] 'Thy blood, even *thine*,' or '*thy* blood also.' For this re-enforcement of the suff. by the pers. pron., cf. the exactly similar case 2 Sam. 17. 5 ונשמעה מה בפיו גם הוא 'and let us hear what is in *his* mouth also.' Cf. *ch.* 1. 26 *note* with references. At the end of the verse LXX, Luc. add καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου, adopted by Th. as presupposing בְּדַמְךָ תִּרְחֹצְנָה הַזֹּנוֹת. The reference, however, implies not the vineyard of Jezreel but the pool of *Samaria*, and is therefore doubtless a gloss derived from *ch.* 22. 38.

20. [יען התמכר] Luc. δι' ὅτι πέπρασαι μάτην, LXX διότι μάτην πέπρασαι, i. e. לְשׁוֹן יען התמכר 'because thou hast sold thyself *to no purpose*'; a pointed addition in view of what follows. For לשוא cf. Jer. 2. 30; 4. 30; 46. 11. The suggestion of Th., תִּבְנֶה, is less probable, since this would rather signify '*for nought*,' i. e. without *expecting* a return.

[לעשות ... י] LXX, Luc. add (Luc. τοῦ) παροργίσαι αὐτόν, i. e. לְהַכְעִיבוֹ, correctly. Cf. II. 17. 17; 2 Chr. 33. 6; Deut. 4. 25; 9. 18.

21. [ועצור ועזוב] Cf. *ch.* 14. 10 *note*.

23. [הכלבים וג'] Cf. II. 9. 10, 36.

[בחל] RV. 'by the rampart,' and so LXX, Luc. ἐν τῷ προτειχίσματι. Vulg., Pesh., Targ., however, presuppose בְּחֶלֶק 'in the district' of Jezreel, according to II. 9. 10, 36, 37, and this ought certainly to be adopted. The prediction was not fulfilled 'by the rampart,' but outside the palace *within* the city. חֶלֶק is only here in this connexion used of the tract of land surrounding or appertaining to a town, being elsewhere employed of the territory or estate of a tribe or family.

25. [אשר הסתה וג'] Possibly with reminiscence of Deut. 13. 7 בי יסיתך . . . אשת חיקך . . . לאמר נלכה ונעבדה אלהים אחרים וג'. הַסִּתָּה as though from verb *y* doubled, in place of הַסִּתָּה.

27. On the variations of LXX, Luc. in this verse, cf. *v.* 16 *note*.

27. [ויהלך אט] 'And went about *quietly*,' i.e. in the manner of one in penitence and grief. Pesh. ~~سكبا~~, Targ. יחף explain 'barefoot'; cf. 2 Sam. 15. 30; Vulg. *demisso capite*: LXX, Luc. omit. אט is a subs., *quietness* or *gentleness*, used adverbially. Elsewhere always with ל expressing condition;—Isa. 8. 6; 2 Sam. 18. 5; Job 15. 11; with suff. לְאִמִּי Gen. 33. 14. Ar. لَّاء means *to creak* (of a saddle), or *to make a low moaning or plaintive sound* (of a camel). So Isa. 19. 3† אִמִּים are *whisperers*, i.e. wizards of some description.

28. [אל אליהו החשבי] LXX, Luc. ἐν χειρὶ (Luc. τοῦ) δούλου αὐτοῦ Ἡλίου.

29. [על ביתו] LXX, Luc. omit.

22. 1-38. *Continuation of ch. 20. After seven years of peace between Israel and Aram, Ahab, with the help of Jehoshaphat of Judah, determines to recover Rama of Gilead from the Aramaeans. He falls in the battle which takes place.*

Ch. 22. 2-37<sup>a</sup> = 2 Chr. 18. 2-34.

1. [שלש שנים] After the 'covenant' described as concluded *ch.* 20. 34. The disastrous issue to which this led at Qarqar, where the confederate kings were defeated with great loss by

Shalmaneser (*Append.* 3), must have weakened the bonds of alliance, and led to a *rapprochement* between Israel and Judah. This new alliance made feasible the scheme to recover by force from the Aramaeans one of the most important cities which Ben-hadad had failed to cede according to compact. Cf. *COT.* i. 189*f.*

3. רָמַת גִּלְעָד] Always with *script. defect.* except 2 Chr. 22. 5 רָמֹת. Luc. in all occurrences transliterates 'Ραμὰθ Γ., while LXX varies between 'Ρεμμὰθ Γ. and 'Ρεμμῶθ Γ. Thus there is some presumption in favour of a vocalization רָמַת גִּלְעָד, 'Rama of Gilead,' the city being so called in distinction from other places of the same name west of Jordan; and in II. 8. 29 (|| 2 Chr. 22. 6) רָמָה actually occurs. So Sta., Wellh. The form *Ramoth*, however, is substantiated as an existing form by the occurrence of the *st. absol.* רָמַת בְּגִלְעָד Josh. 21. 36; רָמֹת (רָאמֹת) בְּגִלְעָד Deut. 4. 43; Josh. 20. 8; 1 Chr. 6. 65. The site of this Rama is doubtful. By most identification is sought with the modern *Es-Salt*, which would have formed a convenient point of vantage for an advance upon Samaria from an E.S.E. position. Dillmann (after Hitzig, Langer) on Gen. 31. 54 prefers the site *El-jal'ūd*, six miles north of *Es-Salt*.

6. חֲנַלְךָ אֵל ר' Chr. 'האלך על ר'. Cf. *ch.* 1. 38 *note*.

יִיחִין] LXX, Luc. καὶ (Luc. ὁτε) διδοὺς δῶσει, i. e. יִתֵּן. Cf. Num. 21. 2; Judg. 11. 30; 2 Sam. 5. 19.

הָאֱלֹהִים] || 2 Chr. 18. 5 אֱלֹהִים. According to Th. many Codd. read יהוה, and this probably represents the original text, as in *vs.* 11, 12. The alteration probably arose (Th.) from the supposition suggested by Jehoshaphat's question *v.* 7, that the 400 were prophets of *Ba'al*.

7. הֲאֵין פֹּה וְג' Render with AV. 'Is there not here a prophet of the Lord *besides*?' i. e. yet one more prophet of Yahwe in addition to these His (professed) prophets. The reason for Jehoshaphat's distrust of the 400 prophets can only be inferred. Jos. (*Ant.* viii. 15, § 4) συνείς ἐκ τῶν λόγων Ἰωσάφατος, ὅτι ψευδοπροφηταὶ τυγχάνουσιν, and similarly Ber., 'He shrewdly conjectured that Ahab had only interrogated the prophets who were prepared to

give him a favourable answer.' RV. 'Is there not here *besides* a prophet of the Lord?' is an unwarrantable dislocation of עֹר, intended apparently to imply that the speaker regarded the 400 not as prophets of Yahwe but of a strange god. This sense, not to be obtained from MT., is, *with omission of עֹר*, given by LXX, Luc., Vulg., Pesh., 'Is there not here a prophet of Yahwe?' But against this is Ahab's reply (v. 8) which presupposes that the 400 prophesied in the name of Yahwe, as is stated in vv. 11, 12.

This passage again points the inference (already drawn *ch.* 18. 31<sup>a</sup> note) that there were *two forms of Yahwe-worship* existent in the northern kingdom—that represented by the cult of the calves, and that of which such prophets as Elijah, Elisha, and Micaiah were the exponents; and that the view that the former was a perversion of the true religion was not merely the opinion of later (Deuteronomic) times, but was shared by the *contemporary* adherents of the purer form of religion. The 400 prophets cannot be thought to have belonged to the class which Jezebel used rigorous measures to extirpate (*ch.* 18. 4; 19. 10, 14; II. 9. 7), but must have been representatives of a form of Yahwe-religion which for some reason escaped attack during her persecution; and the reason for this escape may be assumed to have been that this professed Yahwe-worship could tolerate<sup>1</sup> the existence side by side with it of a definitely extraneous cult, even if it had not itself assimilated certain Canaanite elements<sup>2</sup>.

On the other hand, the reason for Jezebel's vindictiveness against a certain section of Yahwe-worshippers must have been that these, by emphasis of *Yahwe's exclusive claim* (Ex. 20. 3), came into sharp collision with the form of religion which she desired to

<sup>1</sup> Cf. the indifferent attitude of the populace gathered at Mt. Carmel to the two diverse cults; *ch.* 18. 21.

<sup>2</sup> It may accordingly be conjectured that in II. 8. 13 Elisha's words to Joram *אל נביא אבך ואל נביא אבך* form not a pleonastic reference to the Ba'al prophets only, but couple together the perverted Yahwe prophets, described as the prophets of Ahab, and the prophets of the Phoenician Ba'al who were under the special patronage of Jezebel; the former, as the latter, being really opposed to the pure religion of Yahwe.

naturalize. Such were those mentioned in *ch.* 19. 18—not merely an isolated prophet here and there, but a considerable body of the people whose number is reckoned as 7,000.

8. [ימלא] Chr. ימלא; ‘probably more correct etymologically’; Th.

10. [מלבשים בגדים] ‘Clad *in robes*,’ i. e. in robes of *state*. Cf. *v.* 30 לבש בגדיך ‘put thou on *thy robes*,’ in contrast to the preceding התחפש.

[בגן] ‘In a *threshing-floor*.’ Chr. ויושבים בגן with explan. ref. of previous יושבים. Scarcely possible. RV. paraph. ‘in an *open place*’ is impermissible, there being no ground for assigning this general signification to גן; and the same remark applies to the renderings of Vulg. *in area*; Luc. ἐν ὄδῳ<sup>1</sup>; LXX, Luc. in Chr. ἐν εὐροχώρῳ. In LXX (Kgs.) ἐνοπλοὶ answers to the whole מלבשים בגדים, i. e. בגדים is unrepresented, and may thus be regarded as mere dittography of בגדים. The emendations of Ew. בְּנִשְׁק ‘*in armour*,’ Th., Ber. בְּרָדִים ‘*embroidered*’ (?) have nothing to recommend them.

11. [קרני ברזל] An emblem of offensive power; cf. Deut. 33. 17; Am. 6. 13; Jer. 48. 25; Dan. 8. 3 f.

12. [ונתן ונ'] ‘Yahwe shall give (it),’ with obj. understood as in *vv.* 6, 15. LXX, Luc. wrongly supply as obj. καὶ τὸν βασιλέα Συρίας.

13. [דברי הנביאים] LXX, Luc. λαλοῦσι πάντες οἱ προφῆται, in Chr. ἐλάλησαν κ.τ.λ., i. e. ‘דְּבָרֵי הַנְּבִיִּים’ ‘the prophets have, with one consent, spoken good &c.’; superior to the somewhat harsh MT. ‘the words of the prophets &c. are good.’ So Th., Kamp., Benz., Kit. Klo. מְדַבְּרִים, less simple.

[פה אחד] So Josh. 9. 2. An accus. defining the *manner* of דְּבָרֵי.

[אחד מהם] Cf. *ch.* 19. 2 *note*.

17. [ויאמר ראיתי] After ויאמר LXX inserts οὐχ οὕτως, Luc. οὕτως, i. e. לִבְנִי as in *v.* 19; ‘I saw *then* all Israel &c.’; *then*, i. e. in case you wish really to hear the truth. Adopted by Klo.

<sup>1</sup> But perhaps this is a corruption of ἐν ἄλφ. In Pesh. (Kgs. and Chr.) בְּנִשְׁק is clearly an error for בְּנִשְׁק, which answers to MT.

[לא ארנים וג'] Luc. in place of לא reads *Εἰ*, i. e. *לִי* or *לָא*, and this is followed by Klo., 'If these had any master, they would return, &c.,' a reading incomparably poor by the side of MT. LXX *Οὐ Κύριος τοῖς Θεός*; presupposes a false repetition of לאלה as לאלהים.

19. [לבן שמע וג'] The strange rendering of LXX, Luc. *οὐχ οὕτως, οὐκ ἐγώ* *ἀκούε ῥῆμα Κυρίου* *οὐχ οὕτως* *εἶδον* κ.τ.λ. represents at the beginning a doublet of לבן, first read as בן לא, and then explained by the gloss *οὐκ ἐγώ*, 'Not I' (am responsible, but Yahwe). The second *οὐχ οὕτως*, which should not be followed by a stop, is an imitation of לבן ראיתי, *v.* 17.

[שמע] Chr. שמעו, and so here 7 Codd. Kenn.

[צבא השמים] 'The host of heaven'; an expression not used elsewhere in pre-exilic writings in the special sense of spiritual beings or angels. Cf., however, Josh. 5. 13 ff. (JE) where the 'man' who appears to Joshua describes himself as שַׂר צֶבָא יְהוָה. In Isa. 34. 4 (prob. exilic) the phrase seems to describe the angels corresponding to or acting as guardians of 'all the nations' (*v.* 2), this being clearly the case in 24. 21 with the expression צבא המרום<sup>1</sup>.

Elsewhere generally צבא הש' denotes the *stars*;—II. 17. 16; 21. 3, 5 (|| 2 Chr. 33. 3, 5); 23. 4, 5; Deut. 4. 19; 17. 3; Jer. 8. 2; 19. 13; Zeph. 1. 5; cf. Gen. 2. 1; Ps. 33. 6; Isa. 40. 26; 45. 12. It is a late usage in which the term is used indefinitely to denote visible heavenly bodies and invisible agencies; Neh. 9. 6; Dan. 8. 10; cf. Ps. 103. 21; 148. 2.

20. [מי יפתה וג'] For the doctrine that Yahwe, in His displeasure, incites men to their own ruin or injury, cf. Ex. 4. 21<sup>b</sup>; 10. 1, 20, 27; 11. 9, 10 (J, E, or JE); 7. 3; 9. 12 (P); Deut. 2. 30 hardening of the heart ascribed to Yahwe (cf. Isa. 6. 10); Judg. 9. 23 Yahwe sends an evil spirit between Abimelech and the men of Shechem; 2 Sam. 24. 1 incites David to a pernicious action; Isa. 19. 2, 14 stirs up Egypt against Egypt and mingles a spirit of perverseness

<sup>1</sup> Cf. for this doctrine Dan. 10. 13, 20, 21; 12. 1; Ecclus. 17. 17; and Deut. 32. 8 LXX (reading אֱל for ישראל).

in the midst of her; Ezek. 14. 9 deceives the false prophet to his own ruin (the same verb as in our passage פִּתְּיִיתִי).

אָהָב LXX, Luc., Vulg. presuppose מֶלֶךְ יִשְׂרָאֵל, and so Chr.

וַיֹּאמֶר זֶה וְג' On the contrasted order cf. *ch.* 5. 25 *note*.

21. הָרוּחַ] 'The spirit,' vividly pictured in the speaker's imagination through the part which he fulfilled. Cf. *ch.* 20. 36 *note*.

22. The variation of Luc. after *v.* 22<sup>a</sup> καὶ ἀπατήσω αὐτόν. Καὶ εἶπεν Δυνήσει is probably due merely to the dislocation of εἶπεν in the Greek text. LXX as MT. καὶ εἶπεν Ἀπατήσεις καὶ γε δυνήσει.

24. אֵי זֶה עֵבֶר] The interrog. אֵי זֶה is never elsewhere used with a verb, and Chr., in supplying הִנֵּה before עֵבֶר, conforms to the usual constr. So Th., Klo., Kamp., Benz., Kit. On אֵי זֶה הִנֵּה cf. *ch.* 13. 12 *note*. LXX Ποῖον πνεῦμα Κυρίου τὸ λαλήσαν ἐν σοί suggests אֵיזֶה רִיחַ הַמְרִיבֵר בָּךְ, i. e. not as rendered, 'What kind of spirit &c.?' but 'where is the spirit of Yahwe that speaketh in thee?' a direct challenge to Micaiah to avenge the insult, implying that, if he fails to do so, the spirit by which he speaks is a רִיחַ שְׂקָר. To this Micaiah replies, 'Behold thou shalt see (where it is; i. e. the challenge shall be accepted; not now, but) in that day &c.' This is superior to the obscure sentence of MT., and probably represents the original text. Luc. exhibits a combination of LXX and MT.

26. קָחוּ אֵת מ' וְהִשִּׁיבֵהוּ] LXX, Luc., Pesh., Vulg. support pl. קָחוּ, the reading of Chr. So Th., Klo. Sta., however, points out that in *v.* 27 LXX εἶπον, Luc. εἶπε, like MT. וַאֲמַרְף, favour an original sing. in *v.* 26. The substitution of pl. for sing. may be explained as due to the influence of pl. imperat. *v.* 27 וְהִשִּׁיבֵהוּ. . . שִׁימוּ. These refer to two persons אָמֹן and יוֹאָשׁ, but the address of *v.* 26 is probably to the סֵרִיס אָחֵר of *vv.* 9 ff. ZATW. V. 173 ff.

אל אָמֹן] LXX πρὸς Σεμήρ, Luc. πρὸς Σεμμήρ. Chr. LXX πρὸς Ἐμήρ, Cod. A, Luc. πρὸς Σεμμήρ. The forms with Σ probably

<sup>1</sup> Adopted by Sta. *Ges.* i. 532: 'Was für ein Geist Jahwes hat denn aus dir gesprochen?'



exhibit a repetition of the last letter of *πρός*, and LXX Chr. represents the original form in the Greek. Accordingly Sta. favours the reading אֶל-אֲמִיר, Ἐμμήρ being the LXX form for MT. אֲמִיר in Jer. 20. 1; Ezr. 2. 37, 59; 10. 20; Neh. 3. 29; 7. 40; 11. 13; 1 Chr. 9. 12; 24. 14.

27. כה אמר המלך LXX, Luc. omit.

27. [את זה] With great contempt:—‘*This fellow.*’ So exactly, with אַח, 1 Sam. 21. 16; 2 Sam. 13. 17 (את זאת); cf. ch. 20. 7; II. 5. 7; 1 Sam. 10. 27; 25. 21; Ex. 10. 7.

27. [לחם לחץ וג’] ‘Bread in scant measure and water in scant measure’; lit. ‘bread—affliction and water—affliction,’ a case of apposition. So Isa. 30. 20. Cf. Dri. *Tenses*, § 189. 1.

28. [ויאמר שמעו וג’] LXX, Luc. omit. The words are clearly a gloss derived from Mic. 1. 2, and inserted for the purpose of identifying Micaiah with Micah the Morashtite. The names מִיכָהּ and מִיכָה are really identical, and the prophet of the later century bears the longer name מִיכָהּ in Jer. 26. 18 Kt. The pl. עַמִּים occurs many scores of times with the signification of *foreign nations*, seldom or never of Israel<sup>1</sup>.

30. [התחפש ובא במלחמה] ‘Let me *disguise myself and enter the battle!*’ The infin. absol. presents the bare idea of the verb in exclamatory and excited speech. Cf. II. 4. 43 אָכַל וְהוֹתִיר *‘Thus saith Yahwe, Ye shall eat and leave over!’* II. 3. 16; Hos. 4. 2; *al.*; Da. § 88<sup>b</sup>; Ew. § 328<sup>c</sup>.

30. [בגדיך] LXX, Luc. τὸν ἱματισμόν μου, an easy (but false) correction deduced from the fact that Ahab himself was disguised.

31. [ומלך ארם צוה] ‘Now the king of Aram *had commanded.*’ On order of sentence cf. ch. 14. 5 *note*.

31. [את שרי הרכב וג’] The military commanders who filled the place previously occupied by the thirty-two vassal princes. Cf. ch. 20. 24 *note*.

32. [ויסרו עליו] ‘They turned aside against him’; somewhat

<sup>1</sup> Supposed cases are Deut. 33. 3 where the better reading seems to be עַמִּי LXX; Gen. 28. 3; 48. 4 the promise to Jacob. With suffix Judg. 5. 14; Hos. 10. 14. Cf. Dri. on *Deut. loc. cit.*

harsh. LXX, Luc. καὶ ἐκύκλωσαν αὐτόν agree with Chr. וַיִּסְבּוּ עָלָיו 'they surrounded him,' a reading certainly to be preferred. So Th., Klo. על סבב as in Job 16. 13.

34. [לתמו] Lit. 'in his simplicity' (ל of norm), i. e. without being able to assign a reason for the selection of his mark. So AV., RV. suitably 'at a venture'; Luc. ἀφελῶς, 'artlessly.' That this is the meaning of the phrase is rendered clear by the context of its only other occurrence, 2 Sam. 15. 11 וְאֶת-אַבְשָׁלוֹם הָלְכוּ מֵאֲתָתִים אִישׁ וְלֹא יָדְעוּ כֹל-דְּבָרָא מִיּוֹשָׁפָתָם קְרָאִים וְהָלְכִים לְחֹמָם וְלֹא יָדְעוּ כֹל-דְּבָרָא 'And with Absalom there went 200 men from Jerusalem, summoned and going in their simplicity, and they knew not anything' (of the projected conspiracy). Cf. also Gen. 20. 5, 6 בְּתֵם-לִבִּי Vulg. *in incertum sagittam dirigens*, Pesh. ܠܦܫܬܐ (with doublet ܠܡܥܬܐ id. MT.), and so Targ. לקיבליה 'straight in front of him,' seem to have imagined that the phrase denoted the letting fly of an *aimless* shaft. LXX, guessing, ἐὺστόχως.

[בין הרבקים ונ] 'Between the attachments and between the coat of mail.' The subs. דָּבַק only elsewhere occurs in Isa. 41. 7, where it means *joining* or soldering. So *Heb. Lex. Oxf.*, following Th., Ber. *al.*, explains הרבקים 'the jointed attachment or appendage to the rigid breast-armour, which covered the abdomen.' Other explanations have merely the nature of guesses:—LXX, Luc. ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος: Vulg. *inter pulmonem et stomachum*; Ew. the soft parts which *connect* the chest with the bottom of the back, so, 'between the *groin* and breast-bone'; Ges. *Thes.* 'arm-pits,' lit. joints of shoulder; Klo. 'helmet-appendages.'

[הפך יריך] So II. 9. 23 with pl. יָדָיו as Kt.

[המחנה] 'The army' *in action*, as in Judg. 4. 15, 16.

[כי החליתי] RV. 'For I am sore wounded.' So 2 Chr. 35. 23.

35. [ותעלה המלחמה] 'And the battle waxed hotter'; lit. *went up* or *increased*, the figure being perhaps drawn from a river which gathers force as it *rises* (Ke., Th., Ber.); cf. Isa. 8. 7; Jer. 46. 7, 8.

[היה מַעֲמָד] 'Was propped up.' The participle with subs. verb

expresses the *duration* of the action; Dri. *Tenses*, § 135. 5. Chr. act. היה מעמיד 'kept himself standing.'

After v. 35<sup>a</sup> LXX, Luc. add ἀπὸ πρὸς ἕως ἐσπέρας, i. e. מן־הַבֶּקֶר עד־הָעֶרֶב, and this is partially supported by Chr. הערב. In v. 35<sup>b</sup> LXX, Luc., which place וימת בערב *after* הרכב . . . ויצק, are superior.

[וימת בערב] Chr. השמש לעת בוא השמש, either a summary conclusion formed by combining Kgs. v. 36<sup>a</sup> כבא השמש, or else the writer's eye passed to וימת of v. 37, and לעת ונ' represents a corrupt reading of שמרון ויבוא.

[ויצק] 'And the blood of the wound flowed &c.' This intrans. sense occurs only once besides, Job 38. 38 בַּצֵּקָה עָפָר לְמוֹצָק 'when dust *floweth* into the mass.' Imperf. Qal always elsewhere takes the form יצק.

36. [ויעבר הרנה] 'And there passed the cry.' The verb, if not an error for והעבר, is masc. as coming first in the sentence; cf. *ch.* 11. 3 *note* on ויהי לוֹ נשים. LXX, Luc., Vulg., Pesh., Targ. interpret הרנה as *the herald*.

37. [וימת המלך] LXX, Luc. ὅτι τέθνηκεν ὁ βασιλεύς, i. e. בִּי מַת הַמֶּלֶךְ, 'for the king is dead'; certainly correct. The words are part of the רִנָּה, and assign a reason for v. 36<sup>b</sup>. So Th., Klo., Kamp., Benz., Kit. On the confusion of כ and א, cf. *ch.* 12. 30 *note*.

[ויבוא] LXX, Luc. καὶ ἦλθεν, i. e. וַיָּבֹאוּ, subj. being the same as the following ויקברו; correctly. So Th., Klo., Kamp., Benz., Kit. Targ., feeling the difficulty of sing. ויבוא, paraphrases ואותוהי 'and they brought him.'

38. [וישטף] Impers. 'one washed,' and so 'the chariot *was washed*.'

[והזנות רחצו] 'And the harlots washed themselves (there),' sc. in the pool into which the blood had drained. LXX, Luc. add ἐν τῇ αἵματι (Luc. αὐτοῦ). This is the only meaning of which the sentence is capable. The other Verss., probably for the sake of avoiding an objectionable statement, give to הזנות another interpretation and make it the obj. of רחצו;—Vulg. *et habenas laverunt*, Pesh. *רחצו* (transposed with וילקו ונ'), and so Targ. ומני

וַיִּנָּא שְׂטָפוּ 'and they washed the (Pesh. his) armour.' But *נֶיְנָא* *weapon* or *military equipment* of Rabb. Heb. and Aram. never occurs in Bib. Heb.; and verb רָחַץ is used exclusively of washing the body, whether *one's own person* (without obj.) or *some part of it* (obj. בְּפִיָּם, בְּשֵׁר, *al.*) or *some one else* (Ex. 29. 4; 40. 12; Lev. 8. 6 P; Ezek. 16. 9+), or of washing the *flesh portions* of a sacrifice (Ex. 29. 17; Lev. 1. 9, 13; 8. 21; 9. 14 P+), never of washing any kind of inanimate object.

כְּדָבָר וְג' Cf. *ch.* 13. 26 *note*.

## 22. 39, 40. Summary of Aḥab's reign.

39. [בית השן] 'The house of ivory.' The בְּתֵי הַשֵּׁן of Am. 3. 15 perhaps contains an allusion to this. Cf. Ps. 45. 9 הֵיכְלֵי נֶיְנָא 'palaces of ivory.' Jer. 22. 15 speaks of Aḥab's fame as a builder, upon the reading of Cod. A 'Αχαάβ for אֲחָז:—הִתְמַלֵּךְ בִּי אֲמָתָה מִתְחַרָה בְּאַחָאָב: 'Shalt thou reign because thou competest with Aḥab?' (in magnificence of palace architecture; cf. *vv.* 13, 14).

## 22. 41-51. Jehoshaphat, king of Judah.

*Ch.* 22. 41-51 forms part of the material of 2 Chr. 20. 31-37. R<sup>D</sup> frames a collection of short notices from the Annals.

44. [אֶךְ הַבְּמוֹת וְג'] Cf. *ch.* 3. 2, 3 *note*.

47. [הַקְדֵּשׁ] Cf. *ch.* 14. 24 *note*.

48, 49. [וּמֶלֶךְ וְג'] Highly obscure as the text stands. RV. 'And there was no king in Edom: a deputy was king,' agrees with Targ.<sup>1</sup>, and so Ke., Th., Kamp. But that a mere deputy, ostensibly appointed by Jehoshaphat, should be dignified with the title of *king* is incredible. Vulg. *nec erat tunc rex constitutus in Edom*, Pesh. *לֹא הָיָה מֶלֶךְ בְּעֶדְוִם כְּמֶלֶךְ* give an intelligible sense: 'And there was no king in Edom appointed as king,' i. e. regularly constituted as such; but against this it may be urged (Sta.) that נָצַב

<sup>1</sup> Strictly speaking, Targ. 'ומלכא ליה באדום ממנא אלהין אישרשיגא מלכא' 'And there was no king in Edom appointed, but a general was king,' exhibits a double rendering of נָצַב, the former 'appointed' agreeing with Vulg., Pesh.



is not found in the MSS. nor in the early printed editions. It first occurs in the great Rabbinic Bible of Daniel Bomberg, published at Venice 1516-17, where an asterisk between I. 22. 54 and II. 1. 1 calls attention to a marginal note:—בִּאֵן מִתְחִילִים הַלְוֵעִים כִּפּוּר מִלְכִּי 'Here the non-Jews (i.e. Christians) begin the fourth book of Kings.' A similar note is found between 1 and 2 Sam. Cf. Ginsburg, *Introd. to the Massoretico-critical edit. of the Heb. Bible*, pp. 45, 930 f. Thus the division in MT. appears to have been an innovation from LXX, Vulg. While in LXX no known MS. presents an undivided text of 1, 2 Kgs.; 3, 4 Kgs.; Chr.; it is noticeable that in Cod. B the first verse of each second book appears also at the close of each first book, a fact which shows that the divider of the books was desirous of indicating the inner connexion existing between the first and second divisions in each case. Cf. the manner in which in MT. Ezr. 1. 1-3<sup>a</sup> (to ויעל) repeats 2 Chr. 36. 22, 23, of which it originally formed the unbroken continuation.

[וַיִּפְשַׁע מוֹאב וְג'] Cf. *ch.* 3. 4 ff. According to the inscription of Mesha' king of Moab (*Append.* 1) the rebellion took place *during* the reign of Omri's son. Ahab is, however, nowhere mentioned by name in the inscription.

1. 2-18. *Ahaziah, after an accidental fall through a lattice, appeals to the oracle of Ba'al-zebub, the god of Ekron, in order to learn whether he will recover. Elijah predicts his death, on account of his unfaithfulness to Yahwe.*

2. בַּעַד הַשִּׁבְכָה [Out through (*lit.* away from) the lattice.] So LXX διὰ τοῦ διπτυγῶτος, 'A. περὶ τὸν κιχλιδῶτόν, Vulg. *per cancellos*, Targ. מִן סְרִיגָתָא. For the other uses of שִׁבְכָה cf. I. 7. 17 *note*. Luc. presents a slightly different form of *v.* 2<sup>a</sup>: καὶ ἀνέβη Ὀχ. εἰς τὸ διπτυγὸν ὑπερφῶνον αὐτοῦ τὸ ἐν Σαμαρείᾳ καὶ ἔπεσε καὶ ἡρρώσθησε—inferior to MT.

[אִם אֲחִיָּה וְג'] Cf. *ch.* 8. 8, 9.

[מִחֲלֵי זֶה] The constr. מִחֲלֵי זֶה (for the normal הַחֲלֵי הַזֶּה) is regular in Rabbinic Heb., but extremely uncommon in Bib. Heb. Other

occurrences, cited by Kō. *Syntax*, § 334 β, are יום ה' Mic. 7. 12<sup>a</sup> (text doubtful), וְאֵת זֶפְנִי Ps. 80. 15. LXX, Luc., Vulg., Pesh., Targ. presuppose a reading הַלִּי יוֹ 'this *my* sickness,' both here and in *ch.* 8. 8, 9. This constr., in which the demonstr. pronoun without the article follows a subs. with possessive suffix, is perfectly regular; cf. v. 13 אֶלֶּה עֲבָדַי; I. 8. 59; 10. 8; 22. 23; *al.*; Da. § 32 (2), *Rem.* 3; Ew. § 293; G-K. § 126 γ.

At the end of the verse LXX, Luc. add καὶ ἐπορεύθησαν ἐπερωτήσαι (LXX δι' αὐτοῦ), i. e. וַיִּלְכְּדוּ לְדָרֶשׁ מֵאֹתוֹ, an addition which forms a suitable introduction to v. 3<sup>a</sup>, and which may be compared with v. 4<sup>b</sup>.

3. [דָּבָר] LXX ἐκάλεσεν . . . λέγων, Luc. ἐλάλησε . . . λέγων. Probably LXX is a corruption of Luc. The latter presupposes the reading of MT., λέγων being merely the translator's addition: cf. I. 13. 12 *note*.

[מֶלֶךְ שְׁמֶרֹן] So I. 21. 1†. Luc. Ὀχοζίου βασιλέως Ἰσραὴλ ἐν Σαμαρείᾳ. [הַמְּבֹלִי אֵין] For the double negative, cf. *note* on I. 10. 21.

5. [מֵה זֶה] Upon the enclitic זה, cf. I. 14. 6 *note*.

6. [אַתָּה שָׁלַח] LXX, Luc. presuppose אַתָּה הִלַּךְ; cf. v. 3. MT., as the easier reading, appears to be a correction. A correction in the Greek would probably have run ὑμεῖς πορεύεσθε, i. e. אַתָּם הִלְכִּים, in strict agreement with v. 3.

6<sup>b</sup>. [לֹכֵן] LXX, Luc. add τάδε λέγει Κύριος as in v. 4. At the end of the verse Luc. has a gloss, derived, in the main, from I. 21. (20) 21.

7. [מִשְׁפָּט] 'Description,' i. e. the summary of *distinctive characteristics*. Cf. Judg. 13. 12 מִה־יְהִיָּה מִשְׁפָּט הַנֶּעַר 'What shall be the description of the child?'

9<sup>b</sup>. [וַיַּדְבֵּר אֵלָיו] The text is somewhat expanded in Luc.: καὶ ἐπορεύθησαν πρὸς αὐτόν. αὐτὸς δὲ ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἀνέβη ὁ ἡγούμενος καὶ οἱ πεντήκοντα αὐτοῦ καὶ ἦλθον ἕως τοῦ ἀνθρώπου τοῦ θεοῦ. καὶ ἐλάλησε πρὸς αὐτὸν ὁ πεντηκόνταρχος καὶ εἶπεν κ. τ. λ.

[וְהָנָה יֵשֵׁב] Omission of the pronominal subject of the participle is not infrequent after הִנֵּה, which calls pointed attention to a



subject closely preceding. Cf. Gen. 24. 30; 37. 15; *al.*; Dri. *Tenses*, § 135 (6); Da. § 100<sup>a</sup>. Such a use of הָיָה without expression of suffix of reference is idiomatic in other cases also; cf. e. g. *ch.* 6. 13; I. 2. 29; 21. 18.

יְדַבֵּר] LXX ἐκάλεσέν σε, probably an alteration of ἐλάλησε; cf. *v.* 3 *note*. Luc. τάδε λέγει, in accordance with *v.* 11 בְּה אָמַר.

10. וְאִם] 'And if.' The ו, by emphasis of 'if,' imparts a grim sarcasm to the prophet's words; the implication being, 'You glibly term me "man of God," while overlooking my power to withstand the king's command.' Cf. I. 2. 22 *note*. In *v.* 12 ו is omitted.

11. וַיַּעַל] Luc., Cod. A are correct in reading καὶ ἀνέβη, i. e. וַיַּעַל as in *vv.* 9, 13. So Th., Kamp., Benz., Kit.

12. אֵלָיו] LXX, Luc., Pesh., 3 Codd. read אֵלָיו. So Th., Kamp., Benz., Kit.

13. שְׁלֹשִׁים] Luc., Vulg., Targ. שְׁלֹשִׁי, the reference being (as in clause *b*) to the captain; cf. אֲחֵר 'another' (second) *v.* 11. So Th., Klo., Kamp., Benz., Kit. MT. שְׁלֹשִׁים has arisen by attraction to חֲמִישִׁים—'a third fifty'; pl. as in 1 Sam. 19. 21 מַלְאָכִים שְׁלֹשִׁים 'a third set of messengers.' LXX omits; Pesh. **וּלְחַלְתִּי** 'for the third time.'

וַיַּעַל וַיָּבֹא] LXX, Luc. καὶ ἦλθεν, Vulg. *qui cum venisset*, omit the former verb, while Pesh. **וַיָּבֹא** is without the latter. The subj. שָׂר, following upon the second verb, occupies an awkward though not impossible position (cf. I. 10. 29<sup>a</sup>), and is omitted by Vulg. So Klo., Kamp., Benz.

חֲמִישִׁים] LXX, Vulg. omit the somewhat redundant חֲמִישִׁים.

14. וְאֵת חֲמִישִׁים] LXX omits.

16. וַיַּעַן אִשָּׁר] 'Forasmuch as' is answered by לָכֵן 'therefore,' and the interjected question בְּדַבְּרוֹ . . . הַמְּבִלִי destroys the construction of the sentence, and is rightly lacking in LXX, Luc. So Klo., Kamp., Benz., Kit. The words are a gloss from *vv.* 3, 6.

17. וַיִּמְלֹךְ יְהוֹרָם] Add אָחִיו with Luc., Θ. ὁ ἀδελφὸς αὐτοῦ, a specification presupposed by the statement of clause *b*. So Klo., Kamp., Kit.

בְּשַׁנַּת . . . יְהוֹרָם] This synchronism breaks the connexion between

the statements preceding and following, and also conflicts with the synchronism of *ch.* 3. 1<sup>a</sup>, which occupies the regular position in R<sup>p</sup>'s framework. As standing in MT. it is an erroneous insertion, and forms part of a distinct synchronistic system, which appears in Luc., but of which this notice and that of I. 16. 23 are the only traces in MT. See *Introduction*.

2. 1-18. *The translation of Elijah to heaven, and the gift of a double portion of his spirit to Elisha, his disciple and successor.*

1. בַּסְעָרָה] The *ḥatef-qameṣ* facilitates the pronunciation of the emphatic sibilant ס. Cf. Kō. *Lehrg.* I. i. 262; and notes on I. 13. 7; 19. 20.

[הגלגל] It is the merit of Th. to have first noticed that this Gilgal, from which Elijah and Elisha *went down* (וַיֵּרְדוּ *v.* 2) to Bethel, cannot have been the Gilgal between Jericho and the Jordan, Josh. 4. 19; *al.*; and to have identified the place with *Jiljilia*, south-west of *Seilún*, and 'near the high road between Bethel and Shechem'; cf. Smith, *Hist. Geogr.* 494. Rob. (*BR.* ii. 265 *f.*) describes the locality of *Jiljilia*, but fails to perceive the Biblical identification.

2. וְחִי נַפְשֶׁךָ] The vocalization חִי is adopted by the punctuators for the sake of drawing artificial distinction between the sacred oath חִי יְהוָה and the non-sacred. Cf. *vv.* 4, 6; 4. 30; 1 Sam. 20. 3; 25. 26; 1. 26; 17. 55; 2 Sam. 11. 11; 14. 19; חִי פִרְעֹה Gen. 42. 15, 16; חִי אֱלֹהֵיךָ דָן וְחִי דָרְךָ בְּאֶרֶץ־שֶׁבַע 2 Sam. 15. 21; חִי אֲדֹנֵי הַמָּלָךְ Am. 8. 14.

3. [אשר בית אל] 'Who were at Bethel.' The accusative of place, in answer to the question *where?* can thus be used in the case of proper names compounded with בֵּית; so exactly 2 Sam. 2. 32 אשר בית לחם; cf. Hos. 12. 5; Da. § 69<sup>a</sup>. In contrast we have בִּירְיָחוֹ 'in Jericho,' *v.* 5.

[הַחֵשִׁי] According to norm we should expect הַחֵשִׁי. Another instance of the imperat. of a verb פ gutt. vocalized after the analogy of the perf. is found in Jer. 49. 8, 30 הָעֵמִיקוּ, הָעֵמִיקוּ; so infin. constr. הִתְחַיֵּקוּ Jer. 31. 31.

8. [ויגלם] 'And rolled (it) up.' The verb, which only occurs here in Bibl. Heb., is found in Rabbinic Heb. with the same significance. Other occurrences of the root in Bibl. Heb. are found in Ezek. 27. 24 גְּלֹמֵי תְּכֵלֶת 'wrappings of blue' (so Aram. גְּלִימָא, גְּלִימָא); Ps. 139. 16 גְּלִמִי 'my *unformed substance*' (*embryo*; so New Heb. id.; Aram. גְּלִימָא).

9. [יהי נא וג'] 'Let there be now a share of two in thy spirit upon me!' Elisha claims the right of a firstborn son among the disciples of Elijah. פִּי שְׁנַיִם, as in Deut. 21. 17, lit. 'mouth (mouthful) of two,' is a share twice as large as that which is given to any one of the later-born sons. The explanation of Ew. 'two-thirds' is quite unwarranted<sup>1</sup>. In Zech. 13. 8 the expression has this meaning only through being brought into relationship with הַשְּׁלִישִׁית 'the third part.'

10. [לָקַח] With dropping of מ preformative, for מִלָּקַח. So אָקַל Ex. 3. 2; יוֹלֵד Judg. 13. 8; מוֹרֵט Isa. 18. 2, 7; הִלָּלָה Ezek. 26. 17 (accent הִלָּלָה). Ew. § 617<sup>b</sup>; G-K. § 52 s.

11. [ויהי המה הלבים וג'] Cf. I. 13. 20 *note*.

12. [אבי וג'] So *ch.* 13. 14, the words of king Joash to Elisha upon his death-bed. The expression seems to mean that Elijah, as after him Elisha, stands for Yahwe's invisible forces which should be Israel's true safeguard (cf. *ch.* 6. 16 *f.*), and to convey the apprehension lest this safeguard should be lost to the nation with the removal of the prophet. In the present case the use of the words naturally connects itself with the vision.

14. After the statement ויבה את המים in the first half-verse, Luc. inserts καὶ οὐ διεδρέθη, Vulg. *et non sunt divisae*—regarded by Hoo. as part of the original text, but more probably a gloss to explain

<sup>1</sup> Ew.'s words are (*Hist.* iv. p. 81), 'But although he had inherited Elijah's mantle, and many might esteem him equally great, yet it was always an essential feature of the representation of him that he had only received two-thirds of Elijah's spirit, and had indeed with difficulty obtained even that. In fact, in this sharp expression tradition expressed the most correct and striking judgement of his value, taken as a whole.' In contrast to this depreciatory estimate, cf. the words and action of the prophets, *v.* 15.

the repeated mention of the striking of the water which follows in clause *b*. Such a repeated reference to a single event, after an intervening clause or clauses, וַיִּכֶּה ... וַיֹּאמֶר ... וַיִּכֶּה, may be paralleled by Gen. 27. 23<sup>b</sup>–27<sup>a</sup> וַיִּבְרַכְהוּ ... וַיֹּאמֶר ... וַיִּבְרַכְהוּ.

יְהוָה] LXX, Luc., Vulg. omit יהוה.

וַיִּכֶּה וַיֹּאמֶר] The accentuation connects אֵף הוּא closely with וַיִּכֶּה וַיֹּאמֶר, after the principal break in the verse, thus implying that the words mean ‘and *he also* (like Elijah in *v.* 8) smote the waters, &c.’ Had this meaning, however, been intended, we should certainly have read either וַיִּכֶּה אֵף-הוּא (cf. Deut. 2. 11, 20; Lev. 26. 24, 28), or אֵף-הוּא הָכָה (cf. Lev. 26. 16, 41). As the text stands we must therefore (with Ke.) alter the accentuation, and, placing the principal break after הוּא, render, ‘Where is Yahwe, the God of Elijah, *even he?*’ But this explanation is, as Th. notices, open to the objections that such an emphasis appears to be superfluous, and that אֵף (denoting properly *addition*) cannot be shown to have simply the force of a strengthened וַיִּכֶּה. While Pesh., Targ. support MT., Vulg. *etiam nunc*, Σ. καὶ νῦν, and perhaps LXX translit. ἀφφω (cf. *ch.* 10. 10), suggest אֵפֹא, connecting with the preceding interrogation, ‘Where is Yahwe, the God of Israel, *now?*’ This reading is followed by Th., Kamp., Benz., Kit., and some older commentators. It is true that אֵפֹא, when used elsewhere with the interrog. אֵיָה (Judg. 9. 38; Isa. 19. 12; Job 17. 15), immediately follows this particle, but cases can be cited in which the word, when used after other interrog. particles, occurs further on in the sentence; cf. Ex. 33. 16 וַיֹּאמֶר וַיִּבְרַכְהוּ אֵפֹא; Hos. 13. 10 אֵפֹא מִלִּבְךָ אֵפֹא.

If this emendation be not accepted, the only alternative seems to be to omit אֵף הוּא with Luc., regarding the letters as an erroneous repetition of the preceding אֵלֵהוּ.

וַיַּעֲבֵר אֵלֵשֶׁע] Luc. καὶ διῆλθε διὰ ξηρᾶς, as in *v.* 8.

15. Klo., followed by Kamp., Benz., Kit., omits בִּירְחוֹ as an erroneous insertion after the pattern of *vv.* 3, 5. מִן־יֶרִיכוֹ implies that the prophets were not *in Jericho*, but were standing near at hand as spectators of the scene—a fact which is clear from this verse and *v.* 7.

16. וישלכוהו וג' [After וישלכוהו LXX adds ἐν τῷ Ἰορδάνῃ ἢ, i. e. אֶל בְּיַרְדֵּן אֵל 'and hath cast him *into the Jordan, or* upon one of the mountains, &c.' So Th., Klo. In view of the scene of Elijah's disappearance, the suggestion is very natural, and appropriately comes first.

הגאות [Kt. הִגְיֹאוֹת as in Ezek. 6. 3, and in suff. form הִגְיֹאוֹתֶיךָ Ezek. 35. 8. Q're הִגְיֹאוֹת as in Ezek. 7. 16; 32. 5; 36. 4, 6. LXX, Luc. τῶν βουνῶν, i. e. הַיִּבְעוֹת, inferior to MT.

2. 19-25. *Elisha 'heals' the unwholesome water of Jericho (19-22), and vindicates his prophetic authority against the insults of children at Bethel (23-25).*

19. והארץ משכלת [‘And the land casts her young.’ So Th., RV. הארץ is used of the *inhabitants* of the district, as in Lev. 19. 29; 1 Sam. 14. 29; 17. 46; 2 Sam. 15. 23; *al.* שָׁפַל as in Ex. 23. 26; Job 21. 10; Gen. 31. 38. Ges., Ke., Klo., Kamp., Benz., Kit. render, ‘and the land causes untimely births’; but against this explanation it is to be noticed, with Th., that the misfortune is referred in *v.* 21 directly (מִשָּׁם) to the water.

21. רָפְאֵתִי [Vocalized after the analogy of a verb לָ'ה as in Jer. 51. 9 רָפְאֵנִי. Cf. *note* on I. 17. 14. An actual לָ'ה form occurs in *v.* 22 וַיִּרְפֵּא. So וַיִּרְפְּתָה Jer. 51. 9, and Piel וַיִּרְפֵּא 8. 11 for וַיִּרְפְּאֵי 6. 14.

ומשכלת [‘Nor any that casts her young.’ It is more natural to take משכלת as a participle (as in *v.* 19) than to regard it, with Ges., Ke., Klo., Kamp., RV., as a subs. ‘miscarriage.’

23. והוא עלה וג' [On the constr. cf. I. 1. 14 *note*.

בו ויתקלסו [‘And reviled him.’ The incident perhaps illustrates the unpopularity of Yahwe's true prophets in the chief centre of the calf-worship; cf. Am. 7. 10 *ff.* Luc. καὶ ἐλίθαζον αὐτόν, i. e. וַיִּסְקְלוּהוּ.

24. ותבקענה [‘And rent’; lit. ‘cleft’ or ‘tore open,’ as in *ch.* 8. 12; 15. 16.

3. *Jehoram, king of Israel. His campaign against Moab in alliance with the kings of Judah and Edom.*

2. מַצֵּבֶת] LXX, Luc. τὰς στήλας, Vulg. *statuas* understand as pl. מַצֵּבֶת, and so Klo., Kamp., Benz., Kit. In the passage with reference to Jehoram (|| *vv.* 1-3) which follows in LXX, Luc. after *ch.* 1. 18 there is the addition καὶ συνέτριψεν αὐτάς, i.e. וַיִּשְׁבֵּרם. As Th. notices, the pillar (sing.) of MT. is probably intended to be brought into connexion with the statement of I. 16. 32. From the narrative of *ch.* 10. 18 *ff.* it is clear that Jehoram made no organized attempt to root out the worship of Ba'al-Melqart, such as is suggested by the reading of the pl. מַצֵּבֶת, nor is such an attempt to be thought probable while Jezebel was still living and in possession of power.

3. בַּחֲטָאוֹת] Read sing. בַּחֲטִיאת, in agreement with the suffix of מִפְּנֵה following. So in *ch.* 13. 2, 6, 11; 17. 22. So Klo.

דִּבְק] Cf. I. 11. 2 *note*.

לֹא סָר מִמּוֹנָה] So, with reference to the sins of Jeroboam, *ch.* 13. 2, 6, 11; 14. 24; 15. 9, 24, 28; 17. 22: with מֵאַחֲרֵי 10. 29; with מֵעַל 10. 31; 15. 18. The phrase occurs in a favourable reference I. 15. 5; 22. 43 (מֶן); *ch.* 18. 6 (מֵאַחֲרֵי).

4. נֹקֵד] 'A sheep-master,' or breeder of the kind of sheep called in Ar. نَقْدٌ, a breed of small size and ugly appearance<sup>1</sup>, but highly esteemed on account of its wool. Amos, before his prophetic call, was one of the נֹקֵדִים at Tekoa.

וְהָשִׁיב] 'And he used to render'; frequentative. So Targ. adds an explanatory שָׁנָא בְּשָׁנָא 'year by year.' LXX adds the gloss ἐν ἡ ἐπαναστάσει, regarding the tribute as the *single* payment of an indemnity after the rebellion.

צֹמֶר] An accusative more closely defining the manner in which Mesha' paid the rams, viz. 'in wool,' i.e. the fleeces of 100,000 rams. Cf. Dri. *Tenses*, § 194.

5. וַיְהִי כְמוֹת וְג'] Cf. *ch.* 1. 1, with *note*.

<sup>1</sup> Lane (Lex. 2836) quotes the saying أَذَلَّ مِنَ النَّقْدِ 'more abject than the sheep called *nagad*.'

7. [יהושפט] Luc., here and in *v.* 9 Ὁχοζίας, i. e. אֲחִיזַח, in accordance with the different system of synchronism which appears in this Version. See *Introd.* In *sv.* 11, 12 *dis*, 14, the title *ὁ βασιλεὺς Ἰούδα* takes the place of the proper name.

8. [אי זה הדרך] Cf. I. 13. 12 *note*.

9. [אשר ברגליהם] For the idiom cf. I. 20. 10.

12<sup>b</sup>. [ויהושפט] Add מֶלֶךְ יְהוּדָה with LXX, Luc., Vulg., Pesh., 2 Codd.

13. [מה לי ולך] Cf. I. 17. 18 *note*.

[לך וג'] Cf. I. 22. 7 *footnote*. LXX wrongly omits אמך נביאי.

[אל] 'Nay!' אל is thus used absolutely in deprecation, *ch.* 4. 16; Judg. 19. 23; Gen. 19. 18; Ruth 1. 13; 2 Sam. 13. 16 (following Luc. μὴ, ἀδελφέ, i. e. אָחִי; cf. Dri. *ad loc.*).

14. [אשר עמדתי לפניו] Cf. I. 17. 1 *note*.

15. [והיה] As the text stands, והיה introduces the statement of a single event in the past, and cannot be explained as a perf. with *ו* *consec.* On the other hand, the occurrence in our narrative of the perf. with weak *ו*, in place of the normal וַיְהִי, is inconceivable. Thus Klo. is probably correct in conjecturing that והיה 'and it shall come to pass' is the continuation of Elisha's speech, and that all that originally followed has fallen out through the scribe's eye confusing וַיְהִי with וַיְהִי, which introduced the statement קָנְנָן הַמִּנְנָן of clause *b*. The view that an omission has taken place is favoured (apart from the difficulty of והיה) by the fact that in MT. there is no mention of the bringing of a minstrel—an almost indispensable detail which is found in Luc. after clause *a*;—*καὶ ἔλαβον αὐτῷ ψάλλοντα*. Klo. suggests the following restoration: "And it shall come to pass, when the hand of Yahwe comes upon me, that I will declare unto thee that which Yahwe saith." And they brought him a minstrel; and it came to pass, &c.; i. e. וַיְהִי בְּהִיּוֹת עָלַי יָד י' וַיְהִי אֵלַי אֶת־אִשָּׁר יִדְבֵּר י' וַיִּקְחוּ־לִי מִנְנָן וַיְהִי וּג'.

16. [עשה וג'] 'I will make this torrent-bed nothing but cisterns!' Every depression, deep or shallow, in the dry bed of the *Wady* is to suddenly become a receptacle for water. The infin. absol. עֹשֶׂה takes the place of the finite verb (הִנְנִי עֹשֶׂה) in the sudden



rush of the oracle upon the prophet, 'when the speaker is too full of his subject to mention the action in any other than an ejaculatory manner, and as briefly as possible' (Ew. § 328<sup>a</sup>). So exactly, in another oracle by Elisha, *ch.* 4. 43 'Thus saith Yahwe, Eating and leaving over!' i. e. 'There shall be eating &c.,' or 'Ye shall eat &c.'; cf. I. 22. 30 *note*. This explanation of the infin. abs. עֲשֵׂה is implied by Pesh. סֶלַח סֶלַח, Targ. יתעבר נחלא הרין 'This torrent bed shall be made &c.'; so Ew. § 328<sup>c</sup> *end*; *Hist.* iv. p. 88.

On the other hand, LXX, Luc. ποιήσατε, Vulg. *Facite* regard עֲשֵׂה as equivalent to an *imperative*: 'Make this torrent-bed full of cisterns!' So RV., and most moderns. This explanation is, however, less in accord with *v.* 17<sup>a</sup>, which seems to preclude the necessity of human intervention; and is also opposed by *vv.* 22, 23, where the phenomenon described must have been produced by the sun shining upon *natural* and so irregular and wide-spreading *pools of water*, and not upon *artificial* and so (presumably) symmetrically shaped *trenches*. For the repetition גבים גבים cf. Gen. 14. 10; G-K. § 123 *e*; Ew. 313<sup>a</sup>.

17. [ומקניכם] Luc. καὶ αἱ παρεμβολαὶ ὑμῶν, i. e. וּמִקְנֵיכֶם, is certainly correct; cf. *v.* 9<sup>b</sup>. So Klo., Kamp., Benz., Kit.

18. [ונקל . . . ונתן] 'And this shall be a light thing, &c., and he shall give &c.,' i. e. 'And this being a light thing, &c., he shall (further) give &c.' Cf. Isa. 49. 6.

19. [וכל עיר מבחור] LXX, Luc. omit, and the words are regarded by Klo., Kamp., Benz., Kit. as a variant of the preceding כל עיר מבצר.

[תכאבו] LXX ἀχρειώσετε, and so RV. 'ye shall mar.' כאב, however, has always elsewhere the meaning *to be in pain*, Hiph'il *to pain*, and the use of the verb in this passage is unparalleled. Klo. emends תִּפְּאֲדוּ 'ye shall destroy.'

20. [בעלות המנחה] Cf. I. 18. 29 *note*.

21. [וכל מואב שמעו] 'Now all Moab had heard.' So *v.* 22 והשמש 'and the sun had risen.' For the order, expressing the pluperfect, cf. *note* of I. 14. 5.

23. [החרב נחרבו המלכים] Render, with RV. marg., 'The kings have surely fought together.' So Verss. הִתְחַרְבּ infin. abs. Pu'al

should probably be vocalized as Niph'al הִחָרַב. The verb חרב *slay*, occurs again in Qal, Jer. 50. 21, 27†, and is frequent in Syr. (in Pesh. generally as a rendering of הִכָּה; so e.g. v. 24 *bis*). Ar. حَرَب III. Klo. regards Targ. אִיתְגְּרִיאוּ אִיתְגְּרִיאוּ and Luc. ἐρίσαντες γὰρ ἤρισαν (cf. ch. 14. 10) as presupposing an original הִתְגַּדְּרוּ הִתְגַּדְּרוּ; but this emendation, though adopted by Kamp., Benz., is scarcely necessary.

24. [ויבאו בה והכות] In place of the impossible MT., LXX, Luc. read καὶ εἰσέλθον εἰσπορευόμενοι καὶ τύπτοντες, i.e. וַיָּבֹאוּ בָּהּ וַיַּכּוּ, 'and they went forward smiting Moab as they went,' an emendation certainly to be adopted with Th., Klo., Kamp., Benz., Kit. הַכּוֹת appears to be a rare case of the infin. absol. with the termination ת as in the infin. constr.; so שְׂתוֹת Isa. 22. 13; אָלוֹת Hos. 10. 4; עָרוֹת Hab. 3. 13; and perhaps נָגְלוֹת 2 Sam. 6. 20. Cf. Kō. *Lehrg.* I. i. p. 536. Cases of the infin. constr. used *in place of* the infin. absol. are quoted by Da. § 86, *Rem.* 3.

25. [יהרסו] 'They kept on overthrowing,' i.e. one after another. The imperfects are frequentative; cf. Dri. *Tenses*, § 113 β: 'a graphic picture of the way in which the people occupied themselves during their sojourn in Moab.'

[עַד הַשְּׂאִיר וְנָ] RV. 'until in Kir-hāreseth (only) they left the stones thereof.' Had this meaning, however, been intended, the indispensable *only* (כֵּן) must have preceded בְּקִיר חֲרֶשֶׁת, and the statement would naturally have followed immediately after the first clause of the verse, וַהֲעִרִים יִהְרֶסוּ, to which it must be referred. LXX, Vulg., Pesh. presuppose the same text as MT., while in Luc., Targ. the addition of a negative before הַשְּׂאִיר 'until there was not left, &c.,' is clearly an attempt at emendation, and limits to *one* city the thorough demolition which the context suggests to have been carried out in the case of *all*. Luc., however, has an additional statement preceding עַד הַשְּׂאִיר וְנָ, viz. καὶ ἐξέσπισαν τὸν Μωάβ, i.e. probably, as Klo. suggests, אֶת־מֹואָב. This seems

<sup>1</sup> The Hithpa'el of נָדַד, והתנודדה, is rendered by LXX σεισθήσεται in Isa. 24. 20. For the use of וַיִּנְדְּדוּ in our passage, cf. Qal wander about or flee away, Gen. 4. 12, 14; Jer. 49. 30; 50. 3, 8; Hiph'il drive about or scare, ch. 21. 8; Ps. 36. 12.

to make plain the reference of עַד הַשָּׂאִיר. That which was left in Kir-hāreseth after the ruthless expulsion of the Moabites from their territory, which is expressed by the strong term ἐξέσεισαν, was not the stones of the city, but, as is clear from *vv.* 26 *f.*, the king of Moab and his immediate followers. We may thus restore: וַיָּגִידוּ 'אֶת-מוֹאָב עַד-הַשָּׂאִיר בְּנֵיהָ בְּקִיר חֲרָשֶׁת וּג' 'and they harried Moab until her sons were left in Kir-hāreseth, and the slingers encompassed and smote it.'

עַד-הַשָּׂאִיר [הַשָּׂאִיר, as in *ch.* 10. 11; Num. 21. 35; Deut. 3. 3; Josh. 8. 22; 10. 33; 11. 8 after עַד-בְּלִתִּי, and in Deut. 28. 55 after מִבְּלִי, may be regarded either as an impersonal perfect (understand subj. הַמִּשְׁאִיר; cf. note on יִלְרֶה I. 1. 6), or as an infin. constr. vocalized with *Hireq* in place of *Pathah*. Elsewhere in Kgs. we find עַד-הַשָּׂמְרוֹ I. 15. 29; *ch.* 10. 17. In this latter case the suffix indicates that the Massoretes recognized an infin. constr. form with *Hireq* under the preformative ה; and this is substantiated by the occurrence elsewhere of such forms as עַד-הַשָּׂמְרָה Deut. 7. 24; 28. 48; Josh. 11. 14; אַחֲרֵי הַקְּצוֹת Lev. 14. 43. Dri. (*Deut.* pp. 48, 105) rejects the hypothesis of Kō. (*Lehrg.* I. i. p. 212) that such a form can have really existed after the analogy of the perfect, and thinks it probable that the punctuation does not represent an original and true tradition, and that —ה should therefore be throughout restored for —ה.

[קִיר חֲרָשֶׁת] The stronghold of Moab, mentioned again under the same name, Isa. 16. 7, and called קִיר הָרֶשֶׁת 16. 11; Jer. 48. 31, 36; קִיר מוֹאָב Isa. 15. 1. Targ. in Isa. and Jer. renders by כְּרָכָא, i. e. the modern *El-Kerak* ('the fortress'), which gives its name to the surrounding district south-east of the Dead Sea. Cf. Rob. *BR.* ii. 166.

27. [אֲשֶׁר יִמְלֹךְ] 'Who was to reign.' Cf. Dri. *Tenses*, § 39β.

[וַיֹּדֶי קֶצֶף גָּדוֹל וּג'] 'And there came great wrath against Israel.' The 'great wrath' is that of Chemosh the Moabite deity, whom the writer supposes to have been induced by means of the costly offering to succour his worshipper and repulse the foe. Cf. Sta. *Ges.* i. p. 430; Wellh. *Prolegomena*, p. 23 note; Montefiore, *Hibbert*



5. [ותלך מאתו] Luc. adds *καὶ ἐποίησεν οὕτως*, i. e. *וַיַּעַשׂ כֵּן*, adopted by Klo., Kamp., Benz.

[הם מגישים ונ'] On the constr. cf. I. 1. 14 *note*.

[מיצקת] Kt. should probably be vocalized *מִיצְקַת* Hiph'il, there being no occurrence of a Pi'el *מִיצְקַת*.

6. [אל בנה] LXX, Luc. pl. *πρὸς τοὺς υἱοὺς αὐτῆς*, *Ἐγγίσατε* κ.τ.λ., probably a correction after *v*. 5.

7. [ואת בניכי תחי] All Verss. supply the needful copula before *בניכי*. Instances of the verb, when *following* a compound subj., agreeing with the principal member of the subj. are collected by Ew. § 340<sup>c</sup>. Cf. e. g. Ex. 21. 4<sup>b</sup>. As Klo. notices, the consonants of MT. can be vocalized *וְאַתְּ-בְּנֵיכִי תְחִי* 'and do thou keep thy sons alive &c.'

4. 8-37. *Elisha restores to life the son of the Shunammite woman.*

8. [ויהי היום וג'] 'And there came a day when Elisha passed over &c.' Lit. 'and *the* day was,' *day* being defined on account of the events which happened upon it, according to the idiom noticed, I. 13. 14 *note*. The phrase occurs elsewhere, *vv*. 11, 18; 1 Sam. 1. 4; 14. 1; Job 1. 6, 13; 2. 1.

The other explanation, which regards *היום* as used *adverbially*, 'and it came to pass, *on a day*, that &c.,' is less probably correct. Cf. Dri. on 1 Sam. 1. 4.

[שונם] Cf. I. 1. 3 *note*.

[מדרי עברו] For the idiom cf. I. 14. 28 *note*.

13. [מה לעשות לך] 'What (is one) to do for thee?' and so, 'What is to be done for thee?' The idiom occurs again Isa. 5. 4; 2 Chr. 25. 9; Est. 1. 15; 6. 6.

[היש לדבר וג'] Cf. Dri. *Tenses*, § 202 (1).

[ותאמר וג'] An assertion of independence. She has no need of patronage, being 'a great woman' (*v*. 8) within her own clan.

14. [אבל] Cf. I. 1. 43 *note*.

15. [ויאמר קרא לה] LXX omits.

16. [למועד וג'] 'At this season, next spring.' *כעת חיה* means

lit. 'about the time (when it is) reviving.' The phrase occurs again Gen. 18. 10, 14 (J), in the latter verse in conjunction with לְמוֹעֵד. Cf. Gen. 17. 21 (P) הָאֶחָדָה בַּשָּׁנָה הַזֶּה לְמוֹעֵד הוּא 'at this time, *next year*.'

אֲתִי] Cf. p. 208.

17. אִשָּׁר] Read פְּאִשָּׁר with LXX, Luc. ὥς, Pesh. ܐܝܫܪ, So Klo., Kamp., Benz., Kit.

19. שֶׁאֵהוּ] Vulg. *Tolle, et duc eum*, Pesh. ܠܡܥܠܝܗ, Targ. וְהִבִּיאָהוּ סִבְהִי וְאוֹבִלְהִי seem to presuppose the addition וְהִבִּיאָהוּ. Cf. v. 20<sup>a</sup>.

20. וַיֵּשֶׁב] LXX καὶ ἐκοιμήθη, i. e. וַיֵּשֶׁב.

23. אֲתִי הִלְכָּתִי] Cf. p. 208.

לֹא חֲדָשׁ וְלֹא שַׁבָּת] 'Not a new moon nor a Sabbath,' i. e. not a festive day. Cf. Am. 8. 5 and 1 Sam. 20. 5 with Dri.'s *note*. The universality of the festival of the new moon is illustrated by Dillmann on Lev. 23 (p. 578).

25. וְתִלְךָ וְתִבּוֹא] LXX δεῦρο καὶ πορεύσῃ καὶ ἐλεύσῃ, inferior to MT. Luc. exhibits a combination of the two readings.

הָלֹךְ] Identical in form with Ar. *relative* אֲלֵךְ, just as the fuller form הִלְכָּהּ answers to Ar. אֲלֵכִי. הָלֹךְ is equivalent to הָיָה or הָיְתָה, with the additional demonstrative element *la*. The form is used only here with a fem. subs., but occurs elsewhere with a masc. subs. ch. 23. 17; Judg. 6. 20; 1 Sam. 14. 1; 17. 26; Zech. 2. 8. It should doubtless be restored with LXX הָלֹךְ וְתִבּוֹא in 1 Sam. 20. 19 (cf. Dri. *ad loc.*). Without a subs. Dan. 8. 16.

26. After v. 26<sup>a</sup> Luc. adds καὶ ἔδραμεν εἰς ἀπάντησιν αὐτῆς καὶ εἶπεν Εἰρήνη σοι· εἰρήνη τῷ ἀνδρὶ σου· εἰρήνη τῷ παιδαρίῳ.

27. וַיִּגֶשׁ וְג'] Klo. compares the action of our Lord's disciples, S. Matt. 19. 13, 14.

מִמֶּנִּי] LXX after ἀπ' ἐμοῦ makes the worthless addition καὶ σοῦ.

28. תִּשְׁלַה] 'Deceive' (lit. 'mislead'). שִׁלָּה is frequent in Aram. in the sense 'go astray' or 'act in error,' occurring in Targ. as the equivalent of Heb. שָׁגָה or שָׁגָה. Cf. Aph'el,

Ps. 119. 10 לא השלגני מפקודיך 'Cause me not to go astray from thy commandments.' The only other occurrence of the verb in Bib. Heb. is late, 2 Chr. 29. 11, and in our passage so marked an Aramaism must be regarded as dialectical (cf. pp. 208 f. and note on ch. 6. 11). In 2 Sam. 6. 7 a subs. שָׁל occurs, which has been explained as equivalent to Aram. שָׁלו 'error,' but here the text is probably at fault. Cf. Dri. *ad loc.*

29. [כי תמצא וג'] Cf. S. Luke 10. 4.

30. [והי נפשך] Cf. ch. 2. 2 note.

34. [ויגהר עליו] 'And crouched upon him.' So v. 35; cf. I. 18. 42†. The verb appears to describe the drawing up of the prophet's limbs that they might coincide with the short limbs of the child. Cf. I. 17. 21<sup>a</sup>.

35. [אחת הנה וג'] 'Backwards and forwards'; lit. 'once here and once there.' For אחת fem. 'once' (for פעם אחת Josh. 6. 3, 11, 14) cf. ch. 6. 10; Ps. 89. 36; *al.*

[ויזור] A ἀπαξ λεγ., rendered 'sneezed,' in accordance with Targ. Job 41. 10, where זיריו represents Heb. עמישתיו 'his sneezings.' So apparently Targ. in our passage ואיתמקק (cf. Job 41. 10 *Edit. Regia* (מקקו)). Vulg. *et oscitavit*, Pesh. ܐܠܦܫܐ give the meaning 'yawned.' LXX omits ויזור together with the letters יו of the preceding עליו, thus reading ער-שבע פְּעָמִים ויגהר על-הילד καὶ συνεκάμψεν ἐπὶ τὸ παιδάριον ἕως ἐπτάκις. Thus Grä. is probably correct in regarding ויזור as having arisen through dittography from ויגהר.

In the text of Luc. καὶ ἡδρίσατο ἐπὶ τὸ παιδάριον seems to represent a marginal variant for LXX rendering of על הילד ויגהר, while καὶ ἐνέπνευσεν ἐπ' αὐτόν<sup>1</sup> . . . καὶ διεκλήθη τὸ παιδάριον is a second marginal reading answering to MT. הנער . . . ויגהר.

37. [ותפל על רגליו] So exactly 1 Sam. 25. 24. In Est. 8. 3 the phrase is לִפְנֵי רַגְלָיו.

<sup>1</sup> Cf. the conjectural rendering of LXX, Luc. for ויחמר in I. 17. 21 καὶ ἐνεφύσησεν. καὶ ἐνεφύσησεν εἰς (ἐπ') αὐτόν occurs also as a various rendering of ויגהר עליו in v. 34. Cf. Field.



4. 38-44. *Elisha makes wholesome a pot of poisoned broth* (38-41), *and miraculously increases a small supply of provisions* (42-44).

38. [הגלגלה] Cf. *ch.* 2. 1 *note*.

[הגדולה] LXX omits.

39. [ארת] Probably 'herbs'; Vulg. *herbas agrestes*, Targ. ירקונין. So several authorities in Isa. 26. 19. There is a root ארה = 'pluck' which occurs Song 5. 1; Ps. 80. 13, and as Th. and Klo. notice, the translit. ἀριώθ of LXX, Luc. suggests the form אַרְיֹת which might be derived from this root.

[ידעו] Luc., Vulg., Pesh. sing. יִדְעוּ, probably correctly.

41. [וקחו] 'Then take.' Cf. Ps. 4. 4.

[וישלך] LXX, Luc., Pesh., Targ. וְהִשְׁלִיכוּ 'and cast.'

[ויאמר] LXX, Luc. καὶ εἶπεν 'E. πρὸς τρεῖς (LXX τὸ παιδάριον).

After ולא היה we should perhaps add עוד, with LXX, Luc. ἔτι (LXX doublet ἐκαί), Vulg. *amplius*.

42. [בעל שלשה] LXX Βαθσαρείσα, Luc. Βηθσαλυσά, i.e. בֵּית-שֶׁלִישָׁה, according to Eusebius (Βαθσαρισάθ) fifteen Roman miles north of Diospolis (Lydda). The modern ruin *Kafr Tilt* (ثلث = שלש) seems to correspond with this situation. Cf. Buhl, p. 214.

[כרמל] Probably 'garden-fruit.' So Lev. 2. 14; 23. 14, in each case in the enumeration of firstfruits. כרמל generally means 'garden-land.' RV. 'fresh ears of corn' follows Vulg. *frumentum novum*, Pesh. פִּרְיוֹכִין, Targ. פִּרְיוֹכִין.

[בצקלנו] The word is a ἀπαξ λεγ. RV. 'in his sack' agrees with Vulg. *in pera sua* in giving a meaning demanded by the context. Pesh. כְּפֶסֶס, Targ. בִּלְבִשִׁיהַּ interpret 'garment.' LXX, Luc. omit, but Cod. A transliterates βακελλέθ, and hence Lagarde (*Armen. Stud.* § 333) infers that, in place of בצקלנו, we should read בקלעת, קלעת = קלעה being explained by Ar. قَلْعَة sack, used for provisions, &c. Halévy, however (*Revue des Études Juives*, xi. 68), takes βακελλέθ to have been a marginal note transcribing the Aram. term בקילת (די לה) 'in his basket':—'קולתא' is a very frequent word in the Rabbinic literature; its Arabic equivalent קَلْء is still at the

present day very popular in the sense of *jar*, a large measure of capacity, which probably takes its origin from the Greek *καλαθος*.'

43. [אכול והותר] Cf. *ch.* 3. 16; I. 22. 30 *notes*.

44. [ויתן לפניהם] LXX, Luc. omit.

5. *Elisha heals Na'aman, the Aramaean, of his leprosy.*

It is an open question who is the nameless king of Israel to whom reference is made in *vv.* 5-8; and the same difficulty arises in connexion with the sections 6. 8-23; 6. 24-7. 20; 8. 1-6. Probably R<sup>D</sup>, to judge by the position in which he has incorporated the narratives in Kings, assumed that the king in question was in every case Jehoram; but, since Elisha's death did not take place until the reign of Joash (*ch.* 13. 14 *ff.*), we have, after the reign of Jehoram, a period of 28 (Jehu) + 17 (Jehoahaz) + *x* (Joash) years during which he may be supposed to have been active.

There is not, however, any evidence sufficient to determine the question. Kue. (§ 25. 12) cites the expression *בן המרצה* in 6. 32 as an indication that the king thus characterized by Elisha is not Jehoram but Jehoahaz, the 'murderer' being Jehu, the father of the latter (cf. *chh.* 9, 10; Hos. 1. 4); but it is scarcely possible that Elisha would so stigmatize Jehu on account of a course of action of which he was himself the instigator (*ch.* 9. 1 *ff.*). Supposing *בן המרצה* to contain literally a reference to *the father* of the king in question, the reference is more naturally to Ahab (cf. the use of *רצה* in I. 21. 19); but, as a matter of fact, the title explains itself as called forth by the hostile menace of *the king himself* against Elisha (6. 31; cf. *note* on *בן המרצה* 6. 32).

Thus, failing direct evidence, all that can be said is that in the single case of the narrative 6. 1-23 the friendly terms upon which Elisha stands to the king (cf. *vv.* 9, 21 *f.*) create a slight *presumption* against identification with Jehoram, to whom, in 3. 13, 14, he openly expresses his hostility, and in favour of some member of the dynasty which the prophet had been instrumental in placing upon the throne of Israel.

Upon the time-relationship of 5. 1-27 to 6. 24-7. 20; 8. 1-6, cf. *note* on 6. 25.

1. נשא פנים] So Isa. 3. 3; 9. 14; Job 22. 8.

ג'ור חיל Luc. simply καὶ ὁ ἄνθρωπος ἦν λεπρός, omitting  
 which is probably to be regarded, with Benz., as a marginal gloss  
 upon the preceding איש גדול.

2. יֵצְאוּ גִדּוּרִים] 'Had gone forth in (lit. *as*) marauding bands.'  
Cf. Dri. *Tenses*, § 161 (3).

3. אֲחֵלִי 'Would that!' Only again Ps. 119. 5, with vocalization אֲחֵלִי. In our passage the punctuators seem to have regarded the word as a subs. plur. constr., and this view is taken by Pesh. טובי ריבוני אם יזיל, Targ. אֶפְסוּס בְּעֵינֵי לִי מֵאֵל בְּחַל קָדְם נְבִיאָא 'Oh, the benefits of my lord if he would go to the prophet!' Cf. the vocalization אֲשֶׁרִי.

LXX ἐνώπιον τοῦ προφήτου τοῦ θεοῦ. ] לפני הנביא

After v. 3<sup>b</sup> Luc. adds καὶ δεηθείη τοῦ προσώπου αὐτοῦ, i. e. וְיִתְחַלֵּץ אֶת-פָּנָיו. Cf. I. 13. 6 *note*.

4. 'וַיָּבֹא וְ] 'And he went in, &c.' The subject, as Vulg. rightly divines, is Na'aman (RV. marg.), and not some one unnamed, 'and one went in' (RV. text, Pesh.). LXX, Luc., Targ., against gender, take Na'aman's wife as subject: 'And she went in and told her lord,' and this necessitates in Luc. the addition *καὶ ἀνήγγειλε τῷ βασιλεῖ*, which is duplicated at the commencement of v. 5 in the form *καὶ ἀνηγγέλη τῷ βασιλεῖ*.

[כּוֹזָא וּכּוֹזָא] *Ch.* 9. 12; *Josh.* 7. 20 (JE); 2 *Sam.* 17. 15 (twice)†.  
Cf. כּוֹזָא וּכּוֹזָא *I.* 14. 5 *note*.

6. [ויבא . . . לאמר] On the constr. cf. *note* on I. 16. 16.

ועתה] 'And now.' The main point of the letter, to which that which precedes leads up, is all that is quoted. Cf. *note* on I. 1. 20.

7. זה] Cf. I. 22. 27 *note*.

Cf. I. 20. 7. [דעו נא וג']

מתאנה] 'Seeks occasion against.' So Verss. Lit. 'causes himself to meet.'

8. אלישע איז האלהים] LXX omits האלהים, while Luc. omits אלישע.

10. [ומהר] On the idiomatic use of the imperative with ו cf. *note* on I. 1. 12.

11. [ועמד] LXX, Luc. omit.

12. [והניף וג'] Luc. καὶ ἐπιθήσει ἐν τῇ χεὶρ αὐτοῦ ἐπὶ τὸν λεπρὸν καὶ ἀποσυνάξει αὐτὸ ἀπὸ τῆς σαρκὸς μου.

[אל המקום] אל in place of על; cf. I. 13. 29 *note*.

12. [אבנה] Read אֲמָנָה with Q're, Pesh., Targ., i.e. probably 'the constant' (perennial) river. Cf. the use of the verb אָמַן in Isa. 33. 16.

The Amana is identified with the modern *Nahr Baradd*, called by the Greeks Chrysorroas, which flows down from the gorges of the Anti-Libanus (cf. Song 4. 8); the Parpar is probably the *Nahr el-A'waj*, the only other important stream in the district. Cf. Rob. B. R. iii. 447; Baed. 183, 345.

13. [אבי] Probably to be regarded, with Th., Kamp., Benz., Kit., Oort, as a corruption of אָבִים, which is scarcely to be dispensed with. Klo. emends כִּי הִלָּא. LXX omits.

14. [דבר גדול וג'] The order—*object, subject, verb*—is very rare. Cf. *ch.* 6. 22; Dri. *Tenses*, 208 (2).

15. [אשר עמדת לפני] Cf. I. 17. 1 *note*.

16. [ולא] 'And (if) not.' So 2 Sam. 13. 26. וְיֵשׁ *ch.* 10. 15; cf. Judg. 6. 13.

17. [יתן נא וג'] The request is made upon the view that Yahwe, the national God of Israel, can only be worshipped aright upon the soil of Israel's land. Cf. the writer's *Outlines of O. T. Theology*, p. 35.

18. [לדבר] LXX, Luc., Pesh. presuppose וְלִדְבַר 'But in this matter &c.,' correctly. So Th., Klo., Kamp., Benz.

[רמ] The Assyrian *Rammānu*, 'the Thunderer,' the storm- or weather-god, apparently identical with הָרָדָד; cf. I. 15. 18 *note*; Schrader, *COT.* i. p. 196; Baethgen, *Semit. Relig.* p. 75.

[בהשתחוית] On the form cf. p. 208. LXX, Luc. ἐν τῷ προσκυνεῖν αὐτόν, Vulg. *adorante eo*, i.e. בְּהִשְׁתַּחֲוִיתוֹ (בְּהִשְׁתַּחֲוִיתוֹ), ought probably to be followed, with Th., Klo., Kamp., Benz., Kit.

19. [כברת ארץ] RV. 'a little way'; *marg.* 'some way.' The expression occurs again Gen. 35. 16; 48. 7+; RV. 'some way.'

The distance denoted by כְּבֶרֶה (or כְּבֶרֶה) is quite indeterminate. Pesh. in all passages פַּרְסַל 'a parasang'; LXX, Luc. as one rendering in Gen. 48. 7 ποδόδρομος, an expression perhaps equivalent to the Ar. شَرَطُ الْفَرَسِ, i. e. as far as a horse can gallop; Targ. כְּרוּב, explained as a piece of land of about an acre's extent (Aram. כְּרִב, Ar. كَرَب = 'to plough'), a rendering apparently obtained by transposition of כ and ר. In Assyrian, *kibrātu* denotes a *region* of the earth or heaven; cf. e. g. *šār kibrat arba'-i*, 'king of the four regions' (quarters of the earth); Delitzsch, *Assyr. Handwörterbuch*, 315. כְּבֶרֶת also occurs in a Phoenician inscription from Ma'shûb, apparently with the same significance as in Assyrian, in the expression כְּבֶרֶת מִצָּחַ שֶׁמֶשׁ 'region of the sunrise'; cf. Halévy, *Revue des Études Juives*, xii (1886), p. 109; Lidzbarski, *Nordsemit. Epigraphik*, p. 419. E. Hoffmann, however (*Abhandlungen der Göttinger Gesellschaft der Wissenschaften*, xxxvi (1890), pp. 24 f.), explains the word in Phoen. and Heb. as meaning the tract of country which lies between the eye and the horizon; as much as one can see, rather than the direction in which one sees ('Sehweite, nicht Sehrichtung').

20. כִּי אִם רָצִיתִי 'I will surely run.' רָצִיתִי is a perfect of certitude; cf. Jer. 51. 14 וְג' אִם-מִלְאֲתִיךָ אֶדְרֹם 'Yahwe Šebhā'oth hath sworn by himself, *Surely I will fill thee with men, &c.*'; Judg. 15. 7 אִם-תַּעֲשׂוּן קִוְיָתִי בְּכֶם 'If ye act thus, *I will surely be avenged of you.*' The particles כִּי אִם are connected closely together with a strong asseverative force, as is clear from the two passages above cited, and also from 1 Sam. 26. 10; 2 Sam. 15. 21 Kt. (in both cases after the oath חִי י'; Ruth 3. 12 Kt. (after אֲמַנֶּם); 1 Sam. 21. 6. Cf. *Dri. Tenses*, § 139, note 1; Ew. § 356<sup>b</sup>; Kö. *Syntax*, § 391 r. The view which takes כִּי separately, as introducing the terms of the oath (cf. note on I. 2. 23), overlooks the fact that אִם following could only, in such a case, introduce a *negation*, and not an assertion (אִם לֹא).

21. וַיִּפֹּל מֵעַל הַמְּרִכְבָּה 'And he lighted down from the chariot. Cf. Gen. 24. 64 וַתִּפֹּל מֵעַל הָרֶמֶל.

[השלום] 'Is (all) well?' Vulg. *Recte ne sunt omnia?* or, understanding באך, as in I. 2. 13, 'Is it well?' i.e. 'Does *thy coming* portend no evil tidings?' Cf. *ch.* 9. 11, 17, 22, 31.

22. [עתה זה] On זה cf. I. 14. 6 *note* on למה זה.

23. [הואל וג'] 'Consent, take two talents,' or, as we should say, 'Consent to take &c.' Cf. *ch.* 6. 3 וְלֵךְ נָא; Judg. 19. 6 הוֹאֵל; ■ Sam. 7. 29. When the verb is used of an action undertaken at one's own instance, and not at the suggestion of another, 'Resolve' is a suitable rendering: cf. Gen. 18. 27, 31; Deut. 1. 5.

[ויפרץ בו] 'And he urged him.' פּרץ is used in the same sense in 1 Sam. 28. 23; 13. 25, 27, but the ordinary significance of this verb is *to break out* or *spread abroad*, and it is probable that we ought, with most critics, to substitute the verb פָּעַר which occurs commonly with the meaning *urge* or *press upon*:—*v.* 16; *ch.* 2. 17; Gen. 19. 3, 9; 33. 11; Judg. 19. 7†.

[חַרְטִים] 'Bags.' The word only occurs again in Heb. Isa. 3. 22, where it is mentioned as an article of feminine adornment. In Ar. حَرِيطَةٌ denotes a bag or pouch made of leather, rag, or other material.

24. [העפל] Probably 'the citadel.' The universal explanation, however, among modern interpreters, seems to be 'the hill' or 'mound.' The verb עָפַל means *to swell*, and occurs twice in Heb., once in Pu'al עֲפָלָה 'is puffed up,' Hab. 2. 4, and once in Hiph'il וַיַּעֲפִילוּ 'and acted arrogantly' (internal Hiph'il). The subs. עָפַל is used to denote a *swelling*, i.e. *tumour*, 1 Sam. 5. 6; *al.* (so in Ar.). When used in a topographical sense, the inference is generally drawn that עָפַל denotes a natural swelling of the earth's surface, i.e. conceivably, a low conical hill. But the connexion in which the term appears points with much greater probability to an artificial 'swelling,' i.e. a *bulging*, or *rounded keep*, or *enceinte*.

An עָפַל is mentioned as existing in three different localities:—(i) at Jerusalem; (ii) presumably at Samaria (here only); (iii) in the territory of Mesha, king of Moab (Moabite stone, *ll.* 21 *f.*). In each case reference is made to הָעֵפֶל the 'ophel, well known as

such, and so on a *prima facie* view *not* a hill marked out merely by its unimportant physical characteristics<sup>1</sup>. Accordingly, the 'ophel at Jerusalem is a fortified place with walls, 2 Chr. 27. 3; Neh. 3. 27; is mentioned in close connexion with המגדל הנדול 'the great projecting tower,' Neh. 3. 27; and in *parallelism with* מגדל עדר 'tower of the flock,' Mic. 4. 8. In the same way Mesha' says ואנך בנתי חמת העפל ואנך בנתי שעריה ואנך בנתי 'And I built the wall of the 'ophel, and I built its gates, and I built its towers.'

25. [ויעמד אל אדניו] 'And stood *by* his lord.' Cf. *ch.* 11. 14 והשירים והחצרות אל-המלך.

[מאן] Kt. אן occurs again 1 Sam. 10. 14 and 27. 10 according to Pesh., Targ. (in place of אל), and in the expression ער-אן Job 8. 2.

26. [לא לבי הלך] LXX, Luc. add μετὰ σοῦ, i.e. עִמָּךְ. The meaning of the expression is, 'Was not I present in spirit?' Ew.'s explanation, which makes לְבִי an affectionate designation of Gehazi, is strangely forced.

[העת ונ] 'Was it a time to take silver, &c.?' The miracle had served to emphasize before a representative of the rival nation the unique power of Israel's God (cf. *vv.* 15, 18), and the dignity of His prophet (cf. *vv.* 8<sup>b</sup>, 10, 16); Gehazi's rapacity, representing itself as directed by Elisha, must have tended to weaken the impression. Klo., Kamp., Benz., Kit., Oort follow LXX καὶ νῦν ἔλαβες τὸ ἀργύριον, καὶ νῦν ἔλαβες τὰ ἱματία, κ.τ.λ., Luc. καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ τὰ ἱματία καὶ λήψει ἐν αὐτῷ, κ.τ.λ.<sup>2</sup>, Vulg. *nunc igitur accepisti argentum, et accepisti, &c.*, and read וְעַתָּה לְקַחְתָּ אֶת-הַכֶּסֶף וְלַקַּחְתָּ בְּנֵימִים 'And now thou hast taken the silver, and wilt take

<sup>1</sup> The kind of hill which עפל might be expected to describe, upon the supposition that the term was so used, would scarcely be outstanding and conspicuous, but rather with a low and rounded top, the less likely to attract attention as העפל if covered, wholly or partly, by buildings. And, again upon such a supposition, it is somewhat strange that the term is not more frequently employed, and that of hills not in towns but in the open country.

<sup>2</sup> The position of καὶ τὰ ἱματία has clearly been ignorantly altered in Luc. in order to agree with *vv.* 22, 23.



garments, &c.'; וְלִקְחָתָּהּ being a perfect with ו consec., describing the use to which Gehazi was already planning to put the money<sup>1</sup>. This emendation, though yielding a good sequence, is scarcely superior to MT.

6. 1-7. *Elisha causes iron to float.*

2. אִישׁ] LXX, Luc. ἀνὴρ εἷς, owing to the influence of the following קורה אחת. So Pesh. ܐܝܬܐ ܣܝܠܐ.

3. [האחד] 'The one' who, as a matter of fact, *did* so speak, but according to Eng. idiom simply 'one.' Cf. note on I. 13. 14 with the instance 1 Sam. 9. 9 there quoted.

[הואל] Cf. ch. 5. 23 note.

4. [העצים] 'The timber,' in its natural condition, destined to become the קורות (prepared) 'beams' of v. 2.

5. [ויהי . . . הקורה] As Kamp. remarks, a man cuts down tree-trunks (עצים v. 4) and not *beams*. Klo.'s emendation הפְּרִידִים, favoured by Kamp., Benz., Kit., Oort, is worthy of notice. Render, 'as one *was swinging his axe*.' This use of הפִּיל cannot, however, be paralleled, while that implied by the reading of MT. has the support of ch. 3. 19.

[ונאח הברזל נפל] The use of נאח to introduce a new subject is sporadic, most of the certified instances belonging to the later and inferior style. Cf. Jer. 36. 22 וְנֹאחַ-הָאֵחָד . . . בֵּית הַחֶרֶף. Other cases are cited by G-K. § 117 m; Ew. § 277<sup>d</sup>. G-K., however, considers that in our passage 'the נאח is probably derived from a text which read the Hiph'il instead of נפל.'

Klo. regards נֹאחַ as a substantive 'axe-head,' a suggestion which is favoured by Kamp., Benz., Kit., Kö. *Syntax*, § 270 a.

6. [הרם לך] Luc. Μετεώρισον καὶ λαβὲ σεαυτοῦ.

6. 8-23. *Elisha blinds and captures an Aramaean army.*

8. [מקום פלני אלמני] 'Place of *so* and *so*,' i.e. '*such and such* a place.' So exactly 1 Sam. 21. 3, and, in addressing a person

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<sup>1</sup> וְלִקְחָתָּהּ might in this sense be very idiomatically retained: 'and art for taking.' Cf. Gen. 30. 15; Dri. *Tenses*, § 204.

unnamed, Ruth 4. 1. פְּלִנִי, upon comparison of Ar. فَلَاح, Aram. פִּלְח, is usually connected with the verb פָּלַח in the sense *distinct, specific*; אֶלְמִנִי with אֶלֶם 'to be dumb,' as meaning *one whose name is withheld*. In Dan. 8. 13 the contraction פִּלְמִנִי occurs, and this form appears to be presupposed by Luc. φελομουν in our passage.

[תַּחֲנַתִּי] Apparently 'my camp.' So Targ. בֵּית מִשְׁרָנָא, and perhaps LXX παρεμβάλω. But the form is very strange (cf. Kō. *Lehrg.* I. ii. p. 192) and the context desiderates reference not to a camp but to an *ambush*. Accordingly, Luc. reads ποιήσωμεν ἔνεδρον, καὶ ἐποίησαν, Vulg. *ponamus insidias*, Pesh. כַּמְסֻס סִלְמֵי 'place an ambush and conceal yourselves.' Thus Th., followed by Kamp., Benz., Kit., *Heb. Lex. Oxf.*, emends תַּחְבָּאוּ 'conceal yourselves' (cf. *ch.* 7. 12; I. 22. 25); Oort תַּתְחַבָּאוּ; Klo. נִתְחַבָּא 'let us conceal ourselves.' This latter, as agreeing with Luc., Vulg., may be adopted<sup>1</sup>. Probably, with Luc., we should add וַיִּתְחַבָּאוּ, a suitable introduction to *v.* 9.

9. [נִתְחַבֵּיִם] An inexplicable form. RV. 'coming down,' i.e. נִתְחַבֵּיִם, a very pronounced Aramaism. We may safely follow Verss., and all moderns, in reading נִתְחַבָּאִים or נִתְחַבֵּיִם 'concealed.'

10. [וְהִזְהִירָה וְנִשְׁמַר] Perfects with ו *consec.* in a frequentative sense, after the summary statement וַיִּשְׁלַח. Cf. *Dri. Tenses*, § 114 a.

11. [מִי מִשְׁלָנוּ אֶל מֶלֶךְ יִשְׂרָאֵל] 'Who of ours is for the king of Israel?' On the use of the relative שׁ cf. p. 208. The sense of אֶל 'towards,' and so 'in support of,' may be illustrated by Hos. 3. 3; Jer. 15. 1; Ezek. 36. 9; Hag. 2. 17. So Pesh., Targ. LXX, Luc., however, in place of מִשְׁלָנוּ presuppose a verb *betray*, προδιδωσίν με. Similarly, Vet. Lat. *prodet me*, Vulg. *proditor mei*. Accordingly Bö., retaining the consonants of MT., vocalizes מִשְׁלָנוּ 'who *hath misled us*' (cf. *note on תִּשְׁלַח ch.* 4. 28). Change of one letter gives מִיִּלְנוּ, which is adopted by Klo., Kamp., Benz. Kit. supposes that מִיִּלְנוּ has fallen out after מִשְׁלָנוּ, upon the view that the response (*v.* 12) presupposes the suggestion that there is a

<sup>1</sup> Possibly, if Luc. is correct in reading פִּלְמִנִי for פִּלְנִי, the initial ו of אֶלְמִנִי has been absorbed into פִּלְמִנִי.

traitor in the camp, 'one of ours.' But this is sufficiently implied by **לִי הַלֹּא תִגִּדּוּ**, i.e. substantially, 'One of you must know.'

12. **אֶת-כָּל-הַדְּבָרִים** LXX, Luc., Vulg. **אֶת הַדְּבָרִים**.

**[אֲשֶׁר תִּדְבַּר וְג']** For the expression cf. Eccles. 10. 20.

13. **אֵיכָּה** Kt. **אֵיכָּה** is probably correct. Cf. p. 209.

**[הִנֵּה בָרְתָן]** It is idiomatic to omit expression of the subject with **הִנֵּה**, when it may be readily inferred from the context. Cf. v. 20; I. 21. 18; Dri. *Tenses*, § 135 (6), note 4. So, with participle, 6. 25 note.

**[רֶתֶן]** LXX, Luc. **Δωθάνη**, i.e. **רֶתֶן**; cf. **עֲנָלִים** by the side of **עֲנָלֹן**. Dothan is the modern *Tell Dōtān*, a green hill with a few ruins about ten miles north of Samaria. Cf. Eusebius, *Onom.*; Baed. 261; Buhl, 24 f., 102.

15. **[וַיִּשְׁכֶּם וְג']** MT. is somewhat confused. The subj. of **וַיִּצָּא**, in accordance with 15<sup>b</sup>, must be Elisha, but following as it does upon what precedes, it can scarcely be different from that of **וַיִּשְׁכֶּם**, viz. in accordance with MT., **מִשְׁרָת**. Again, the servant is called **מִשְׁרָת** in 15<sup>a</sup>, **נָעַר** in 15<sup>b</sup>, and the expression **לָקוּם . . . וַיִּשְׁכֶּם** 'and he got up early to arise,' is at best extremely harsh. Klo. happily restores order by emending **מִמְּחֶרֶת** for **מִשְׁרָת** (cf. Ex. 32. 6; Judg. 6. 38; 1 Sam. 5. 3), and substituting **בַּבֶּקֶר** for **לָקוּם** after Luc. **τὸ πρωῒ**<sup>1</sup>, Vulg. *diluculo*:—'And the man of God arose early on the morrow in the morning, and went forth, &c.' So Kamp., Benz., and substantially Kit.<sup>2</sup>

17. **[אֶת עֵינֵי הַנֶּעַר]** LXX, Luc. **τοὺς ὀφθαλμοὺς αὐτοῦ**.

18. **[וַיֵּרְדוּ]** Vulg. supplies the subj. *Hostes vero descenderunt*. 'They came down' from the hills surrounding the small valley in the midst of which *Tell Dōtān* lies.

**[סְנוּרִים]** 'Blindness.' Only again Gen. 19. 11. The word is perhaps a Shaph'el formation from **נֹר**, *sanwara*, 'make blind' (lit. 'bright,' euphemistically). Cf. Kō. *Lehrg.* I. ii. 404.

19. **[וְהָ]** So again for **וְאֵת** Ezek. 40. 45; Eccl. 2. 2, 24; 5. 15, 18;

<sup>1</sup> Luc. has also *ἀναστῆναι*, clearly as a gloss derived from LXX.

<sup>2</sup> Kit. reads **וְהָ מִמְּחֶרֶת וְג'**, a reading which he apparently refers to Klo.

7. 23; 9. 13, and in the phrase *קָזָה וְכָזָה* I. 14. 5; Judg. 18. 4; 2 Sam. 11. 25<sup>+</sup>. The form resembles Aram. *קָזַ*, and may be dialectical. Cf. p. 208.

20. *וְהָנָה וּג'* Cf. v. 13 *note*.

21. *הָאֵכָה אֵכָה* Cf., for the repetition, Ezek. 14. 3<sup>b</sup>, which should perhaps be vocalized *לָהֶם הָאֵדָרֶשׁ אֵדָרֶשׁ לָהֶם*. Most critics, however, restore an infin. absol. *הָדָרֶשׁ*, and so in our passage LXX *ἐἰ πατάξας πατάξω*, Pesh. *ܡܡܡܠܐ ܡܡܠܐ ܠܥܠܐ* suggest the reading *הִהָפָה אֵכָה*.

22. *הָאֲשֶׁר שְׁבִית וּג'* Klo. inserts a negative *לֹא* after Luc. *οὐς οὐκ ἡγαλώτευσας . . . οὐ* (read *σύ* LXX) *τύπτεις*; 'Wilt thou slay those whom thou hast not captured with thy sword and with thy bow?' So Benz., Kit. This is probably correct rather than MT. which is scarcely consonant with the frequent practice of the *חֲרָם*, sanctioned and even enforced by members of the prophetic school; cf. e.g. I. 20. 42; 1 Sam. 15. 3, 33. Kamp. favours MT.

23. *וַיַּכְרֶה וּג'* The context demands the meaning 'And he made them a great feast'; and so Vulg., Pesh., Targ.; but *כָּרָה* with this meaning is not elsewhere found in Heb. Perhaps the root is the same as Assy. *karû*, 'bring,' *kirêtu*, 'feast' (to which guests are *brought* or *invited*). So in the Balawat inscription, *ki-re-ti iškun*, 'he made a feast'; Delitzsch, *Assyr. Handwörterbuch*, p. 352. Klo. emends *וַיַּעֲרֹךְ מַעֲרָכָה* 'And he laid a spread,' after LXX, Luc. *καὶ παρέθηκεν αὐτοῖς παράθεσις*, but this expression so used is unparalleled in Heb.<sup>1</sup> More probably the Greek represents a free guess at the unknown words.

6. 24—7. 20. *Samaria is besieged by the Aramaeans, and reduced to great straits through famine. The city is relieved through a panic which seizes the besieging army.*

24. *בֶּן הָרַר* Cf. *note* on I. 15. 18. If this narrative be wrongly assigned to the reign of Jehoram (cf. p. 278), the reference will be to the successor of Hazael (cf. *ch.* 13. 24).

<sup>1</sup> The regular phrase is *עָרַךְ יָסָדוֹן*. Cf. Isa. 21. 5; Ps. 23. 5; 78. 19; Prov. 9. 2.

25. [וַיְהִי רָעָב גָּדוֹל] It is not quite clear whether the writer regards the famine as simply due to the rigour of the siege, or as in a measure independent of it. The fact that the king of Israel considers Elisha as the main cause of the calamity (*v.* 31) favours the latter supposition, and the same inference is perhaps to be drawn from the reference to the opening of 'the windows of heaven,' *ch.* 7. 2. In this case the famine is probably the same as that mentioned in *ch.* 8. 1-6, which lasted seven years (*v.* 2). *Ch.* 8. 1-6 represents Gehazi as still holding the position of Elisha's favoured servant; therefore 8. 1-6; 6. 24-7. 20 are presumably earlier than 5. 1-27 which relates the smiting of Gehazi with leprosy.

[וַהֲנָה צָרִים] Expression of the subject is omitted in accordance with idiom. See cases cited by Dri. *Tenses*, § 135 (6), and cf. *note* on *v.* 13.

[רֹאשׁ חֲמוֹר] Th. quotes a parallel from Plutarch, *Artaxerx.* 24: τὰ ὑποζύγια μόνον κατέκοπτεν, ὥστε ὄνου κεφαλὴν μόλις δραχμῶν ἐξήκοντα ὧμιον εἶναι.

[בְּשִׁמְנִים] LXX, Luc. πεντήκοντα.

[הֶקֶב] The *kaḇ* is only here mentioned in the OT., but occurs in New Heb. both as a dry and fluid measure. Josephus represents הֶקֶב by ξέστης, a measure which is known to be equivalent to the Heb. לֵן. The fourth part of a *kaḇ* was therefore about a pint. Cf. Benz. *Archäologie*, 182; Nowack, *Archäologie*, i. 202 ff.

[חֲרִיּוֹנִים] The Verss. follow Kt., and, reading as two words חֲרִי (חֲרִי), render 'doves' dung.' Q're חֲרִיּוֹנִים is of unknown derivation. The strangeness of such an article as used for food has aroused suspicion. Thus Ges. *Thes.* cites the view of Bochart that 'doves' dung' may have been the popular name for some vegetable product (roasted chick peas) just as in Ar. the name خرو العمافر 'sparrows' dung' is applied to the herb *kali*, and in German *assa-foetida* is named *Teufelsdreck*. Klo. emends חֲרִיצִים 'sour wine' (? Num. 6. 4), Cheyne (*Expositor*, 1899, p. 32) חֲרִיבִים 'carob pods,' a word well known in New Heb. and Syriac, and restored by the

same writer also in *ch.* 18. 27 = Isa. 36. 12 (חריהם for חריביהם), Isa. 1. 20 (חָרֵב תֵּאֱכָלוּ for חָרִיבִים תֵּאֱכָלוּ); cf. S. Luke 15. 16.

It is, however, by no means certain that MT., Kt., in its literal acceptation, is incorrect. A parallel in Jos. *Bell. Jud.* v. 13, § 7 depicts the extremities to which men may be brought by a prolonged siege:—μετὰ ταῦτα δ' ὡς οὐδὲ ποηλογεῖν ἔθ' οἶόν τ' ἦν περιτειχισθείσης τῆς πόλεως, προελθεῖν τινὰς εἰς τοσοῦτον ἀνάγκης, ὥστε τὰς ἀμάρας ἐρευνῶντας καὶ παλαιὸν ὄνθον βοῶν προσφέρεισθαι τὰ ἐκ τούτων σκύβαλα, καὶ τὸ μὴδ' ὄψει φορητὸν πάλαι τότε γενέσθαι τροφήν. Again, Post (in Hastings, *BD.* i. 629) quotes, on the authority of Houghton, a statement from a Spanish author that in the year 1316 so great a famine distressed the English that 'men ate their own children, dogs, mice, and pigeons' dung.'

26. [הושיעה וג'] Cf. 2 Sam. 14. 4<sup>b</sup>. Similarly v. 28<sup>a</sup> is exactly paralleled by 2 Sam. 14. 5<sup>a</sup>.

27. [אל יושעך וג'] Difficult. As the text stands, it is best to render, 'If Yahwe help thee not, whence shall I help thee?' lit. 'Let not Yahwe help thee, whence &c.?' a case of the jussive used in the protasis of a hypothetical sentence. So Dri. *Tenses*, § 152 (3); G-K. § 109 *h*. The alternative is to regard אל as used absolutely in deprecation: 'Nay! let Yahwe help thee.' Cf. *note* on *ch.* 3. 13.

Pesh. is noticeable as suggesting the reading לָהּ for אֵל: ܠܗܝܠܝܢ ܕܥܡܝܢܐ ܕܝܫܘܥܐ 'And he said to her, Let Yahwe deliver thee!' Is it, however, possible (in view of the dialectical peculiarities of these narratives; pp. 208 *f*.) that we should find in אל the Aram. אֱלָא 'except'?

29. [ותחבא את בנה] Luc. adds καὶ οὐκ ἔδωκεν αὐτὸν ἵνα φάγωμεν καὶ αὐτόν.

30. [והוא עבר] Luc. καὶ αὐτὸς εἰστήκει, i. e. עָמַד, probably correct. So Klo., Kamp., Benz., Kit.

31. [כה יעשה וג'] Cf. I. 2. 23 *note*.

32. [והוקנים וג'] Cf. Ezek. 8. 1; 20. 1. Luc. καὶ πάντες οἱ πρεσβύτεροι.

[וישלח איש מלפניו] RV. 'And [the king] sent a man from before

him.' So Luc. inserts  $\delta \beta α σ ι λ ε υ ς$ . The sentence is probably a clumsy interpolation to explain the following reference המלאך and כי שלח. Wellh. (*C.* 360) drastically removes all reference to the messenger by excision both of this sentence and of אחריו... ראו כבא, and emendation of המלאך in its first occurrence to המַלְאָה, as also in *v.* 33.

[בטרם] Read יִבְטְרֵם with Luc., Vulg., Pesh.

[בן המרצה הוה] As is remarked by Klo., Benz., Kit., the expression does not refer literally to the king's father (Aḥab? cf. p. 278), but characterizes the king himself. 'Mördersohn' = 'Mordbube.' Cf. 1 Sam. 20. 30 (reading בְּוִנְעֵרֶת הַמִּרְדּוֹת; cf. Dri. *ad loc.*); Isa. 57. 3 בְּנִי עֲנֵנָה זָרַע מְנַאֲף וְהַזְנוֹנָה.

[ולחצתם ונ'] 'And press him with the door,' i.e., as we should say, 'Shut the door *in his face*.'

33. [המלאך] Read המַלְאָה with Ew., Wellh., Grä., Klo., Kamp., Kit., Benz., Oort. Mention of the king's arrival is presupposed by *ch.* 7. 2 (cf. *v.* 17 בְּרִדַת הַמַּלְאָה אֵלָיו), and the words of *v.* 33<sup>b</sup> are only explicable if placed in the king's mouth.

[זאת הרעה] Cf. *note* on היום I. 14. 14.

7. 1. [סאה] A *seä* contained about a peck, and was equivalent to six measures of the *kab* (*ch.* 6. 25), and twenty-four of the *log*. Cf. Benz. *Archäologie*, 181 ff.

[וסאתים שערים בשקל] LXX omits through homoioteleuton.

2. [השליש] Cf. I. 9. 22 *note*.

[למלך] Read המַלְאָה with several Codd., all Verss. and modern authorities.

[נשען על ידו] Cf. *ch.* 5. 18.

[ארבות בשמים] 'Windows or sluices (LXX, Luc. *καταράκτας*) in the heavens,' through which the rain was thought to be poured down; Gen. 7. 11; 8. 2; Mal. 3. 10; cf. Isa. 24. 18. The point of the speech seems to be that, even if Yahwe were at once to send rain, it would be impossible for such a state of plenty to come about *by to-morrow*.

6. [מלכי החתים] The kings of the Hittites are mentioned again in I. 10. 29 as providing themselves with horses from *Muṣri* (cf.



*note ad loc.*). The Hittite kingdom lay in north Syria, having its capital at Kadesh on the Orontes. In 2 Sam. 24. 6 David's northern boundary is said to have extended as far as 'the land of the Hittites to Kadesh'.<sup>1</sup> The land of the Hittites is also mentioned in Judg. 1. 26, and in Judg. 3. 3 הַחִתִּי ought probably to be substituted for הַחֲוִי: 'the Hittites who inhabit the hill-country of the Lebanon' (cf. Moore, *ad loc.*). Josh. 1. 4 is perhaps a later gloss, identifying the Hittites with the Canaanites. On the Hittites as they figure in the Egyptian and cuneiform inscriptions, cf. Sayce in Hastings, *DB.* ii. 390 ff.; Dri. *Authority*, 83 ff.

[וְאֵת מְלָכֵי מִצְרַיִם] Probably we should vocalize מִצְרַיִם or מִצְרַיִם, and render, 'and the kings of Musri.' An alliance of the Hittites with Egypt would have been highly improbable, and could scarcely have suggested itself to the Aramaeans, while an alliance of the two north Syrian kingdoms for the purpose of turning their flank was a danger well calculated to cause a panic. On Musri, cf. I. 10. 28 *note*.

7. [הַמַּחֲנֶה כִּאֲשֶׁר הָיָא] RV. 'even the camp as it was.' But מַחֲנֶה is always elsewhere masc. We may read בַּמַּחֲנֶה כִּאֲשֶׁר הָיָא with Luc. *ὡς ἦσαν ἐν τῇ παρεμβολῇ*: cf. *v.* 10<sup>b</sup>. The reading במחנה is also presupposed by LXX, Vulg., Pesh.

[אֶל נַפְשָׁם] Cf. I. 19. 3 *note*.

8<sup>a</sup>. [וַיִּטְמְנוּ] LXX omits.

9. [לֹא כֵן אַנְחֵנו עֹשִׂים] 'We are not doing *right*.' Cf. *ch.* 17. 9 דְּבָרִים אֲשֶׁר לֹא־כֵן.

[עוֹן] 'Punishment.' So Gen. 4. 13. Cf. Num. 14. 34; Isa. 53. 11; *al.*

10. [שְׁעָרֵי] Pl. שְׁעָרֵי is demanded by the following לָהֶם, and by הַשְּׁעָרִים *v.* 11. So Th., Kamp., Kit., Oort.

[אֶהְיֶה] LXX, Luc. *αἰ σκαθαὶ αὐτῶν*, i. e. וְאֶהְיֶה, correctly. So Klo., Kamp., Benz. Kit. הָאֶהְיֶה.

<sup>1</sup> Reading אֶרֶץ הַחִתִּים קְדֵשָׁה, after Luc. *ἐἰς γῆν Χερριεῖμ Kadesh*, for the senseless אֶרֶץ הַחִתִּים חֲרֹשִׁי of MT. Cf. Dri. *ad loc.*

11. [ויקרא] Read וִיקְרָאוּ with LXX, Luc., Targ. Vulg. *Ierunt ergo*, Pesh. **סמכ** also presuppose a plural.

12. [בהשרה] Cases in which the ה of the article remains unsynocopated after an inseparable preposition are cited by G-K. § 35 *n*. The occurrences are 'almost exclusively in the later Books.'

13. [ויקחו וג'] The text is seriously corrupted. The general resource is to regard the first **אשר נשארו בה** as a doublet of **הנשארים**, and to reject the second **אשר נשארו בה** down to **ישראל** as an error occasioned by repetition of the former. But even so the point of the remark, 'Lo, they are as all the multitude of Israel that are consumed,' is obscure. What we should expect is some statement such as that of the lepers in *v*. 4, viz. that, whatever may be the fate of the scouts, they will be no worse off than those who remain in the beleaguered city. Possibly therefore the text may have originally run:—**שְׁלָחוּ אֲנִישִׁים וִיקָחוּ חֲמִשָּׁה מִן־הַפִּסְוִסִּים הַנִּשְׁאָרִים אִם־יִחְיֶה הֵנָּם כְּכָל־הַחַיִּים בְּיִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ** **פֹּה** **וְאִם־יָאָבְדוּ הֵנָּם כְּכָל־הַחַיִּים בְּיִשְׂרָאֵל אֲשֶׁר תָּמוּ** 'Send men, and let them take five of the horses which survive; if they live, lo, they are as all the multitude of Israel that survive here, and if they perish, lo, they are as all the multitude of Israel that are consumed.' The reading **פֹּה** for **כֹּה** is suggested by LXX **ὡς**, while the alternative **וְאִם יִבְדּוּן הָא** appears in Targ. **ואם ייבדון הא** **אִינוֹן כָּל־הַמוֹנָא יִשְׂרָאֵל דְּסָפוּ** 'If they be taken, &c.'

14. [רכב סוסים] LXX **ἐπιβάτας ἵππων**, Luc. **ἀναβάτας ἵππων**, i.e. 'mounted men'; cf. *ch*. 9. 18. Scouts would naturally be sent out on horseback rather than in chariots.

15. [בהחפזם] Kt. **בְּהַחֲפָזִים** is correct. The Niph'al is used elsewhere, 1 Sam. 23. 26; Ps. 48. 6; 104. 7.

16. [כדבר י'] Luc. adds **ὃν ἐλάλησεν Ἐλισσαίε**.

17. [כאשר דבר . . . אשר דבר] Scarcely original. Probably we have a combination of two different readings—**בְּאִשֶּׁר דִּבֶּר** simply, and **בְּדִבְרֵי . . . אֲשֶׁר דִּבֶּר**. The former has the support of Vulg., Pesh., and is probably correct.

8. 1-6. *Elisha again assists the Shunammite woman.*

1. [אל האשה וג'] Ch. 4. 8-37.

[וגורי באשר תגורי] Dri. on Deut. 1. 46 calls the mode of expression 'the *idem per idem* idiom, often employed in the Semitic languages, when a writer is either unable or has no occasion to speak explicitly.' Cf. also Dri. on 1 Sam. 23. 13, where instances in Ar. are quoted from Lagarde, *Psalterium Hieronymi* (1874), 156 f.; Dri. *Tenses*, § 38 β note.

[וגם בא וג'] 'And, moreover, it shall come &c.' בא is the participle, used as a *futurum instans*.

2. Luc. omits ותקם, and adds, after בארץ פלשתים, καθ' ὥς εἶπεν αὐτῇ ὁ ἄνθρωπος τοῦ θεοῦ.

3. [מארץ פ'] LXX adds εἰς τὴν πόλιν.

5. [את המת] Luc. τὸν υἱὸν αὐτῆς τὸν τεθνηκότα, LXX υἱὸν τεθνηκότα, inferior to MT.

8. 7-15. *Elisha's interview with Hazael at Damascus.*

8. [מחלי זה] Cf. ch. 1. 2 note.

10. [לא] All Verss. agree with Q're לו, which is certainly original. Cf. v. 14. Probably the alteration to the negative was due to a desire to remove from Elisha the imputation of falsehood.

[והראני] Perf. with ו simplex, co-ordinated with the preceding.

11. [ויעמר וג'] 'And he steadied his countenance, and set (it on him) till he was ashamed.' So RV. 'And he settled his countenance steadfastly (upon him), until he was ashamed.' The Hiph'il הִעֲמִיד is here applied to a concentration of the gaze upon a single object to the exclusion of all extraneous distraction. After וישם we should expect אָלָיו (cf. Ezek. 6. 2; 13. 17; *al.*) or עָלָיו (Ezek. 29. 2; 35. 2). The subject of ער-בש is naturally Hazael. Elisha looked him out of countenance.

A variety of explanations of the passage have been suggested. LXX (vocalizing וַיַּעֲמֵד) καὶ παρέστη τῷ προσώπῳ αὐτοῦ, καὶ ἔθηκεν ἕως αἰσχύνης, expanded by Luc. καὶ ἔστη Ἀζαὴλ κατὰ πρόσωπον αὐτοῦ, καὶ παρέθηκεν ἐνώπιον αὐτοῦ τὰ δῶρα ἕως ἡσχύνετο. Vulg. *Stetitque cum eo, et conturbatus est* (i. e. וַיַּשְׁם) *usque ad suffusionem vultus*. Targ.

‘And he turned away his face and delayed a very long time.’ Pesh. omits. Benz., Kit., reading וַיִּשָּׁם or וַיִּשָּׁם (cf. Vulg.), explain, ‘And he stared immoveably before him, and became horrified in the extreme,’ understanding the first statement as referring to the setting in of the prophetic ecstasy, while the second depicts the effect produced upon the prophet by his vision. But the sense given to עד בֶּשׁ ‘aufs äusserste’ (*ch.* 2. 17; Judg. 3. 25) is improbable, since the naming of the subject in the following sentence וַיִּבֶךְ אִישׁ הָאֱלֹהִים seems to be intended to contrast with the implied different subject of בֶּשׁ (viz. Ḥazael), and is out of place if the subject of בֶּשׁ be the same as that of וַיִּבֶךְ, וַיִּשָּׁם, וַיִּעֲמֹד. Grä. emends וַיִּסְתֵּר for וַיִּעֲמֹד (cf. Targ.) and וַיִּרָם for וַיִּשָּׁם, ‘And he hid his face and was silent, &c.’ Klo.’s explanation is strangely impossible.

13. כִּי] Cf. I. 1. 13 *note*.

‘[מה עבדך וג’] ‘What is thy servant, the dog, that he should do this great thing?’ LXX, Luc. ὁ κύων ὁ τεθνηκώς, as in 2 Sam. 9. 8; cf. 1 Sam. 24. 15; 2 Sam. 16. 9. So Klo., Oort, Winckler.

15. [המכבר] RV. ‘coverlet.’ Cf. פְּבִיר הָעֵינִים 1 Sam. 19. 13, 16, spread by Michal over the head of Teraphim in David’s bed. The word is a ἀπὰξ λεγ., and seems to denote something of *intertwined* or *woven* workmanship. פְּבִירָה Am. 9. 9 = ‘sieve.’

[וימלך חזהאל] Shalmaneser II mentions two campaigns against ‘Ha-za’-ilu of Damascus’; in the eighteenth year of his reign (B.C. 842; cf. *Append.* 4), and again in the twenty-first year (B.C. 839).

#### 8. 16–24. Jehoram, king of Judah.

*Ch.* 8. 17–23 = 2 Chr. 21. 5–10<sup>a</sup>. R<sup>D</sup> *sv.* 16–19, 23.

16<sup>a</sup>. [ויהושפט מלך יהודה] Rightly omitted by LXX, Pesh. The words have come in through error from the latter half of the verse.

17. [שמנה שנה] Q’re corrects to שנים, in accordance with the almost invariable rule that numerals from 2 to 10 take the object numbered in the pl. Other exceptions, cited by G-K. § 134 *e*, are *ch.* 22. 1 שְׁמֹנֶה שָׁנָה (uncorrected); 25. 17 (Q’re pl.); Ex. 16. 22; Ezek. 45. 1. LXX τεσσαράκοντα ἔτη.

19. [ולא אבה י' להשחית] So (without prep. ל) *ch.* 13. 23; Deut. 10. 10. *ניר*] Cf. I. 11. 36 *note*.

[לבניו] But the lamp was not given *for* the sons, since the sons are themselves the lamp. || 2 Chr. 21. 7, Luc., Vulg., Targ., feeling the difficulty, read וּלְבָנָיו; but this does not really effect any improvement. LXX omits. No doubt Klo., Kamp., Benz., Kit., Oort are right in emending לְפָנָיו; 'to give him a lamp *before Him* all the days.' Cf. I. 11. 36 לְפָנַי בִּירוּשָׁלַם.

20. [בימיו] Cf. I. 16. 34 *note*.

21. [צעירה] The place is unknown. Ew. would read צֶעֳרָה 'to Zo'ar,' but against this it is to be noticed with Buhl (*Edomiter*, p. 64*f.*) that LXX, Luc. in our passage transliterate Σειώρ, Σιώρ, while צֶעֳר is always represented by Σηγώρ, Σιγώρ; the inference being that ע in צֶעֳר = ע, while in צֶעֳר it = غ. Th. suggests שְׁעִירָה 'to Se'ir.' || 2 Chr. עַם-שָׂרִיו.

21<sup>b</sup>. The half-verse seems to be seriously corrupt.

(1) The constr. וַיְהִי הוּא קָם וְנִ is inexplicable. Accents connect וַיְהִי closely with קָם הוּא (cf. || 2 Chr. 21. 9 וַיְהִי קָם); but the idea of *duration* usually conveyed by the constr. of participle with substantive verb (*Dri. Tenses*, § 135. 5) is out of harmony with the sense of the passage. The alternative, adopted by LXX, Luc., Pesh., Targ., is to make a break after וַיְהִי, and to treat הוּא קָם לֵילָה as a circumstantial clause, קָם being a perfect. Upon this view, however, the analogy of the cases cited by *Dri. Tenses*, § 165, demands a change of subject in the (presumed) principal sentence which follows:—'And it came to pass, whilst he arose by night [some one else acted in such a way].'

(2) As the text stands, the statement is made that Joram, the subject of וַיִּכֶּה, smote אֶת שְׂרֵי הָרֶכֶב. These, however, as is clear from *v.* 21<sup>a</sup>, belonged to his own forces. The least correction, therefore, that can be made is to follow Kit. in reading וְאִתּוֹ שְׂרֵי הָרֶכֶב 'And the captains of the chariots were with him.'

(3) Verse 22 makes it plain that Joram's attempt to re-subjugate Edom was futile. What we therefore desiderate in *v.* 21<sup>b</sup> is probably an account of the falling of Joram and his army into

an ambush laid by the Edomites, from which escape was only made by cutting a way through the surrounding enemy and beating a hurried retreat. As to the precise wording of such a narrative the passage in its present state affords no sufficient clue.

22. עַד הַיּוֹם הַזֶּה] Cf. I. 8. 8 *note*.

אִן] Cf. I. 3. 16 *note*.

לְבִנְהָ] Cf. *ch.* 19. 8, from which it appears that the city was of strategical importance, probably lying south-west of Judah upon the way to Egypt. Eusebius places Libna among the cities in the neighbourhood of Eleutheropolis. Cf. Buhl, p. 193.

בַּעַת הַהִיא] Cf. I. 14. 1 *note*.

### 8. 25-29. *Ahaziah, king of Judah.*

*Ch.* 8. 26-29 forms the basis of 2 Chr. 22. 2-6. R<sup>D</sup> vv. 25-27.

25. שְׁתִּים עֶשְׂרֵה] *Ch.* 9. 29 אַחַת עֶשְׂרֵה. So in the present passage, Luc., Pesh.

26. אַרְבַּעִים וּשְׁתִּים] || 2 Chr. אַרְבַּעִים וּשְׁתִּים.

בֶּת עֲמִיר] Luc. corrects *θυγάτηρ* 'Aχάδβ, in accordance with v. 18. בֶּת, however, probably has here the more general sense of 'descendant.' Cf. I. 15. 2.

27. כִּי חָתָן וְג' LXX omits. || 2 Chr. כִּי חָתָן וְג'.

28. בְּרִמָּה גִלְעָד] Cf. II. 22. 3 *note*.

אֲרָמִים] We should naturally expect הָאֲרָמִים. || 2 Chr. has the strange הָרָמִים, which LXX, Luc. represent by *οἱ τοξόται*, i. e. 'the archers'; cf. 1 Sam. 31. 3; 2 Sam. 11. 24. This reading is very probably original. So Klo.

29. יִכְהוּ] The use of the imperf. seems to be inexplicable; cf. Ew. § 346<sup>c</sup>, *note* 2; Dri. *Tenses*, § 27 γ. || 2 Chr. הִכְהוּ.

אֲרָמִים] LXX and || 2 Chr. omit.

9. 1-10. 28. *Jehu, an officer of the host of Israel, is anointed king at the command of Elisha. He destroys the whole house of Ahab, and extirpates Ba'al-worship from Israel.*

9. 2. יְהוּא] *Ja-u-a apal Hu-um-ri-i*, i. e. 'Jehu son of Omri' (cf. I. 16. 23 *note*), is twice mentioned in the cuneiform inscriptions of Shalmaneser II, as bringing tribute to the Assyrian king. The

first inscription is found upon the obelisk, above a representation of the embassy presenting the tribute before Shalmaneser. In the second inscription (*Annals*, III, Rawlinson 5, no. 6, 40-65), after an account of the conquest of Ḥazael of Damascus, Shalmaneser states that 'at that time I received the tribute of the Tyrians, Sidonians, of Jehu son of Omri.' Cf. *Append.* 4. It may be inferred, therefore, that the aid of Assyria had been solicited by Jehu to meet the encroachments of Ḥazael, to which brief reference is made in *ch.* 10. 32, 33, just as in later times it was solicited by Aḥaz of Judah against the alliance of Israel and Aram; *ch.* 16. 6 ff.; cf. Isa. 7. 1-9.

[חרר בחרר] Cf. I. 20. 30 *note*.

3. [אל ישראל] A large number of Codd. read על for אל, both here and in *v.* 12. Other examples of the confusion between אל and על are noticed on I. 13. 29 *note*.

4. [הנער הנביא] *st. constr.* with the article, through erroneous approximation to the preceding הנער. Cf. Kō. *Syntax*, § 303 c.

6-10. The hand of R<sup>D</sup> is very apparent in *vv.* 8, 9. Cf. *notes* on I. 14. 1-18.

7. [והכיתה] LXX, Luc. καὶ ἐξολοθρεύσεις, i.e. probably וְהִכְרִיתָ<sup>1</sup>; cf. 2 Chr. 22. 7. So Klo., Kamp., Kit., Benz.

After ארניך LXX adds ἐκ προσώπου σου, Luc. ἐκ προσώπου μου.

[ונקמתי] LXX, Luc. read 2nd pers. 'and thou shalt avenge,' making the same change in *v.* 8 וְהִכְרִיתִי. MT. is preferable.

8. [ואבר] Vulg., Pesh., Targ. presuppose וְאַבְרִיתִי 'and I will destroy.' LXX, Luc. καὶ ἐκ χειρός, i.e. וּמִיָּד, accepted by Klo., Oort.

10. [בחלק זרעאל] Cf. I. 21. 23 *note*.

11. [ויאמר] All Verss. presuppose וַיֹּאמְרוּ, correctly.

[השלום] Luc. adds καὶ εἶπεν αὐτοῖς Εἰρήμη. καὶ εἶπον αὐτῷ—an unnecessary redundancy.

[המישע] Cf. Hos. 9. 7; Jer. 29. 26.

[שיחו] 'His conversation.' Cf. Ps. 104. 34, and the use of the verb Job 12. 8; *al.*

<sup>1</sup> Ἐξολοθρεύειν occurs only once as a rendering of הִכְרִית, viz. Josh. 11. 14, whereas it is constantly employed (as in *v.* 8) to represent הִכְרִית.



12. אֶל יִשְׂרָאֵל] Luc. ἐπὶ τὸν λαόν μου Ἰσραήλ. Cf. v. 6.

13. אֶל גִּרְם הַמַּעֲלוֹת] The meaning is very uncertain. Ges., Ew., Ke., upon the analogy of the use of עָצָם, suppose that the expression may mean 'upon the steps *themselves*,' i. e. 'upon the *bare* steps.' Grä. emends 'עַל-מָרוֹם הַמַּ', 'upon the elevation of the steps.'

14<sup>b</sup>. וַיֹּרֶם] Very probably Grä. is correct in substituting יְהוֹרָם for יִרְם:—'Now Jehu was keeping Ramoth Gilead . . . but Jehoram had returned to be healed &c.'

15. אִם יִשׁ נַפְשְׁכֶם] 'If it be your mind,' i. e. If ye are desirous of making me king. LXX, Luc. add μετ' ἐμοῦ, but this is unnecessary. Many Codd. read אִתְּ נַפְשְׁכֶם, as in Gen. 23. 8.

לְגִיד] Kt. לְגִיד, with ה syncopated after the preposition ל. Cf. G-K. § 53 q.

16. שָׁכַב שָׁמָּה] In place of these words LXX, Luc. present a second rendering of v. 15<sup>a</sup>—clearly a marginal gloss which has usurped the place of the true reading. Notice ἐθεραπεύετο for ἀπέστρεψεν . . . ἰατρουθῆναι—ἀπὸ τῶν τοξευμάτων ὧν κατετόξευσαν αὐτόν for ἀπὸ τῶν πληγῶν ὧν ἔπαισαν αὐτόν—οἱ Ἀραμεῖν for οἱ Σύροι. LXX rounds off the gloss with ὅτι δυνατός καὶ ἀνὴρ δυνάμεως.

וְאַחֲוִיָּהּ] On the order of sentence expressing the pluperfect cf. note on I. 14. 5.

17. שָׁפַעַת אֲנִי רֵאָה] שָׁפַעַת is either a mistake for שָׁפַעַת owing to the previous occurrence of the *st. constr.*, or else, as Klo., Kamp., Benz., Kit., Oort suggest, a genitive, *sc.* אֲנִי שָׁפַעַת, has fallen out. שָׁפַעַת probably denotes a *company* or *multitude*, agreeably to the use of the word in Isa. 60. 6; Ezek. 26. 10<sup>1</sup>. So Luc. ὄχλον, Vulg. *globum*, and most moderns. LXX, however, renders κοινορτόν<sup>2</sup>, and so Kit.

18. הַשְּׁלוֹם] Cf. ch. 5. 21 note.

מֶה לָּךְ] 'What hast thou (as an emissary of Ahab's son)

<sup>1</sup> The root רשע in Aram. means *to overflow*, and accordingly the subs. רשע is used in Heb. of *overflowing* or *abundance* of water, Job 22. 11; 38. 34; רשע Deut. 33. 19.

<sup>2</sup> Luc. in the first occurrence has a doublet τὸν κοινορτόν τοῦ ὄχλου. The original reading must obviously have been τὸν ὄχλον.

to do with peace?'—the implication (cf. *v.* 22) being 'How can peace exist so long as the house of Ahab exists?' Cf. the phrase *מה לי ולך* I. 17. 18 *note*.

עֲדִיָּהֶם We ought probably to read עֲדִיָּהֶם. Cf. Job 32. 12 עֲדִיָּהֶם.

20. עד אליהם Cf. the phrase עד ל I. 18. 29 *note*.

רעגער] 'Madly,' or, as RV., 'furiously.' So 'A. ἐν παραπληξία, Σ. ἀτάκτως, Vulg. *praeceps*, Pesh. ܐܠܝܫܐ, and probably LXX, Luc. ἐν παραλλαγῇ<sup>1</sup>. In contrast, Targ. renders בנ״ח 'quietly,' and this interpretation is adopted by Jos. (*Ant.* ix. 6, § 3):—σχολαίτερον δὲ καὶ μετ' εὐταξίας ὤδενεν Ἰηοῦς.

[ינהג] Probably describing Jehu's habit:—'he is wont to drive.' In description of a (single) present event we should of course expect **הוא נהג**.

22. מה השלום] For the sense 'What peace?' (RV.) we should expect מה-שלום, and this is adopted by Klo., Kit., who suppose that the ה before שלום has come in by dittography. Benz., following Targ., vocalizes מה השלום, explaining 'Jehu answers: Between us there can be no "How do you fare?" so long as &c.' But the sense assigned to מה-שלום is not that which it possesses in this connexion. Cf. note on ch. 5. 21.

‘[עד זמניו] The sense of עד is ‘at’ or ‘during.’ Cf. Judg. 3. 26 עד-היותי על-אדמתי ‘During their delay’; Jon. 4. 2 ‘Whilst I was (during my being) in my country.’ Grä.’s emendation עם for עד is unnecessary. LXX ετι, i.e. עד (so Klo.), is greatly inferior to MT.

23. [ויהפך י' ידיו] Cf. I. 22. 34.

24. [מלא ידו בקשת] 'Armed (lit. filled) his hand with the bow.' Cf. 2 Sam. 23. 7. 'יִמְלֵא בְרֹחַל וְעֶזְרָא חֲנִית וְחֶמֶד חֲנִית' 'arms himself with iron and a spear's shaft'—'lit. fills himself, viz. in so far as the hand using the weapon is concerned' (Dri. *ad loc.*)<sup>2</sup>.

<sup>1</sup> The subs. occurs again in 'A.'s rendering of Job 4. 13<sup>a</sup> ἐν παραλλαγῇς ἀπὸ δραματισμῶν νυκτός, i. e. probably 'In trances of visions of the night.' Cf. Σ. ἐν ἐκπλήξει ἀπὸ δραμάτων νυκτερινῶν.

<sup>2</sup> It should, however, be remembered that the context of this passage is very dubious, and that *σὺν* disappears under Budde's emendation.

החצי] So in 1 Sam. 20. 36, 37 (twice), and 38 Kt. for the usual החץ.

25. [שלשה Cf. I. 9. 22 note.

כִּי זָכַר אֲנִי כִּי אָנֹכִי LXX, Luc., Vulg., Pesh. presuppose 'For I remember that I and thou &c.' This is probably correct, MT. being due to homoioteleuton.

[את רכבים צמדים] The impossible את must be rejected as dittography of the preceding אתה. The use of the pl. צָמָדִים 'pairs' is inexplicable. Ges.-Buhl, making a new division of the letters, reads צָמָד מֵאַחֶרִי, and Kit., while rightly rejecting מֵאַחֶרִי, favours the sing. צָמָד 'as a pair,' i.e. 'together,' and thinks that the pl. may have arisen through assimilation to the preceding pl. רכבים. Possibly צמדים ought to be vocalized as a passive participle (נִצְמָדִים) 'joined,' i.e. 'in company.'

26. [אם לא וג'] Cf. I. 20. 23 note.

27. [גם אתו הכהו] It is necessary to follow Pesh. and add וַיִּכְהוּ, which has fallen out through similarity to the preceding word. So most moderns. Vulg. makes the insertion after המרכבה, and LXX, Luc. supply it in place of הכהו.

[יבלעם] A city of Manasseh west of Jordan, Josh. 17. 11; Judg. 1. 27, called בִּלְעָם in 1 Chr. 6. 55; the modern *Bel'ame*, six hours north of *Náblus*. Baed. 262; Buhl, 102, 201 f.

28. [עם אבתיו] LXX, Luc. omit.

29. [ובשנת וג'] A redactional notice. Cf. ch. 8. 25 note. Luc. adds καὶ ἐν ταύτῳ ἔνα ἐβασίλευσεν ἐν Ἱερουσαλὴμ after 8. 26.

30. [וחשם וג'] 'And set her eyes in *stibium*.' פִּיף is the *kohl* of the Arabs (cf. the verb כָּחַל Ezek. 23. 40), i.e. sulphide of antimony reduced to a black powder which is mixed with oil and used for painting the eye-lashes and brows, in order to make the eyes appear large and dark. Cf. Jer. 4. 30 בְּפִיף עֵינֶיךָ 'though thou enlargeth thine eyes with *stibium*.' Benz. *Archäologie*, 110.

31. [השלום זמרי וג'] RV. rightly, 'Is it peace, thou Zimri, thy master's murderer?' It is idiomatic in Heb. to change to the 3rd pers. after an opening vocative. Cf. cases cited by Dri. *Tenses*, § 198, *Obs.* 2, and add Isa. 51. 7 and Job 18. 4 (with inverted order).

הַשָּׁלוֹם, as Th. rightly emphasizes, must have the same sense as in *vv.* 17, 18, 19, 22. Jezebel reminds Jehu of the speedy fate of Zimri (I. 16. 9–18), and gives him the opportunity of making peace with *her*, the hitherto all-powerful mistress of the kingdom. To give to הַשָּׁלוֹם the meaning ‘How fare you?’ deprives the queen of her policy.

32. [מי אתי מי] ‘Who is *with me*, who?’ i.e. *on my side*. For this use of את cf. *ch.* 6. 16; Isa. 43. 5; 63. 3; Jer. 1. 19; Ps. 12. 5. The reading of LXX, Luc. τίς ἐστὶ σὺ; κατὰβηθι μετ’ ἐμοῦ (Luc. πρὸς μὲ) probably has its origin in a double rendering of אתי, vocalized in the first place as אֲתִי, while κατὰβηθι may answer to the second מי read as מִיִּרְי. Klo. makes κατὰβηθι the equivalent of מִיִּרְי, a corrupt reading of מִיִּרְבִּי, and so emends ‘מי אֲתִי מִיִּרְבִּי עָמִי’ ‘Who art thou, that thou wouldst contend with me?’—a reading in no way comparable to MT.

[שנים שלשה] ‘Two or three.’ Cf. Isa. 17. 6 . . . שְׁנַיִם שְׁלֹשָׁה נְרָנָרִים. [ארבעה חמשה] ‘Two or three berries . . . four or five.’ LXX, Luc. omit שלשה.

33. [וירמסנה] Verss. וִירְמָסוּהָ, rightly making the horses the subject.

36. [עברו] LXX omits.

37. [הָיָה] Kt. should probably be vocalized הָיָה, the older form of the 3rd fem. sing. perf. of verbs ל"ה which occurs in a few other cases: — עָשָׂה Lev. 25. 21; הִרְצָה Lev. 26. 34; הִלָּאֵת Ezek. 24. 12; הִגִּילָת Jer. 13. 19.

[אשר לא יאמרו ו] Vulg., by omission of the negative, *ita ut prae-tereuntes dicant: Haecine est illa Iezabel?* Luc. adds καὶ οὐκ ἔστι οὗτος λέγων Οἱμοι.

10. 1. [ולאחאב] According to the contents of Jehu's letter, *vv.* 2, 3, the seventy princes are sons of Jehoram rather than of Ahab. Cf. the phrases בְּנֵי אֶרְנִיָּבָם and עַל־כַּפֵּא אָבִיו. Thus Sta. (*ZATW.*, 1885, pp. 279 *f.*) regards *v.* 1<sup>a</sup> as a later and erroneous gloss. It is not, however, unreasonable to suppose that בְּנֵים is here used not in the strictly literal sense, but of *descendants* of Ahab in any degree (cf. בֵּית אֶרְנִיָּבָם *v.* 3), any one of whom might have been

set up to resist the usurper. Cf. *note* following on the use of the number *seventy*. Jehu's commission (*ch.* 9. 7) is explicitly not against Jehoram but against *the house of Ahab*, and to describe the members of this house no other term could have been chosen by the writer than בְּנֵי אֲחָאָב.

[שבעים בני] It is remarkable that *seventy* is the number of the sons of Gideon-Jerubba'al, Judg. 8. 30 *ff.*, and of the relations of Bar-Çûr of Ya'di (Panammu inscription, *l.* 3: D. H. Müller, *Die altsemit. Inschr. von Sendschirli*), who, in each case as here, are massacred to secure succession to the throne. Possibly, therefore, as Müller (*op. cit.*, p. 9) suggests, seventy is a round number to denote the whole of the royal kin<sup>1</sup>.

[אל שרי יורעאל חוקנים] Luc. πρὸς τοὺς στρατηγοὺς τῆς πόλεως καὶ πρὸς τοὺς πρεσβυτέρους<sup>2</sup>, Vulg. *ad optimates civitatis, et ad maiores natu*, i. e. וְאֶל-הַזְקֵנִים וְאֶל-הָעִיר הָעִיר—certainly correct: cf. *v.* 5 MT. יורעאל of MT. has arisen from a mistaken combination of the letters הָעִיר וְאֶל. Jehu was himself at Jezreel, and would scarcely have sent a letter to the authorities of that city with regard to the royal princes who were in Samaria. So Klo., Kamp., Benz., Kit.

[וְאֶל הָאֲמִנִים אֲחָאָב] Luc. καὶ πρὸς τοὺς τιθηνούς τῶν υἱῶν Ἀχαάβ, i. e. וְאֶל-הָאֲמִנִים אֲחָאָב, probably correct. So Klo., Kamp., Benz., Kit.

2. [ועתה] Cf. *ch.* 5. 6 *note*.

[עיר מבצר] LXX, Luc., Vulg., Pesh., Targ. עִיר מְבָצָר. So Jos., and Th., Klo., Kamp., Benz., Kit.

5. [אשר על הבית] Cf. *I.* 4. 6 *note*.

[עשה] LXX, Luc. ποιήσομεν.

6. [שנית] Several Codd., and LXX, Luc. שְׁנִי—'a second letter.'

[אנשי בני אדניכם] As the text stands, the first *st. constr.* is in apposition to the second (suspended construct state)—'The men, the sons of your master.' Cf. Da. § 28, *Rem.* 6. Possibly אנשי is

<sup>1</sup> In Judg. 12. 13 *f.* the *descendants* of Abdon are seventy; forty sons and thirty grandsons, riding upon seventy asses.

<sup>2</sup> LXX agrees with Luc., except in the substitution of Σαμαρείας for τῆς πόλεως, an alteration made for the sake of precision.

merely a doublet of ראשי. Kamp., Oort omit the word. Sta. emends 'אֲנִשׁ בֵּית א'. Luc. λαβέτο ἕκαστος τὴν κεφαλὴν τοῦ υἱοῦ τοῦ κυρίου αὐτοῦ, i. e. probably בְּאֶרְגָּנִיכֶם אֶת־רֹאשׁ קָחוּ אִישׁ; adopted by Benz., Kit. as far as regards the use of אִישׁ.

[ובאו] LXX, Luc., Pesh. וְהָבֵאוּ 'and bring (them).' So Th., Sta., Klo.

7. [וישחטו] LXX, Luc., Pesh. וַיִּשְׁחָטוּם, correctly:—'slew them, even seventy men.'

[בַּדִּירִים] 'In baskets': so all Verss. On the use of the article cf. I. 1. 1 note on בִּבְגָדִים.

8. [המלאך] 'The messenger.' Cf. I. 13. 14 note.

[הביאו] LXX ἤνεγκα—probably an easy alteration of MT.

9. [ומי הזה וג'] It is assumed that the populace know who were the perpetrators of the massacre, but not the fact that Jehu was the instigator of it. The inference is therefore clear to fair-minded men (צַדִּיקִים אֵתֶם) that this is no case of the unscrupulous securing of his own interests by a single individual, but that circumstances are working together to bring about the destruction of the house of Ahab (v. 10).

11. [וכל גדליו] Luc. καὶ πάντας τοὺς ἀγχιστεύοντας αὐτοῦ, i. e. וְכָל־גִּדְלָיו 'even all his kinsmen':—probably correct; cf. I. 16. 11 note. So Klo.

[הַשְּׂאִיר] Cf. ch. 3. 25, note 2.

12. [ויקם וג'] By the side of וילך, ויבא is redundant; at least we should expect it to follow וילך and immediately precede שמרון, as in Pesh. LXX, Luc., Vulg. omit ויבא, probably correctly. Perhaps the word is a corruption of ויהוא. So Klo., Benz., Kit.

[בית עקר] The rendering of RV. 'shearing house,' marg. 'house of gathering' (Targ. בֵּית כְּנִישָׁת), is merely conjectural. The verb עקר, Gen. 22. 9†, means, as in New Heb., Ar., and Aram., to bind.

13. [ויהוא] Read וְהוּא, with Dri. *Tenses*, § 169, *Obs.* 2. The events described by v. 12<sup>b</sup> and v. 13<sup>a</sup> are thus pointedly synchronized in accordance with the idiom of the language:—'He was at Beth-'eqed of the shepherds by the way, when he found &c.' Cf. 1 Sam. 9. 11; Judg. 18. 3; Gen. 38. 25. It is noticeable that

Luc., Vulg. omit the proper name, and may thus be regarded as supporting the emendation<sup>1</sup>.

[לשלוֹם] The expression which ordinarily has the meaning 'to enquire after' is 'לְשׂאֵל לְשָׁלוֹם פ'; 2 Sam. 11. 7; 1 Sam. 10. 4; 17. 22; *al.* If this phrase in full was originally written in our passage, the omission of לְשׂאֵל is earlier than the Verss., all of which agree with MT.

14. [ויתפשוּם חיים] LXX omits; Luc., Pesh. apparently read ויתפשוּם simply.

[אל בור בית עקר] LXX, Luc. omit בור.

15. [לקראתו] Luc. ἐν τῇ ὁδῷ ἐρχόμενον εἰς ἀπάντησιν αὐτοῦ. בְּדֶרֶךְ (if not a doublet of בְּיָרֵב) may be original: ἐρχόμενον, like מֵל of Pesh., is due to the translator.

[היש וג'] Doubtless we ought to follow LXX, Luc. in reading הַיֵּשׁ לְבָבְךָ אֶת־לְבָבִי יֵשׁ, thus securing a perfect parallelism with the following clause. So Th., Klo., Benz., Oort. Kamp., Kit. adopt the less probable order הַיֵּשׁ לְבָבְךָ יֵשׁ אֶת־לְבָבִי.

[ויש] "If it be" (said he). The writer regards it as sufficiently evident that וַיֵּשׁ וג' is the *response* to the preceding וַיֵּשׁ. Cf. I. 20. 34. Probably the additions of LXX, Luc. καὶ εἶπεν Εἰοῦ, Luc. καὶ εἶπεν αὐτῷ 'Ιοῦ, Vulg. *inquit*, Pesh. אַחַר וַיֵּשׁ (after וַיֵּשׁ, which is assigned to Jonadab as though וַיֵּשׁ יֵשׁ meant 'It is indeed!') are due in each case to the translator.

With וַיֵּשׁ cf. וְלֹא ch. 5. 17 *note*.

16. [וירכבו אתו] Read וַיֵּרֶבְּ אִתּוֹ with LXX, Luc., Pesh. So Th., Oort. וַיֵּרֶבְּבוּ אִתּוֹ Klo., Kamp., Benz.; וַיֵּרֶבְּבוּ אִתּוֹ Kit.

17. [עֲדֵה־הַשְּׂמֵרָה] Cf. *note* 2 on 3. 25.

18. [יהוא יעבדנו] Luc. καὶ ἐγὼ δουλεύσω αὐτῷ, Vulg. *ego autem colam eum*;—inferior to MT.

19. [כל עבדיו] Klo., Kamp., Benz., Kit. cut out the two words as an erroneous insertion from v. 21. Jehu summons the *prophets*

<sup>1</sup> It is certain that Vulg., reading והוא מצא, would have left the pronoun unexpressed, and rendered, as is actually the case, *invenit*. Cf. in Vulg. the other cases of the idiom cited. That the same course may have been followed in the Greek may be inferred from the rendering of Gen. 38. 25.



and *priests* of Ba'al, who are commanded to proclaim a solemn assembly, to which the *worshippers in general* are summoned (v. 20 f.). It is noticeable that in Luc. καὶ πάντας τοὺς δούλους αὐτοῦ follows καὶ τοὺς ἱερεῖς αὐτοῦ, as though inserted from the margin.

20. [ויקראו] LXX, Luc., Vulg. sing. וַיִּקְרָא.

21. LXX erroneously expands the verse from v. 19.

Ch. 21. 16†. ] פה לפה

22. המלחה] The context demands the meaning 'wardrobe'; cf. Vulg. *vestes*. In Eth. አልታፋ: 'eltāḥ denotes a kind of *tunic*'; cf. Dillmann, *Lexicon*, 45f.

המלבוש] LXX, Luc. ὁ στολιστής, i. e. הַמְּלִבֵּשׁ.

23. 'מעבדי] Luc. adds καὶ ἐξαποστείλατε αὐτούς. καὶ εἶπον Οὐκ εἰσὶν κ.τ.λ.; adopted by Klo.

24. יוֹבָא LXX sing. καὶ εἰσῆλθεν. Cf. the sing. reference to Jehu as the chief offerer in v. 25 בְּכִלְתּוֹ. So Klo., Sta., Kamp., Benz., Kit. Luc. places 24<sup>a</sup> after 24<sup>b</sup>, and adds, after εἰσῆλθον, the gloss εἰς τὸν οἶκον τοῦ προσοχθίσματος. Elsewhere in the context בעל=Baal, never προσόχθισμα.

שמיים] Luc. τρισχιλίους, Pesh. ܠܬܠܬܐܠܫܝܡ, 380.

As יִמְלֹךְ is vocalized, the sentence is extremely difficult. Read יִמְלֹךְ with Th., Klo., Kamp., Benz., Kit.:—‘The man *who* suffers to escape any of the men, &c., his life shall be for his life.’

‘Into (lit. *upon*) your hands.’ So, after נתן, Gen. 42. 37; after הִנִּיר, Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

25. כְּבִלְתוּ Pesh. כְּבִלְתוּ, i. e. כְּבִלְתוּ.

לרצים Cf. I. 1. 5 *note*.

ולשלים] Cf. I. 9. 22 *note*.

] וישלכו The object is missing. RV., 'cast them out,' finds the reference to be to the corpses of the slain; but it is reasonable to expect this to be more precisely indicated. Klo. is right in finding the object of וישלכו to lie concealed under הרצים והשלשים, the repetition in detail of the subject of the verb in MT. being scarcely less strange than the omission of the object. He ingeniously suggests וישלכו אֲרָצָה הָאֲשֵׁרִים 'and they cast the Asherim down to the ground.' This restoration, however, is not very likely to

represent the original if the emendation adopted in *v.* 26 be correct, which thus makes reference to the (single) Ashera of the temple.

‘ער עיר ונ’] ‘To the *city* of the house of Ba’al’ can hardly be correct. Klo.’s emendation ‘ער־בִּיר ונ’ ‘to the *adytum*, &c.’ (cf. I. 6. 16 *note*), is very suitable to the context, though it is illegitimate to cite the rendering of Luc. *ἕως τοῦ ναοῦ τοῦ Βάαλ* in support of the emendation<sup>1</sup>. The other Verss. agree with MT.

26. [מצבות] The Verss. presuppose a sing. מַצֵּבָה, in accordance with the suffix of וישרפה. But, as Sta. (*ZATW.*, 1885, p. 278) remarks, the *stone* Μαῖα cannot have been burnt, and it is therefore probable that we ought to substitute אֲשֵׁרָה ‘the Ashera of the house of Ba’al,’ in accordance with I. 16. 33, וַיַּעַשׂ אֲהָאָב אֲשֵׁרָה אֶת־הָאֲשֵׁרָה: cf. *ch.* 23. 6. So Kamp., Benz., Kit., Oort. On the character of the Ashera cf. I. 14. 15 *note*.

27. [מצבת] Sta., Kamp., Benz., Kit. emend מַצֵּבָה, the first comparing I. 16. 32, and, for the expression נָתַן מִזְבֵּחַ, Ex. 34. 13; Deut. 7. 5; 12. 3; Judg. 2. 2; 6. 28 *ff.* Mention of the destruction of the *altar* is to be expected, supposing the clause to be not merely a doublet of that which follows (Klo.), which it resembles somewhat suspiciously.

לְמַחֲרָאוֹת] Kt. למחראות.

# 10. 29–36. *Summary of Jehu's reign: his character and his foreign relations.*

R<sup>D</sup> *vv.* 28–31, 34–36; *vv.* 32, 33 summarized from the Annals.

29. [עגלי הזהב] ‘(Namely) the golden calves,’ in apposition to חֲטָאִי. Vulg., with a view to make the connexion more clear, inserts *nec dereliquit*, Targ. אישתעבד ל.

32. [בימים ההם] The same phrase is used by R<sup>D</sup> in *ch.* 15. 37; 20. 1. Cf. *note* on I. 3. 16.

<sup>1</sup> דִּבִּיר in I. 6. 5, 16, 19, 21, 23, 31; 7. 49; 8. 8 appears as *δαβείρ*; and, assuming that *σοῦ ναοῦ* could answer to דִּבִּיר, as in Ps. 28 (LXX 27). 2, בית remains unrepresented, and דִּבִּיר הַבַּיִת simply is scarcely likely to have been read by the translator.

[לִקְצוֹת בְּיִשְׂרָאֵל] 'To cut Israel short,' lit. 'to cut off in Israel.' The expression is strange, though Hab. 2. 10 קִצּוֹת עַמִּים רַבִּים affords an instance of the use of the verb קָצָה in this sense. The original reading is probably preserved by Vulg. *taedere super Israel*, i. e. לִקְוֶי בְּיִשְׂרָאֵל 'to loathe Israel'; cf. Gen. 27. 46 קִצְתִּי בְּחַיִּי, *Taedet me vitae meae*. So Klo. Targ. לַמְתַּקֶּה רוּגִיָּה seems to have read לִקְצוֹף 'to be angry with,' and this is adopted by Th., Kamp., Benz., Kit.

33. [מִן הִירְדֵּן וְג'] The double mention of הַנִּלְעָד introduces confusion, and Grä., Buhl. (*Geogr.* 70) simplify the description by cutting out the first הַנִּלְעָד, and also the ו before the second. The fact that, at the time of the fall of Omri's dynasty, Rama of Gilead appears to have been the most northern point of Israel's dominions east of Jordan causes some critics (cf. Sta. *ZATW.*, 1885, p. 279; Benz., Kit.) to regard the verse, either as a whole or in part, as a later addition.

33<sup>b</sup>. [מִעֲרֵעַר וְג'] The same description of the position of עֲרֵעַר, with the addition of שְׁפֵת before נַחֲלִי, is found in Deut. 2. 36; 3. 12; 4. 48; Josh. 12. 2; 13. 9, 16. The site of 'Aro'er is found in a heap of ruins called 'Ar'âr, south of Dibân, and standing on a hill on the northern side of the ravine of Arnon. Buhl, 269.

[וְהַנִּלְעָד] Luc. adds καὶ Ἰαβόκ.

34. [וְכָל גְּבוּרָתוֹ] LXX, Luc. add καὶ τὰς (Luc. αἰ) συνάψεις ἃς συνῆψεν, i. e. וְקִשְׁרוֹ אֲשֶׁר קָשַׁר. Cf. I. 16. 20; ch. 15. 15.

36. At the end of the verse Luc. adds ἐν ἔτει δευτέρῳ τῆς Γοθολίας βασιλεύει κύριος τὸν Ἰοῦ υἱὸν Ναμεσί, and then continues with a summary account of Ahaziah's reign, derived in the main from ch. 8. 25 ff., with a brief mention of the events of ch. 9 in so far as they concern the death of Ahaziah.

11. *Athaliah the queen-mother usurps the throne of Judah. At the end of six years Jehoiada the priest effects a revolution, and sets Jehoash, the rightful heir, upon the throne.*

Ch. 11 forms the basis of 2 Chr. 22. 10—23. 21.

This chapter and its sequel, ch. 12. 5—17, form, with chh. 16.

10-16; 22. 3-23. 25, a series of Judæan narratives which reflect prominently the influence of the priests as conservators of the religion of Yahwe, and in which the interest centres to a great extent round the Temple at Jerusalem. Probably therefore, as Sta. suggests, the source from which the narratives were drawn may have been the Temple-archives.

Sta. (*ZATW.*, 1885, pp. 280 ff.) has pointed out that *ch.* 11 is probably a combination of two narratives. The first, *vv.* 4-12, 18<sup>b</sup>-20, is a continuous whole; the second, *vv.* 13-18<sup>a</sup>, merely a fragment. According to the first, Jehoiada effects the revolution by the aid of the royal bodyguard (הַרְצִים); in the second, it is the people (הָעָם) who are prominent. The insertion of הַרְצִין in *v.* 13 in apposition to הָעָם is clearly a redactional device, and traces of the redactor's hand are also to be found in *v.* 15 (see *ad loc.*).

The recognition of this composite character of the narrative explains certain difficulties which are patent if it be read as a continuous whole. Thus, it cannot be thought that the destruction of the temple of Ba'al (*v.* 18<sup>a</sup>) took place between the anointing and enthronement of Jehoash. It would naturally occur *after* the measures taken against Athaliah, and not as an episode in their course. Again, it is difficult to understand why the setting of a guard over the Temple (*v.* 18<sup>b</sup>) should have been necessary *after* the death of Athaliah (*vv.* 15, 16). The purpose of such a guard can only have been to protect the Temple against the danger of an attack by the queen and her adherents. It is strange, also, if the narrative be a whole, that there should be two accounts of the death of Athaliah; *vv.* 15, 16 and *v.* 20<sup>b</sup>.

The main difference between the two narratives seems to be that while the fragment emphasizes the *religious* importance of the revolution, the continuous narrative regards it purely as an event of civil importance. This difference does not set the two accounts at variance; the religious revolution may well have followed in the train of the civil.

The parallel narrative of 2 Chr. has been considerably expanded in parts by the editor, the priests and Levites being introduced

and made to take the place which is occupied in Kings by the royal bodyguard.

11. 1. [וראתה] Omit ו with Q're and || 2 Chr.

[ותאבר] || 2 Chr. ותִּבְרַר, a scribal error.

2. [יהושבע] || 2 Chr. יהושִׁבֶעַת. She is there stated to have been אִשְׁתּוֹ יְהוֹיָדָע הַכֹּהֵן.

[בן אחויה] LXX *υἱὸν ἀδελφοῦ αὐτῆς*, i.e. בֶּן-אָחִיָּה. Luc. combines the two readings.

[אתו ואת מנקתו] || 2 Chr. prefixes וְתִתֵּן, which is indispensable. So Ew., Th., Klo., Kamp., Benz., Kit.

[ויסחרו אתו] LXX, Luc., Vulg., Pesh. וַיִּסְחָרְוּ אֹתוֹ. So || 2 Chr. וַיִּסְחָרְוּהוּ.

4. [יהוירע] Luc. adds *ὁ ἱερεὺς*, i.e. הַכֹּהֵן, as in *vv. 9 ff.* The specification is necessary unless it be supposed that the narrative originally contained an earlier reference to Jehoiada, such as that of || 2 Chr. noticed on *v. 2.*

[המאיוט] Kt. only again *vv. 9, 10, 15.* Kō. discusses the form and concludes that the *י* is merely euphonic, *mēyōth* for *mē'ōth*, representing the pronunciation adopted for the avoidance of hiatus, as in Aramaic. *Lehrg.* I. i. p. 217; cf. p. 481.

[לכרי] So *v. 19* and 2 Sam. 20. 23 Kt. Probably the *Carrians* are denoted. Cf. R. Sm. *OTJC.*<sup>2</sup>, p. 262 *note.*

[ולרצים] Cf. I. 1. 5 *note.*

[ויכרת להם ברית] LXX *καὶ διέθετο αὐτοῖς διαθήκη Κυρίου καὶ ὤρκωσεν*, i.e. וַיִּשְׁבַּע אֹתָם בְּרִית יְיָ, probably correct. בבית י' at the end is superfluous, while ברית י' may be paralleled from 1 Sam. 20. 8. So Klo.

5-7. As Wellh. (*C.* 361) points out, *v. 6* is clearly a gloss, the 'שתי ידות וג' of *v. 7* answering to השלשית וג' of *v. 5.* By removal of this insertion, and reading וְשָׁמְרוּ (as in *v. 5*) for וְשָׁמְרוּ in *v. 7*, we obtain an intelligible text in *vv. 5, 7, 8*:—‘And he commanded them, saying, This is the thing which ye shall do; the third part of you who go in on the Sabbath and keep the guard of the king’s house, and the two divisions of you, even all who go forth on the Sabbath and keep the guard of the House of Yahwe about the king,

ye shall compass the king round about, &c.' The point is obviously that all the bodyguard is to be concentrated at the Temple, no part of it being at Athaliah's disposal at the palace: cf. v. 9.

5. At the end LXX adds ἐν τῷ πυλῶνι.

6. [בשער מור] || 2 Chr. בַּשַּׁעַר הַמִּסּוֹד.

[הבית מסח] The unintelligible מסח is omitted by LXX, and by || 2 Chr. in the free explanation, וְכָל-הָעָם בַּחֲצֵרוֹת בֵּית יְהוָה. Field cites a Schol. which states the existence of a reading ἀμμελέχ, i. e. הַמֶּלֶךְ, adopted by Kit.

8. [אל השררות] 'Up to the ranks,' i. e. the lines of men surrounding the king, suggested by the previous והקפתם וג'. The word is the same as New Heb. סִרְרָה, Aram. סְרְרָא, ܣܪܪܐ. Vulg., *septum templi*, misunderstands. || 2 Chr. אֶל-הַבַּיִת.

10. [החנית] || 2 Chr. הַחֲנִיתִים. So Th., Klo., Kamp., Benz., Kit.

[השלמים] RV., here as in the other occurrences of the word, 'the shields.' This rendering seems to be demanded by Song 4. 4, where כָּל שְׁלֹמֵי הַגְּבוּרִים stands in explanatory apposition to אֶלֶף הַפָּזִן. Th. on 2 Sam. 8. 7 favours the more general meaning 'armour,' and the same view is taken by W. E. Barnes, who classifies the ancient renderings of the word: *Expos. Times*, Oct. 1898, pp. 43 f. The fact, however, that שלמים (here and in Jer. 51. 11) occurs in connexion with other specified items of military equipment is against the view that the term is used in a general and not a special sense. According to LXX, Luc. in I. 14. 26, the שְׁלֹמֵי הַחֶבֶב which David took from the servants of Hadadezer, king of Zoba, were carried off by Shishak, king of Egypt, during the reign of Rehoboam. Cf. note ad loc.

11. [למזבח ולבית] RV. 'along by the altar and the house.' The meaning seems to be that the guards formed a semicircle extending from the south to the north corner of the Temple, and surrounding the brazen altar which stood before the Temple. Thus all the space between the porch and the altar would be enclosed. It is, however, highly doubtful whether ל can bear the sense 'along by,' and whether, granted this sense, the writer would have chosen

to convey the explanation given above in so obscure a manner. Pesh. represents סְבִיב לְמוֹבַח . . . סְבִיב by סְבִיב סְבִיב. If we may regard סְבִיב סְבִיב as due to an erroneous explanation of הַבַּיִת 'the house' (i.e. the Temple) as 'the king's house,' we obtain the good sense, סְבִיב לְמוֹבַח וְלַבַּיִת 'round about the altar and the Temple.' סְבִיב seems to have been wrongly placed in MT., and then explained by the addition עַל-הַמִּזְבֵּחַ, a statement which at this stage of the proceedings is incorrect.

12. [הַעֲדוּת] RV., following Verss., 'the testimony,' i.e., apparently, a written law-book, committed to the young king as head over the theocratic state; cf. Deut. 17. 18 ff. There is not, however, anywhere else allusion to such a custom as the laying of a book (?) upon (sc. the head of) a king at his coronation; the term עֲדוּת is a late one; and, if it represented the law of the kingdom embodied in a concrete form, it would be natural to expect that this fact would be more precisely indicated (e.g. סֵפֶר הָעֲדוּת). Thus it is reasonable to suspect the text of corruption. Wellh. (C. 361) makes the happy emendation הַצְעָרוֹת 'the bracelets,' which formed, with הַתִּקְרָא 'the diadem,' the royal insignia. Cf. 2 Sam. 1. 10<sup>1</sup>.

13. [הַרְצֵן הָעָם] Obviously the two terms cannot stand together ἀστυδέτης. הַרְצֵן is a gloss, roughly inserted for the purpose of connecting the narrative with that which precedes. Cf. note on the composition of the narrative. הָעָם is probably used in a military sense. Cf. I. 16. 15 note.

14. [אֵל הַמֶּלֶךְ] 'By the king.' For this sense of אֵל cf. note on I. 6. 18.

15. [פְּקִירֵי הַחֵיל] LXX τοῖς ἐπισκόποις, i.e. פְּקִירֵי, adopted by Sta., Kamp., Benz., Kit., is doubtless correct. MT. can only mean 'those of the army who were *mustered*.'

פְּקִירֵי הַחֵיל is superfluous by the side of אֵת שְׂרֵי הַמַּאֲוִיּוֹת, and must be regarded as a gloss from vv. 4, 9, 10, of the same character as

<sup>1</sup> Reading אֲצַעֲדָה for אֲצַעֲדָה, with Wellh., Dri., Budde, &c.



that noticed in *v.* 13. The same is probably the case with the words *אל מבית לשרת*, which seem to conflict with *v.* 15<sup>b</sup>. The queen is to be taken *outside* the Temple, and therefore not *inside* the ranks which, according to *v.* 8, surround the king within the Temple.

16. [וישמו לה ידים] 'And they laid hands on her.' So LXX, Luc., Vulg., Kamp., Benz., Kit. The rendering, 'And they made way (lit. place) for her,' Pesh., Targ., adopted among moderns by Ke., Th., Klo., AV., RV., is not to be paralleled<sup>1</sup>.

19. [וישב] LXX, Luc. καὶ ἐκάθισαν αὐτόν. So || 2 Chr. וישבו את־הפולך.

## 12. 1-4. Introduction by R<sup>p</sup> to the reign of Jehoash.

Ch. 12. 1-3 = 2 Chr. 24. 1, 2.

12. 1, 2. Luc. reads בן־אחזיהו יהואש in the synchronism of *v.* 2, and inserts *v.* 1, the statement of the king's age at accession, *after* the synchronism, thus conforming to the order which is constant elsewhere in the introductory formula. See *Introduction*.

3. [ויעש וג'] 'And Jehoash did that which was right in the sight of Yahwe all his days, forasmuch as Jehoiada the priest instructed him.' So Ew., Th.<sup>2</sup>, Kamp. The antecedent of אשר is found in יהואש; lit. 'he who Jehoiada instructed.' Cf. e.g. Gen. 42. 21 אשר ראינו 'we who saw' (or, 'in that we saw'); *Heb. Lex. Oxf.*, s.v. אשר, 8 c. AV., RV., Kit., following LXX, Luc., Vulg., render 'all his days wherein Jehoiada the priest instructed him,' thus limiting the period of the king's good living to the life-time of Jehoiada, in accordance with || 2 Chr. 24. 2, בְּלִיְיָמֵי יְהוֹיָדָע הִכְהֵן, and the narrative of 2 Chr. 24. 17-22 which relates the defection of Jehoash from the religion of Yahwe and his murder of the son of Jehoiada. But the normal method of expressing such a sense

<sup>1</sup> דָּיִם in Josh. 8. 20 does not mean *place* or *room* (*Ges. Thes.*), but *power*, as in Ps. 76. 6; singular דָּ Deut. 32. 36. Cf. Dillmann, *ad loc.*; *Heb. Lex. Oxf.*

<sup>2</sup> Pesh., Targ. are ambiguous in meaning, and cannot be cited, as by Th., in favour of this rendering. The accentuation of MT., however, in placing the principal break upon יָמָיו, is certainly intended to convey the meaning adopted.

would have been *כָּל-יָמָיו אִשָּׁר וְג'*, as e. g. in 1 Sam. 1. 28. *כָּל-יָמָיו* is elsewhere in every occurrence used absolutely, without further definition, in the sense 'all his life long':—I. 15. 14, || 2 Chr. 15. 17; ch. 15. 18; 2 Chr. 18. 17; 34. 33; Deut. 22. 19, 29; Eccl. 2. 23; 5. 16†. Moreover, as Ew. points out, it seems to be clear that R<sup>D</sup> was unacquainted with any narrative of the king's defection, for 'had this been so, then the older historical work must have told us how Joash showed himself faithless afterwards; but so far is this from being the case, that the piety of his successor is afterwards compared with his own, and that of both regarded as inferior to David's alone, 2 Ki. 14. 3 (the Chronicles omit this passage); even Uzziah is only treated as their equal, 2 Ki. 15. 3; 2 Chr. 26. 4.'

It is, of course, possible that the statement *אִשָּׁר הוֹרֵהוּ וְג'* may be an early marginal note intended to qualify the absolute *כָּל יָמָיו*, in accordance with the narrative of Chr. This supposition is perhaps favoured by the reading of || 2 Chr. *כָּל יָמָיו יְהוֹדָע*, which looks like a limited explanation of *כָּל יָמָיו* simply.

4. *רַק הַבְּמוֹת וְג'* Cf. I. 3. 2, 3 *note*.

# 12. 5-17. *Measures taken by Jehoash for the repair of the House of Yahwe.*

2 Chr. 24. 4-14 gives a different narrative of the same events.

5. *כֶּסֶף עוֹבֵר וְג'* Very difficult. As the text stands, *כֶּסֶף עוֹבֵר* must mean 'current money' (RV.). Cf. Gen. 23. 16. Then the four following words are rendered by RV. 'the money of the persons for whom each man is rated'; *marg.* Heb. 'each man the money of the souls of his estimation.' The construction is here similar to that of Gen. 9. 5 *אִישׁ אָחִיו* 'each man his brother,' i. e. 'each man's brother'; Gen. 15. 10 *אִישׁ בְּתָרוֹ* 'each its half,' i. e. 'the half of each.'

Luc. represents *עָרְבוּ כֶּסֶף עוֹבֵר* by ἀργύριον συντιμήσεως ἀνδρός, ἀργύριον συντιμήσεως ψυχῶν, i. e. *כֶּסֶף עָרָף אִישׁ וְג'*. It is certainly a great simplification of the text if we suppose, with Sta., Kamp., Benz., Kit., that these first three words, 'the money of each man's

'assessment' (cf. Lev. 27. 2 ff.), represent the original text, and that כסף נפשות ערכו is an explanatory gloss which has come into the text as a doublet.

[כל כסף] It is necessary to insert ו before כל, 'and all the money &c.' The freewill offering of money which a man's heart prompts him to make is clearly distinct from the sum which is assessed by tariff.

6. איש מאת מכרו] Apparently, 'each from his acquaintance,' RV. The scope with which מִכָּר (only again v. 8) is employed is highly obscure, and the word is justly regarded with suspicion by Kamp., Benz. LXX ἀπὸ τῆς πράξεως αὐτοῦ (Luc. αὐτῶν) vocalizes מִכָּרו; Vulg. *juxta ordinem suum* (?).

[ברק] 'Dilapidation.' Cf. ch. 22. 5; Ezek. 27. 9, 27.

[לכל] 'For everything,' i. e. 'wherever.'

9. קָחַת] This form, in place of the ordinary קָחַת, appears here only. Kö. (*Lehrg.* II. i. 490) cites the similar segholate *st. constr.* forms קָחַר, קָרַע, קָטַע, קָשַׁע, קָשַׁע. Cf. G-K. § 93 h.

10. אָרוֹן אַחֵר] אָרוֹן, though vocalized as *st. constr.*, can only be regarded as *st. abs.*; Kimhī's explanation, 'the chest of (*belonging to*) some one,' being excluded by || 2 Chr. 24. 8 אָרוֹן אַחֵר, and the statement of Ew., § 286<sup>d</sup>, that 'the numeral אָחֵר *one*, though mostly used as an adjective, may nevertheless be subordinated to its noun, put in the construct state,' being in the present case inconceivable. Cf. Kö. *Syntax*, § 310 d. Probably the vocalization here and in Lev. 24. 22, מִשְׁפַּחַת אָחֵר, is merely an error of the punctuators. פָּתַח אַחֵר וג' II. 18. 24 (cf. *note*) is perhaps different.

[אצל המזבח] The statement that the chest was placed *beside the altar* seems scarcely to accord with the fact that it was given into the charge of the keepers of the threshold, who placed in it the money which they received from persons entering the House of Yahwe. Hence Sta., following the suggestion of the LXX transliteration in Cod. A, αμμοσβη, emends אָצֵל הַמִּזְבֵּחַ, a suggestion favoured by Kamp., Kit., Oort. The fact that Μαῖς ἐβόθῃ existed subsequently in the Temple appears from *chh.* 18. 4; 23. 4 ff. Klo. emends אָצֵל הַמְּזוֹזָה 'beside the doorpost,' and this agrees well with

the following בִּימִין Kt., and is favoured by Benz., who objects to the former suggestion on the ground that Maḡḡebōth usually stood in Semitic sanctuaries near the altar and not near the entrance.

|| 2 Chr. 24. 8 חֲצָה י' בְּשַׁעַר בֵּית י'.

ונתנו] Frequentative, 'used to place.' So v. 12. Cf. the imperfects of שׁ. 14–17. For the reversion to the imperf. with 1 consec. in שׁ. 11, 12<sup>b</sup> cf. Dri. *Tenses*, § 114.

המובא] LXX, Luc. τὸ εὐρεθέν, as in v. 11.

11. ויצרו] Luc. omits, while Pesh. places after וימנו.

13. אבני מחצב] So ch. 22. 6.

ולכל וג' 'And for all for which outlay should be made upon the house.' אשר יצא, lit. 'for which it (i.e. הכסף v. 12<sup>a</sup>) should go forth.'

לְחֻקָּה] 'For repair.' Probably the vocalization should be לְחֻקָּה 'to repair it'; cf. Luc., Pesh., Targ. So Klo., Benz.

17. כסף אשם וג' The reference appears to be to fines in money. Cf. Wellh. *Prolegomena*, 73.

12. 18–22. *Closing events of the reign of Jehoash, summarized by R<sup>D</sup>.*

Ch. 12. 18–22 forms the substance of 2 Chr. 24. 23–27.

18. או יעלה] Cf. I. 3. 16 note.

21. בית מלא] Cf. note on הַמְּלֹא I. 9. 15.

22. וְזָכַר בְּנֵי־שִׁמְעָה הָעֲמוֹנִית וְיְהוֹאָכָז בְּנֵי־שִׁמְרִית || 2 Chr. הַמּוֹאֲבִית.

13. 1–9. *Jehoahaz, king of Israel.*

R<sup>D</sup> frames short notices from the Annals.

13. 3. כל הימים] 'All the days,' viz. of Jehoahaz. Cf. note on I. 5. 15. The statement is made rather loosely if the events of v. 5 belong to this reign.

4. ויחל וג'] For the expression cf. I. 13. 6 note.

5. ויצאו] Luc. καὶ ἐξήγαγεν αὐτούς, i. e. וַיִּצְאוּ.

מתחת יד ארם] Luc. adds καὶ ἀπεστράφη ὄριον Ἰσραὴλ αὐτοῖς.

באהליהם] Not strictly 'in their tents,' but 'in their homes.' Cf. I. 8. 66; Judg. 19. 9, and the phrase of I. 12. 16; 2 Sam. 20. 1.

7. [כי לא השאיר וג'] The reference of כי is to v. 4<sup>b</sup>, and the subject of השאיר is not Yahwe (Th., Kamp., Kit.) nor Hazeal (Benz.), but is indefinite (הַיְשָׁאִיר; cf. I. 1. 6 note on יִלְדָה):—‘For there was not left to Jehoahaz &c.’ So LXX, Luc. οὐχ ὑπελείφθη, Vulg. non sunt derelicti, Pesh. ܐܠܐ ܠܡܢܥܡܐ.

[לדש] ‘For treading.’ Klo. emends לָדֵק after Luc. ἕως τοῦ λεπτυνθῆναι, and so Kamp., Benz., Oort. The change is unnecessary.

After v. 7 Luc. inserts v. 23 of MT. Probably this is correct. The mention of Jehoash’s successes against Aram would form a reason for transferring the verse from its position in Luc. to that which it occupies in MT., whilst no reason can be cited for the converse change. Again, it is clear that the position assigned by Luc. to vv. 12, 13 MT. is correct; and this creates a strong presumption in favour of the position of v. 23 in Luc.

### 13. 10–25. *Jehoash, king of Israel.*

R<sup>D</sup> vv. 10–13; two Elisha-narratives from North Palestinian sources, vv. 14–19, 20, 21; short notices from the Annals framed by R<sup>D</sup> vv. 22–25.

Vet. Lat. (Cod. Vind.) places 13. 14–21 between 10. 30 and 10. 31, making the narrative refer not to Jehoash but to Jehu.

10. [בשנת שלשים ושבע] This synchronism disagrees with the statement of v. 1, that Jehoahaz, who reigned seventeen years, came to the throne in the twenty-third year of Jehoash. We should therefore expect the synchronism to be ‘בשנת שלשים ותשע’ ‘in the thirty-ninth year’; and this alteration agrees with ch. 14. 1, where the second year of Jehoash of Israel synchronizes with the accession of Amaziah.

[שש עשרה שנה] Pesh. ܬܠܬܝܬܝܬܐ ܫܢܐ, ‘thirteen years.’

12, 13. These two verses appear in Luc. at the close of the chapter, a position which, in accordance with the scheme of R<sup>D</sup>, is clearly correct. Luc. also replaces the unusual formula וירבעם יושב על כסאו in v. 13<sup>a</sup> by the regular καὶ ἐβασίλευσεν Ἰ. υἱὸς αὐτοῦ at the end of v. 13<sup>b</sup>.

The formula for the close of this reign is repeated in *ch.* 14. 15, 16, where it is due to the preceding account of Jehoash in relationship to Amaziah. As this narrative, however, forms part of the history of the reign of Amaziah, the introduction of *vv.* 15, 16 breaks the connexion, and is probably the work of a later hand. The repetition is not found in Luc.

14. [אשר ימות בו] Not, as RV., 'whereof he died,' but, 'whereof he was to die.' Cf. Dri. *Tenses*, § 39 β.

ויפל יוסף על-פני אביו ויבך עליו 1 Cf. Gen. 50. 1 [ויבך על פניו]

[אבי ונ'] Cf. *ch.* 2. 12 *note*.

17<sup>b</sup>. [ויאמר . . . ויור.] LXX omits through oversight.

[באפק] Cf. I. 20. 26 *note*.

18. [קח החצים] Luc. λαβὲ πέντε βέλη.

19. [להכות] '(It was) for smiting,' and so 'Thou shouldst have smitten.' Cf. ■ Sam. 4. 10 לו אשר לתתי 'To whom (it was) for my giving,' i.e. 'To whom I should have given.' Dri. *Tenses*, § 204. Klo.'s emendation לו הכת, after the rendering of LXX, Luc. εἰ ἐπάταξας, is unnecessary.

[חמש או שש פעמים] Vulg. adds *sive septies*.

20. [יבאו] Probably, 'kept on coming.'

שנה [בא שנה] The text gives no sense, but LXX, Luc. ἐλθόντος τοῦ ἐνιαυτοῦ suggest the emendation כָּבֹא הַשָּׁנָה 'when the (new) year came.' Cf. the phrase of I. 20. 22, 26 לְהַשׁוּבֹת הַשָּׁנָה. Vulg. *in ipso anno*, Pesh. בָּהַ חֶסֶל חֶסֶל must have read בָּהַ שָׁנָה as though for בָּהַ בַּשָּׁנָה, an Aramaic construction. Benz. emends בַּשָּׁנָה 'yearly'(?); Kit. בַּשָּׁנָה בַּשָּׁנָה.

21. [ויהי הם קברים ונ'] Cf. I. 13. 20 *note*.

23. [ולא השליכם ונ'] Cf. *ch.* 17. 20 (R<sup>D</sup>).

24. [וימלך בן הרר בנו] Winckler (*Alltest. Untersuchungen*, 66) gives reasons for identifying this king with *Mari*', king of Damascus, who was brought into subjection by the Assyrian king Rammân-nirari III in his campaign against the nations of the West, between B.C. 806-803. Cf. *KB.* i. 191; Winckler, *Keilinschrift. Textbuch*, 12 f.

25. [את ערי ישראל] Luc. adds καὶ ὅσα ἔλαβεν.

## 14. 1-22. Amaziah, king of Judah.

*Ch.* 14. 1-14, 17-22 = 2 Chr. 25. 1-4, 11, 17-28; 26. 1, 2.

R<sup>D</sup> embodies short notices from the Annals, together with a complete narrative (*vv.* 8-14; cf. p. 215) from an unknown source.

14. 2. [יהועדין] || 2 Chr. supports Q're יהועדין. So Vulg., Pesh., Targ. LXX, Luc. Ἰωαδείμ. Cod. A. Ἰωαδείν.

3, 4. [רק לא כדור וג'] || 2 Chr. 25. 2<sup>b</sup> sums up the limitations to the favourable verdict in the terse statement *רק לא בלִיבָב שְׁלִים*.

4. [רק הבמות וג'] Cf. I. 3. 2, 3 *note*.

5<sup>b</sup>. [המלך] LXX, Luc. omit.

6<sup>b</sup>. [בכתוב וג'] Citation is made by R<sup>D</sup> directly from Deut. 24. 16. For ימות Kt., ימתי Q're, Deut. reads ימתי. || 2 Chr. 25. 4 ימתי.

7. [הוא הכה] The emphatic הוא (almost 'It was he who smote &c.') occurs again *vv.* 22, 25; 15. 35<sup>b</sup>; 18. 4, 8, and may be regarded as a mark of the style of R<sup>D</sup> in connecting together detached notices relating to one particular king.

[בני המלך] Kt. is supported by || 2 Chr. 25. 11; 1 Chr. 18. 12; Q're בְּנֵי מֶלֶךְ by 2 Sam. 8. 13; Ps. 60. 2.

[ותפש] Perfect with weak ו, a mark of decadence in style, due not to R<sup>D</sup>, but to his source. So elsewhere in later extracts from the Annals, *ch.* 18. 4; 21. 4, 6. The style of R<sup>D</sup> is always, like that of Deuteronomy his model, of the best (cf. e.g. *ch.* 17); the style of the extracts is on a level with that of the lengthy narrative *ch.* 22. 3-23. 25, and may be taken as representing the popular style (as distinct from the prophetic or literary style) of the closing years of the kingdom of Judah.

[הסלע] Cf. Judg. 1. 36; Isa. 16. 1; 42. 11 (סֶלַע without article). The usual identification with *Petra* (cf. Baed. 206) is denied by Buhl, *Edomites*, 34 ff. || 2 Chr. 25. 11 finds reference to 'the crag' from which ten thousand captive Edomites were thrown headlong. The name יְקְתָּאֵל (LXX, Luc. Καθούλα) as an Edomite city does not appear elsewhere.

8. [אז] Cf. I. 3. 16 *note*.

10. [ונשאך] Probably perf. with weak ו 'and thy heart hath lifted



*thee up.* Another occurrence is found in v. 14 וְלָקַח. Cf. note on v. 7. ותפש

[הכבד] 'Enjoy your honour' ('let yourself be honoured').

[ולמה] The force of ו is sarcastic: 'Pray, why?' Cf. I. 2. 22 note.

11. [בית שמש] Cf. I. 4. 9 note.

13. [ויבאו] Luc., Vulg. presuppose וַיְבִיאוּהוּ as in || = Chr. 25. 23, probably correctly.

[בשער אפרים] Read מִשְׁעַר א' with Luc., Vulg., Pesh., Targ., || 2 Chr.

[שער הפנים] Cf. 2 Chr. 26. 9; Jer. 31. 38. A שַׁעַר הַפְּנִים is mentioned in Zech. 14. 10.

14. [ולקח] לקח is omitted in || 2 Chr. 25. 24, and it is therefore possible that the word may be a later insertion made to supply the missing verb, which may have been וַיָּבֵא, or לָקַח following after התערבות. Cf., however, v. 10 note.

15, 16. Omitted in Luc. Cf. note on ch. 13. 12, 13.

18<sup>a</sup>. After אמציהו, LXX adds καὶ πάντα ἃ (Luc. ὅσα) ἐποίησεν.

19. [לכיש] An old Amorite city, several times named in the Tell el-Amarna inscriptions; probably the modern *Tell el-Hasi* some distance east of Gaza, and close to the south of *Ajlán*, i.e. Eglon. Cf. Smith, *Geogr.* 234; Baed. 140; Buhl, 191 f.

21. [את עזריה] Luc. adds υἱὸν αὐτοῦ. Pesh. חבול conforms to || 2 Chr. 26. 1 עֲזַרְיָהוּ.

22. [הוא בנה] Cf. note on v. 7. הוא הכה

#### 14. 23-29. *Jeroboam II, king of Israel.*

RP frames short notices from the Annals.

23. [מלך ישראל בשמרון] The usual phrase is על ישראל בשמרון, and this appears in LXX, Targ., while Luc. combines the two readings.

[ארבעים ואחת שנה] Luc. καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Σαμαρείᾳ.

25. [מלכוא וג'] Cf. I. 8. 65 note.

[גת חפר] Mentioned again in the description of the territory assigned to the tribe of Zebulun, Josh. 19. 13. Tradition, both

Christian and Mohammedan, places the tomb of Jonah at *el-Meshhed*, about three miles to the north-east of Nazareth, and this village is therefore usually regarded as the site of Gath Hēpher. Rob. *BR.* ii. 350; Baed. 285; Buhl, 219.

26. [מרה מאר] As vocalized מָרָה 'rebellious' gives no sense. The Verss. render 'bitter,' which is doubtless the meaning intended, but fem. מָרָה is out of agreement with masc. עָנִי. Hence Kamp. would emend מֵר הוּא בִּי מֵר הוּא, a suggestion favoured by Benz., Kit. It is simpler to transpose the ה of מרה, and to read הֵמֶר 'the very bitter affliction of Israel.'

[ואפס עצור וג'] Cf. I. 14. 10 *note*.

27. [למחות וג'] So Deut. 9. 14; 29. 19.

28. [ואשר השיב וג'] Certainly corrupt. The rendering of RV., Kamp., 'How he recovered Damascus, and Hāmāth, (which had belonged) to Judah, for Israel,' cannot be obtained from the text; reference in such terms to the state of affairs *under David* is impossible, since David's kingdom is never designated as 'Judah'; and, even if such reference could be substantiated, it would be untrue, since Hāmāth never formed part of David's kingdom (cf. 2 Sam. 8. 9 *ff.*). LXX, Luc., Vulg., Targ. present the same text as MT., but Pesh. reads וַיִּשְׁבֹּת דָּמָשְׁקִי וְחָמָתִי לְיִשְׂרָאֵל, i. e. by substitution of לְיִשְׂרָאֵל for לְיְהוּדָה 'and restored Damascus and Hāmāth to Israel.' This text is adopted by Ew., Th., Kit., Oort<sup>1</sup>, but is directly contradictory, as regards Hāmāth, to the statement of v. 25<sup>a</sup>. Winckler (*Ges.* i. 147 *f.*) takes הָשִׁיב in the sense 'drove back' (cf. Isa. 36. 9; מלחמה Isa. 28. 6), and supposes that some words have fallen out after חמת which would have explained the connexion with יהודה; while Klo. disposes of the reference to Hāmāth, boldly emending וַאֲשֶׁר הָשִׁיב אֶת־דָּמָשְׁקִי מִמֶּנָּה לִּי בְּיָהוּדָה בְּיִשְׂרָאֵל.

If it might be supposed that את רמשק had been misplaced from the preceding sentence, very slight alteration would give the text וַאֲשֶׁר נָלַחם אֶת־דָּמָשְׁקִי וַאֲשֶׁר הָשִׁיב אֶת־חַמַּת יְהוָה מִיִּשְׂרָאֵל 'and

<sup>1</sup> Schrader (*COT. ad loc.*) reads similarly לְמַלְכֵי יִשְׂרָאֵל.

how he fought with Damascus, and how he turned away the wrath of Yahwe from Israel.' Cf. *ch.* 10. 32.

29. Before *וַיִּקְבֹּר בְּשִׁמְרוֹן עִם מַלְכֵי יִשְׂרָאֵל* the words *וַיִּקְבֹּר בְּשִׁמְרוֹן*, in accordance with the usual formula, have probably fallen out. So Luc. *καὶ ἐτάφη ἐν Σαμαρείᾳ*, and, in part, Pesh. *ܠܡܠܟܝܢ ܥܡ ܡܠܟܝܝܫܪܐܝܠ ܒܥܝܪܐܢܝܢ*.

### 15. 1-7. Azariah, king of Judah.

*Ch.* 15. 2, 3, 5-7 = 2 Chr. 26. 3, 4, 21-23.

R<sup>D</sup> frames short notices from the Annals.

15. 1. [עזריה] This name appears in *ch.* 14. 21; 15. 1, 7, 17, 23, 27; and in the form *עֲזַרְיָהוּ* in *ch.* 15. 6, 8. *עֲזַרְיָה* is used in *ch.* 15. 13, 30; *עֲזַרְיָהוּ* in *ch.* 15. 32, 34. *עֲזַרְיָה* is read in place of *עֲזַרְיָה* in *v.* 13 by LXX, Luc., Vulg., Targ., and by LXX, Luc. in *v.* 32. In *v.* 30, LXX Ἀχάς, Luc. omits. *עֲזַרְיָה* is uniformly substituted for *עֲזַרְיָהוּ* by Pesh. The form *עֲזַרְיָה* occurs in *ch.* 21. 18; cf. *note ad loc.*

Outside Kings, with the exception of 1 Chr. 3. 12 *עֲזַרְיָהוּ*, *עֲזַרְיָהוּ* is used in 2 Chr. 26. 1-27. 2 (13 times), and in Isa. 1. 1; 6. 1; 7. 1; *עֲזַרְיָה* in Hos. 1. 1; Am. 1. 1; Zech. 14. 5.

The supposed reference to this king in the Assyrian inscriptions under the name *Az-ri-ya-a-u* (*COT*. i. 208 ff.) is denied by Winckler (*Allorient. Forschungen*, i. 1 ff.): cf. also Maspero, iii. p. 150, *note* 3.

4. [רַק וְ] Cf. I. 3. 2, 3 *note*.

5. [בבית החפשית] The meaning is obscure. RV. 'a several house,' i.e. lit. 'a house of separateness.' So Targ. paraphrases *וַיֵּתֵב בְּרֵמֶן יְרוּשָׁלַם* 'and he dwelt outside of Jerusalem'; Pesh. *ܟܠܟܝܢ ܕܚܝܬܐ ܕܝܪܘܫܠܡ* 'and he dwelt in a house in privacy.' *חֲפֵשִׁית*, however, according to the root-meaning, should denote not *separateness* but *freedom*. Klo.'s suggestion is noteworthy:—*בְּבֵיתָהּ חֲפֵשִׁית* 'in his house at freedom,' i.e. not under restraint. *חֲפֵשִׁית* is thus used adverbially, like *אֲחֵרְיָת* Gen. 9. 23. Stade (*ZATW*. vi. 156 ff.) emends *בְּבֵית הַחֲרֹף* 'in the winter-house.'

[על הבית] Cf. I. 4. 6 *note*.

### 15. 8-12. Zechariah, king of Israel.

R<sup>D</sup> frames short notices from the Annals.

10. [קבל עם] Senseless; the rendering 'before the people,'



So Benz., Kit. הכסף may then be supposed to have been introduced in imitation of *ch.* 12. 12, 13, after the corruption of ויצו into ויצא.

15. 23-26. *Pekahiah, king of Israel.*

R<sup>D</sup> frames a short notice (*v.* 25) from the Annals.

23. שנתיים] Luc. δέκα ἔτη.

25. שלישו] Cf. I. 9. 22 *note*.

בארמון בית מלך] Cf. I. 16. 18. Probably Kt. is correct. Cf. מלך of I. 16. 18, and *note* on I. 12. 31.

את ארנב ואת האריה] Scarcely possible. Even supposing that the place-name ארנב and the strange האריה with the article prefixed can be used as personal names, it is reasonable to expect some precise information as to the position of the men beyond the mere mention of their names, nor is it clear (supposing את to mean 'with') whether they were conspirators with Pekah or victims together with Pekahiah. Klo. emends מֵאֵת גְּבָרָיו 'with his 400 warriors,' the allusion being to the royal bodyguard which Pekah with his small band managed by a *coup* to annihilate. Probably, however, Sta. (*ZATW.* vi. 160) is nearer the truth in regarding both names as place-names (cf. Vulg. *iuxta Argob et iuxta Arie*) which have come in by mistake from *v.* 29, and should be read as יָאִיר וְאַתְחָז וְאַתְרֹגֶב וְאַתְחָזִית וְיָאִיר.

15. 27-31. *Pekah, king of Israel.*

R<sup>D</sup> frames notices from the Annals (*vv.* 29-30<sup>a</sup>).

27. עשרים שנה] The Assyrian inscriptions do not admit of a reign of such a length. Tiglath-Pileser mentions Menahem as his tributary in B. C. 738 (cf. *note* on *v.* 17), and also refers to the dethronement and execution of Pekah in B. C. 734-732 (cf. *v.* 30 *note*). Thus, even supposing B. C. 738 to have been the last year of Menahem, we have at most six years for the reigns of Pekahiah and Pekah. If Pekahiah reigned two years (i.e. possibly a little more than one year), Pekah may have reigned from four to five years.

Hommel (*Hastings, BD.* i. 186) comments on the fact that exactly the same things are related of Pekahiah as of Pekah,

and that the names are virtually the same, and deduces the inference that there really existed only one king Pekah (or Pekahiah), who reigned two years, between Menahem and Hoshea.

29. [בא תגלת פלאסר] The account of this campaign is contained, in a somewhat mutilated condition, in the Annals of Tiglath-Pileser. Cf. Rost, 78 ff.; Dri. *Authority*, 98 f.

[אח עיין ואת אבל בית מעכה] Cf. I. 15. 20 note.

[ינוח] The site is uncertain. Conder (*Lists*, 38; and in Hastings, *BD.*, s. v.) cites *Yanuh* near Tyre, but Buhl (*Geogr.* 229) maintains that this situation is too far west of the other places named. Guérin's identification with Hunîn, west of the Upper Jordan, is mentioned by Buhl (*Geogr.* 237). The place of the same name mentioned in Josh. 16. 6, 7 on the border of Ephraim is too far south to be identical.

[קדש] *Kades*, standing on a lofty plateau, west-north-west of the Lake of *Hale*. Rob. *BR.* iii. 366 ff.; Baed. 297.

[חצור] Cf. I. 9. 15 note.

[הגלילה] Cf. I. 9. 11 note.

30. [ויקשר וג'] The statement of Tiglath-Pileser (cf. Rost, 80 f.), '*Pa-ka-ha* (Pekah) their king they slew, *A-u-si*' (Hoshea) to reign over them I appointed,' makes it clear that the revolution was effected under the auspices of Assyria.

[בשנת עשרים ליותם] Clearly an erroneous statement. Pekah's operations against Judah, in alliance with Rezin, which appear to have been begun during Jotham's reign (v. 37), were carried on into the reign of Ahaz; *ch.* 16. 5 ff.; Isa. 7. 1 ff.

#### 15. 32-38. *Jotham, king of Judah.*

*Ch.* 15. 33, 34, 35<sup>b</sup>, 36, 38 = 2 Chr. 27. 1-3<sup>a</sup>, 7-9.

The whole account is cast by R<sup>p</sup>.

32. At the end of the verse Luc. adds ἐπὶ Ἱερουσαλήμ.

35. [רק וג'] Cf. I. 3. 2, 3 note.

[הוא בנה] Cf. note on הוא הכה *ch.* 14. 7.

37. [בימים ההם] Cf. *ch.* 10. 32 note.

[רצין] Frequently mentioned by Tiglath-Pileser as *Ra-sun-nu*.

Cf. *COT.* i. 252 *f.* His predecessor upon the throne of Damascus was perhaps **טבאל**, or more correctly **טבאל**, to whom allusion is made in Isa. 7. 6<sup>1</sup>. Cf. Winckler, *Alttest. Untersuchungen*, 74.

16. *Ahaz, king of Judah.*

*Ch.* 16. 2-4, 19, 20=2 Chr. 28. 1-4, 26, 27.

Verses 1-9, 17-20 contain notices from the Annals, framed by R<sup>p</sup>. Verses 10-16 form a continuous narrative, probably derived from the same source as *ch.* 11; 12. 5-17. See p. 307.

16. 1. **אחז**] Tiglath-Pileser mentions, in a list of tributaries, *Ya-u-ha-zi* of Judah, i.e. **יהואחז**, the full form of the name **אחז**. The date is B.C. 728, the last year but one of Tiglath-Pileser. *KB.* ii. 20 *f.*; Rost, 72 *f.*; *COT.* i. 225; *Dri. Authority*, 100.

2. There is clearly some discrepancy between the statements of this verse and *ch.* 18. 2. If Ahaz died at the age of thirty-six (20 + 16), and Hezekiah was twenty-five years old at his accession, then Ahaz must have become a father at the age of eleven!

3. **בְּחַעֲבוֹת וִג'**] Cf. I. 14. 24 *note*.

4. **וְעַל הַגְּבֻעוֹת וִג'**] Cf. I. 14. 23 *note*.

5. **אִז יַעֲלֶה**] Cf. I. 3. 16 *note*.

6. **בַּעַת הַיָּמָא**] Cf. I. 14. 1 *note*.

**הַשִּׁיב רִצְיִן וִג'**] It is quite clear that the Massoretes are correct in reading **וְאִדְרִימִים**, and that this correction carries with it the correction of the preceding **לְאִרָם** into **לְאִרָם** (cf. I. 9. 26; 22. 48 *ff.*; II. 14. 7, 22). So Th., Sta., Kamp., Oort. Probability is also in favour of Klo.'s emendation **מִלְכָּה אִרָם** in place of **אִרָם מִלְכָּה רִצְיִן**. So Benz., Kit. It is far more likely that the king of Edom should have seized the opportunity of Ahaz's engagement with the northern confederacy in order to once more gain possession of his seaport town, than that the king of Aram should have despatched a purposeless expedition against the remote eastern point of Ahaz's dominions.

**עַד הַיּוֹם הַזֶּה**] Cf. I. 8. 8 *note*.

<sup>1</sup> The reference of 'the son of Tab'el' is most naturally to Rezin. The name Tab'el ('El is wise') is Aramaic, and identical in form with Tabrimmon, I. 15. 18.



7. [הקומים] A rare form of participle act. Qal of the verb ע"ץ. Cf. לוט Isa. 25. 7, בוסים Zech. 10. 5, and perhaps גחתי Ps. 22. 10. See Wright, *Compar. Gramm.* 250; G-K. § 72 p.

8. [שחר] So in I. 15. 19.

9. [קירה] LXX omits; Luc. *ἐν πόλει* (קריה?). Benz., Kit., Oort, on the ground of the omission, suppose that the name is a later insertion derived from Am. 1. 5. The situation of קיר is unknown. According to Am. 9. 7 the district was the original home of the Aramaeans.

10. [דומשק] Probably an error for the form דרמשק, which appears in Chr., and is regular in Syriac, and in the Targum of Pseudo-Jonathan.

[אוריה הכהן] Cf. Isa. 8. 2.

11. LXX omits from עשה בן עד down to מרמשק in v. 12, probably through homoioteleuton, though the narrative runs quite smoothly without the words omitted. Luc. agrees with MT. except for the omission of the first מרמשק before בן עשה וג'.

12. [ויקרב... המזבח] LXX omits.

[על המזבח] על for אל. Cf. I. 1. 38 note on נחון על.

[ויעל עלי] 'And went up upon it.' Cf. I. 1. 53 note on המזבח.

14. [ואת המזבח... ויקרב] On constr. cf. I. 9. 21 note.

[המזבח הנחש] The original text must have read המזבח simply, and הנחש is a gloss from v. 15<sup>b</sup>, correctly distinguishing the old altar from the new. LXX omits ואת המזבח, thus causing it to appear that the ritual described in v. 13 was still carried on upon the old (brazen) altar. This is adopted by R. Sm. (*Relig. Sem.*<sup>2</sup>, note L), who further reads ויקרב, as in v. 12, for ויקרב, thus making the verse from that point to be 'an elaborate description of the new ritual introduced by the king.' The context, however, desiderates the precise statement of MT. as to the new position of the brazen altar, which was clearly supplanted by the new altar (v. 15<sup>a</sup>), and devoted only to a special purpose (v. 15<sup>b</sup>). The LXX omission may thus be regarded as merely due to homoioteleuton.

15. [ויצוהו וג'] Kt. with pronoun-suffix anticipating the object, as in Syriac. Cf. I. 19. 21 note. Possibly, however, the words את אוריה הכהן may be a later explanatory insertion.

[את עלת הבקר ואת מנחת הערב] The distinction appears to coincide with the ritual of Ezek. 46. 13-15, where there is only mention of a morning עולה. In *ch.* 3. 20 the term מנחה is applied to the morning sacrifice, and in I. 18. 29, 36 to the evening sacrifice. In the time of P the עולה has become both a morning and evening institution; Num. 28. 1 *ff.* Jer. 14. 12 draws a distinction, as in our passage, between עולה and מנחה; but it is by no means to be hence inferred (RV.) that מנחה therefore possesses the restricted sense of 'meal-offering,' as in P. Cf. *note* on מנחה I. 18. 29; Wellh. *Prolegomena*, 79, *note* 1.

[כל עם הארץ] LXX, Luc., πάντες τοῦ λαοῦ, omit הארץ. For the phrase of MT., *the people in general*, cf. *ch.* 11. 14, 18, 19, 20; 15. 5; 21. 24; 23. 30.

[יהיה לי לבקר] The significance is obscure. לבקר means *to examine* (lit. *divide*, and so presumably *look at in detail*; cf. Ar. بَقَرَ *cleave, slit*). This meaning is clear for most of the occurrences in Bib. Heb.:—Lev. 13. 36 'The priest shall not *examine* (the suspected leper) for the yellow hair'; Lev. 27. 33 'he shall not *examine* (the tithe of the herd and flock) whether it be good or bad'; Ezek. 34. 11, 12 'will *look after* (or *look for*, i.e. *search out*) my flock'; Prov. 20. 25, probably 'after vowing, he begins *to make inquiry*,' i.e. *to examine* his financial position (cf. Toy *ad loc.*). Ps. 27. 4 לבקר בהיכלו is involved in the same ambiguity as our passage; 'to *look at* his Temple,' or 'to *make inquiry in* his Temple.' In Rabb. Heb. לבקר is used of *examining* sacrificial animals for blemishes.

Accordingly, the explanation of our passage least open to objection is that of AV., RV., R. Sm. (*Relig. Sem.*<sup>2</sup>, *note* L), 'and the brazen altar shall be for me *to inquire by*'; i.e. lit. *to investigate*, sc. the oracle, perhaps by examination of portions of the sacrifice. Cf. the action ascribed to the king of Babylon, Ezek. 21. 26 רָאָה בפְּבֶר. So approximately Pesh. ܒܫܐܠܗܐ ܕܥܒܕܐ 'shall be for me to make request by.' Less probable is the explanation of Klo., 'for me *to look at*'; the idea of close scrutiny which is implied in the verb being inconsistent as applied to the altar, which must

have been long familiar to the king, and which was (on this explanation) about to undergo degradation. Least probable, and without support from usage elsewhere, is the explanation of Kamp, Benz., Kit., 'shall be for me *to think of*,' i.e. 'I must decide at my leisure what is to become of it.' Cf. Vulg. *erit paratum ad voluntatem meam*.

17. [המסגרות המכנות] The construction is impossible. Probably we should read מְסָגְרוֹת הַמְּכָנוֹת with Verss., or else emend הַמְּסָגְרוֹת הַמְּכָנוֹת. Cf. Kamp. Klo., Benz. suppose that אֵת הַמְּסָגְרוֹת ought to follow מַעֲלֵיהֶם. On הַמְּסָגְרוֹת cf. I. 7. 28 *note*.

[הכיר] We should expect הִפְיָרִים. Cf. I. 7. 38 *ff*.

[הנחשת] הַנְּחָשֶׁת is probably, as in *v*. 14, a later addition.

[מרצפה] 'A pediment.' Cf. the use of רִצְפָּה 'pavement,' 2 Chr. 7. 3; *al.*; and the participle רָצִיף Song 3. 10.

18. [מיסך השבת] Highly obscure. Q're מוֹסֵךְ, if correct, should denote something *covered in*; hence RV. 'the covered way (*marg.* covered place) for the Sabbath.' LXX, however, reads τὸν θεμέλιον τῆς καθέδρας, i.e. מוֹסֵךְ הַשֹּׁבֵת; cf. I. 10. 19. Pesh. explains חֹמֶר; Targ. שְׁבִתָּא (τείχος) מִיכּוּס.

# 17. 1-6. Hoshea, king of Israel. Fall of the kingdom.

Winckler (*Alttest. Untersuchungen*, 15 *ff.*) argues with much cogency that in *vv.* 3-6 we have a combination of two narratives. Supposing the narrative to be single, the course of events can only have been as follows. Hoshea comes to the throne as the vassal of Tiglath-Pileser (*ch.* 15. 30 *note*); he revolts against Shalmaneser, and is again reduced to vassalage (*ch.* 17. 3); he again revolts, and is deposed and made prisoner (*ch.* 17. 4); the king of Assyria (Shalmaneser) besieges Samaria for three years (*ch.* 17. 5); at the end of three years (in the first year of Sargon; *v.* 6 *note*) Samaria falls, and the population is deported to Assyria. It is, however, highly improbable that Israel remained for three years without a king, after the deposition of Hoshea, and, as a matter of fact, *v.* 6 states that the fall of the capital took place 'in the ninth year of Hoshea,' i.e. in his ninth reigning year. *Ch.* 18. 9<sup>b</sup>-11 describes

only one campaign of Assyria against Israel and the fall of Samaria after a three years' siege, and it is noticeable that this account is nearly verbally identical with *ch.* 17. 5, 6. Probably therefore *ch.* 17. 3, 4 represents another and independent account drawn from a different source to *ch.* 17. 5, 6 = 18. 9<sup>b</sup>–11 (Annals). The form of the statements of *v.* 3 suggests that the writer was ignorant of the true state of affairs, viz. that Hoshea was from the first a vassal of Assyria, and supposed that his dependence was the direct result of a campaign (עָלָיו עָלָה וּג') distinct from that in which he lost his throne (*v.* 4). Winckler meets the difficulty by the supposition that R<sup>D</sup> read in his source וְיָהּ (frequentative?) in place of וְיָהּ—'inasmuch as Hoshea was (already) his vassal, &c.'; but such a construction is impossible.

17. 1. [בִּשְׁנַת וְג'] The synchronism is inconsistent with the preceding synchronisms of *chh.* 16, 17, but agrees, as Benz. notices, with the statement of Luc. in *ch.* 16. 23 as to the length of the reign of Pekahiah.

2. [וְג' לֹא וְג'] Luc. παρὰ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ, i. e. מִכָּל-אִשְׁרָי וְג'; cf. I. 14. 9; 16. 25, 30, 33. The reason why R<sup>D</sup> should make exception in favour of Hoshea is not apparent from his narrative; while, on the other hand, it is eminently suitable to his scheme that the last king of Israel should be painted in the blackest colours of all. Cf. *vv.* 7 ff.

4. [קִשְׁר] LXX ἀδικίαν, i. e. שְׁקֵר, adopted by Th., Kamp., Benz., Kit.

סֹא] Generally identified with Šabaku, who founded the twenty-fifth (Ethiopian) dynasty. Cf. *COT. ad loc.*; Dri. *Authority*, 100. Sargon (*KB.* ii. 54 f.) mentions Siḏ'u general (*turtan*) of Egypt as defeated by him, together with Hanunu, king of Gaza, at Raphiah (B.C. 720), but he expressly distinguishes him from Pharaoh (*Pir'u*), king of Egypt. If, therefore, with Schrader, we vocalize סֹא and identify with Siḏ'u, it is clear that the title מֶלֶךְ מִצְרַיִם is at any rate inapplicable at the time when Hoshea's overtures were made. See, however, Winckler's note, *Keilschrift. Sargons*, p. 101.

Luc., in place of וְג' סֹא אֵל, reads πρὸς Ἀδραμέλεχ τὸν Αἰθίοπα τὸν

κατοικοῦντα ἐν Αἰγύπτῳ. Καὶ ἦν Ὡσῆς φέρων δῶρα τῷ βασιλεῖ Ἀσσυρίων ἐνιαυτὸν κατ' ἐνιαυτόν, ἐν δὲ τῷ ἐνιαυτῷ ἐκείνῳ οὐκ ἤνεγκεν αὐτῷ μανὰά. καὶ ὑβρίσεν τὸν Ὡσῆς ὁ βασιλεὺς Ἀσσυρίων καὶ ἐπολιόρκησεν αὐτὸν κ.τ.λ.

6. [לְכַר מֶלֶךְ אֲשׁוּר וּג'] Not Shalmaneser, as in *v.* 3, but *Sargon*; cf. the great triumphal inscription *ll.* 23 ff.:—‘Samaria I besieged and conquered; 27,290 of its inhabitants I carried into captivity, fifty chariots I seized from them; the rest of them I allowed to retain their possessions(?); I set my officers over them; the tribute of the former king I laid upon them.’ *KB.* ii. 54 f.; *Dri. Authority*, 101. Schrader (*COT. ad loc.*) quotes evidence to show that the conquest of Samaria must have taken place in the year of Sargon’s accession, i.e. B.C. 722.

וַיֵּשֶׁב וּג' is mentioned in the inscriptions as the *Ha-bur*, a tributary of the Euphrates; גּוּזָן is *Gu-za-na*, which is assigned to the district of Mesopotamia. חֶלֶח is doubtful, but may be *Halahhu* in Mesopotamia. Cf. *COT. ad loc.*

17. 7-23. *Commentary by R<sup>D</sup> upon the causes which brought about the downfall of the Northern Kingdom.*

The phraseology of *R<sup>D</sup>* is very marked throughout the section. Notice אֱלֹהִים אֲחֵרִים *v.* 7 (I. 9. 6 note); הוֹרִישׁ *v.* 8 (I. 14. 24 note); עַל כָּל-גִּבְעָה וּג' *v.* 10 (I. 14. 23 note); לְהִכְעִיִּם *vv.* 11, 17 (I. 14. 9 note); הַגִּלְלִים *v.* 12 (I. 15. 12 note); שְׁבִי מִדְּרִיכֶם הָרָעִים *v.* 13 (I. 13. 33 note); שְׁמְרוּ מִצְוֹתַי וּג' *vv.* 13, 19 (I. 2. 3 note); עֲבַדִּי וַיִּקְשׁוּ אֶת-עֲרָפָם *vv.* 13, 23 (as in I. 9. 7; 21. 10; 24. 2); הַנְּבִיאִים *v.* 14 note; וַיִּלְכּוּ אֲחֵרֵי *v.* 15 (I. 11. 5 note); הַהֶבֶל *v.* 15 (I. 16. 2 note); וַיַּחַמְדּוּ וּג' *v.* 17 (I. 21. 20, 25); לַעֲשׂוֹת הָרָע וּג' *v.* 17 (I. 11. 6 note); וַיִּתְאַנֶּף *v.* 18 (I. 11. 9 note); לֹא קָרוּ מִמֶּנָּה *v.* 22 (*ch.* 3. 3 note).

Verses 19, 20 are certainly a later insertion, subsequent to the commencement of the Judæan exile, and due to *R<sup>D2</sup>*. The opening of *v.* 21, כִּי קָרַע וּג' ‘*For he rent &c.,*’ clearly refers immediately to the statement of *v.* 18, וַיִּסְרֵם . . . וַיִּתְאַנֶּף ‘*was very angry . . . and removed them*’; but the sequence is destroyed by the interpolation, כִּי *v.* 21 being deprived of all point. The whole reference of the section is to the causes which brought about

the rejection of the kingdom of *Israel*, no reference being elsewhere made to Judah except in *v.* 13, where *וביהודה* is probably by the same hand as *vv.* 19, 20.

Stade (*ZATW.* vi. 163 *f.*) regards *vv.* 7-17 as an exilic addition, later than *R<sup>D</sup>*, upon the grounds that the writer of these verses ascribes Molech-worship (*v.* 17<sup>a</sup>) and Assyrian star-worship (*v.* 16<sup>b</sup>) to the Northern Kingdom—the abuses which later on were rife in the Southern Kingdom under Manasseh (*ch.* 21. 3, 6), and also because certain phrases appear to exhibit the influence of Jeremiah; cf. *v.* 13 *שבו מדרכיכם הרעים* with Jer. 18. 11; 25. 5; 35. 15; 36. 3, 7; *ויער י' וג'* with Jer. 7. 25 *ff.*; 11. 7 *ff.*; *v.* 15<sup>b</sup> *וילכו אחרי* with Jer. 2. 5. The reflections embodied in these verses are, however, in strict accordance with *R<sup>D</sup>*'s plan which runs throughout his work, as the number of phrases above cited as characteristic of his hand sufficiently show, nor is it at all unnatural that the editor, who worked not many years after Josiah had removed from Judah the foreign abuses of Manasseh's reign, should ascribe the same kind of religious abuses to the kingdom of Israel, side by side with the worship of Yahwe under the form of a calf. Nor, again, need the phrases above mentioned imply dependence upon the written prophecies of Jeremiah, any more than need other phrases used by *R<sup>D</sup>* elsewhere, in common with Jeremiah<sup>1</sup>, go to prove that *R<sup>D</sup>* and Jeremiah were one and the same person. All that clearly emerges from the fact of such resemblances is that the two writers were members of one prophetic school of thought, i.e. the Deuteronomic. Cf. Dri. *LOT*.<sup>6</sup> p. 203 at end.

7. *ויהי כי חטאו* [‘Now it (viz. the foregoing) came to pass because &c.’ Luc. καὶ ἐγένετο ὁργὴ κυρίου ἐπὶ τὸν Ἰσραήλ, δι’ ὅτι ἤμαρτον κ.τ.λ., i.e. *בְּיִשְׂרָאֵל בִּי חָטְאוּ*—superior to MT.

<sup>1</sup> Cf. *כל עבר וג'* I. 8. 43 *note*; *אשלה מעל פני* I. 9. 7 *note*; *הנני מביא רעה אל* I. 14. 10 *note*; *לא שב מדרכו הרעה* I. 13. 33 *note*; *(על)* *עברי* (*עבריו*) *הנביאים* *ch.* 9. 7; 17. 13, 23; 21. 10; 24. 2; Jer. 7. 25; 25. 4; 26. 5; 29. 19; 35. 15; 44. 4. Other resemblances, from the later *chh.* of 2 Kings, are cited by Dri. *LOT*.<sup>6</sup> p. 203.



8. [וילכו בחקות הגוים] Cf. Lev. 18. 3; 20. 23 (H).

[ומלכי ישראל וג'] Senseless. Cf. RV.'s attempt at a rendering. No doubt מלכֵי יִשְׂרָאֵל and מלכי ישראל is a corruption of מַלְכֵי יִשְׂרָאֵל, a doublet of the preceding three words; and אשר עשו 'who performed (them,' sc. the statutes of the nations) is probably a marginal gloss made subsequently to the corruption to explain the occurrence of 'the kings of Israel' in this connexion.

9. [ויהפאו] The rendering of RV. 'did secretly' can scarcely be maintained, and LXX ἡμφιέσαντο, 'clad themselves in,' in accordance with the use of הִפָּה 'overlay' in 2 Chr., is preferable, if the text be genuine. Pesh., Targ. render vaguely אמרו, and Vulg. *offenderunt* seems only to be guessing. Klo. emends וִירְבִּאוּ 'devised'; cf. Job 13. 4 רְפָאִי אֱלִיל probably 'contrivers of nought' (מַפְלִי נֶשֶׁךְ || מַפְלִי נֶשֶׁךְ). So Benz., Kit.

[לא כן] Cf. *ch.* 7. 9.

[ממגדל וג'] So *ch.* 18. 8. The expression, as here used, describes the smallest and largest of communities.

10. [מצבות ואשרים] Cf. *notes* on I. 14. 15, 23.

13. [כל נביאו כל חזה] Vulg. *omnium prophetarum et videntium*, Targ. פֶּל־נְבִיאִים וְכָל־חֻזֶּה suggest כל ספר וכל מליך. This is preferable to the supposition that the text originally read פֶּל־נְבִיאִים simply, and פֶּל־חֻזֶּה came in later as a gloss.

14. [ויקשו את ערפם] So Deut. 10. 16; Jer. 7. 26; 17. 23; 19. 15; Neh. 9. 16, 17, 29; 2 Chr. 30. 8†. Cf. the expressions עֶרְפֵּךְ הַקֹּשֶׁה עֶרְפֵּךְ הַקֹּשֶׁה Deut. 9. 6, 13; Ex. 32. 9; 33. 3, 5; 34. 9 (JE). Deut. 31. 27; עֶרְפֵּךְ הַקֹּשֶׁה Deut. 9. 6, 13; Ex. 32. 9; 33. 3, 5; 34. 9 (JE).

[כערף] LXX, Luc. ὑπὲρ τὸν νῶτον, Pesh. מֵעַרְף read מֵעַרְף.

17. [ויקסמו וג'] On the meaning of the terms used in Hebrew to describe various kinds of divination cf. Dri. on Deut. 18. 10. נחש is uncertain (probably applied in the case of Joseph's cup, Gen. 44. 5, 15, to *hydromancy*, but also used more generally): קָסַם=Ar. قَسَمَ to divide, x. اِسْتَقْسَمَ to get a part allotted to oneself, to draw lots, especially with headless arrows, as is described, in the case of the king of Babylon, in Ezek. 21. 26 f. After v. 17<sup>b</sup> Luc. adds καὶ ἐποίησαν ἐφ' οὐδὲν καὶ θεραπεύμ.

18. [לא נשאר רק] For the construction of רק with the negative,



'not . . . except,' cf. I. 8. 9 **אִין בָּאָרֶן בַּק שְׁנֵי לַחֹת הָאֲבָנִים**. The negative is really redundant. Cf., with the same verb, Ex. 8. 5, 7; Deut. 3. 11; 1 Sam. 5. 4.

20. **וַיִּמָּאֶסוּ בִיהוָה כָּל-זֶרַע יִשְׂרָאֵל וַיִּתְאַנֶּף** [וימאס] Luc. presupposes **בָּם וַיַּעֲזִיבוּ**.

21. **וַיִּדָּא** [Q're וַיִּדָּח] is probably correct.

[וַיִּחַמְטֵם] Perf. with weak ו, unusual in R<sup>D</sup>'s own composition. Cf. note on **וַיִּחַמְטֵם** ch. 14. 7.

23. **עַד הַיּוֹם הַזֶּה** Cf. I. 8. 8 note.

### 17. 24-41. *The foreign settlers in the district of Samaria.*

The narrative is certainly composite. Verses 32, 33, 41, in speaking of the races which were settled by the king of Assyria in the cities of Samaria, say that they 'feared Yahwe,' while retaining the worship of their own national deities. In v. 34, on the contrary, it is stated with great emphasis that they 'feared not Yahwe.' Again, while vv. 24-34<sup>a</sup> refer exclusively to the *foreign* settlers, and only mention the introduction into their midst of a single priest of Israelitish nationality (v. 28 **אֶתֶר מִהַכֹּהֲנִים**), to whom was due their instruction in the worship of Yahwe, vv. 34<sup>b</sup>-40 are couched in such terms as can only refer to *Israelites as such*, of however mixed and renegade a strain. Notice especially vv. 35, 38, the reference to the Deuteronomic covenant; v. 36 'Yahwe, who brought you up out of the land of Egypt.'

Thus this latter section must be regarded as a later addition to the narrative of Kings<sup>1</sup>, referring probably to the Samaritans of post-exilic times. Verse 40<sup>b</sup> rounds off the interpolation by the repetition of v. 34<sup>a</sup>—the statement of the older narrative to which the later writer attaches his addition. Verses 24-34<sup>a</sup>, 41, on the other hand, form, in part at least, an ancient narrative embodied by R<sup>D</sup>. Stade (*ZATW.* vi. 167 ff.) regards vv. 24-28, 41 as the original kernel which has received the later extension, vv. 29-34<sup>a</sup>. Possibly

<sup>1</sup> R<sup>D2</sup>; cf. **וַיִּתְּנוּ לָהֶם וַיִּתְּנוּ** v. 37 (I. 2. 3 note); **וַיִּתְּנוּ לָהֶם** v. 36 (I. 8. 42 note); **וַיִּתְּנוּ לָהֶם** v. 37 (I. 9. 3 note); **וַיִּתְּנוּ לָהֶם** vv. 35, 37 (I. 9. 6 note).

this latter may be assigned to R<sup>D</sup> himself:—*v.* 32<sup>b</sup> resembles I. 12. 31, and in *v.* 34<sup>a</sup> עַר הַיּוֹם הַזֶּה is an expression commonly employed by R<sup>D</sup> (cf. I. 8. 8 note).

24. [וַיָּבֵא וּג'] The fact that Sargon imported foreign prisoners of war into Samaria is attested by his inscriptions, though the peoples mentioned are not those of our passage. A mutilated passage, however, in his annals refers to a campaign in his first year (subsequent to the conquest of Samaria) which (as read by Winckler, *Alltest. Untersuchungen*, 105) was directed against the tribe of Tu'muna, which had apparently allied itself 'with Merodach-Baladan, king of Kaldu, who against the will of the gods had usurped the sovereignty of Babylon.' This was followed by a deportation of prisoners into 'the land Ḫatti,' a term which may include Samaria. In another passage he states that he settled in Samaria 'men of Tamud, Ibâdid, Marsîman, Ḫayâpâ, the remote Arbâi inhabiting the desert.' This took place in his seventh year, i.e. B.C. 715. Cf. Delitzsch, *Paradies*, 304; *COT.* i. *ad loc.*; Winckler, *Keilschrifttexte Sargons*, i. 20 f.; *KB.* ii. 42 f.

כִּנְהָה is *Kânl* of the inscriptions, the modern *Tell-Ibrâhîm*, north-east of Babylon. סִפְרָיִים probably denotes the two Sippars, *Sippar son of Šamaš* (the sun-god), and *Sippar of Anunitu(m)*, between Bagdad and Babylon. For this identification a form סִפְרָיִים might have been expected, and this is perhaps to be found in *v.* 31<sup>b</sup> Kt. Some critics, however, have been led by the reference to Sepharvaim in *ch.* 18. 34=Isa. 36. 19, in close connexion with Ḫamath, Arpad, and Samaria, to infer that its situation is to be sought in the west; and סִבְרָיִים Ezek. 47. 16 is cited as possibly identical. Cf. Dillmann on Isaiah *ad loc.* The unknown עֲנָה is doubtless the same as עֲנָה of *ch.* 18. 34—by inference a western state.

Winckler (*Alltest. Untersuchungen*, 95-107) conjectures that confusion has been introduced into the text between Sargon's importation and that of Assurbanipal, to which allusion is made in Ezra 4. 8-10. Sargon makes no mention of the capture of

prisoners of war from Babylon and Kutha. Babylon was not besieged by him until B.C. 710, and then he came not as enemy to the Babylonians, but as deliverer from the Chaldean yoke of Merodach-Baladan. His successor, Sennacherib, cannot have formed such a settlement of Babylonian captives, and the same is the case with Esarhaddon, the reference to this king in Ezra 4. 2 being clearly an error for Assurbanipal (אַסְבַּנְפַּר as in Ezra 4. 10). Assurbanipal, however, carried out a successful campaign against Sippar, Kutha, and Babylon, all of which are mentioned in *ch.* 17. 24, supposing סַפְרַיִם to be an erroneous alteration of an original סַפַּר. Winckler regards the inclusion of Ḥamath and Awwa as of a piece with this alteration, the reason being that the two names stand together with Sepharvaim (the *Syrian* city) in the speech of the Rabshakeh, *ch.* 18. 34. For 'no Assyrian king would have introduced settlers from Ḥamath into Samaria, since such a measure would have failed of its object, viz. the placing of unruly elements at a distance from their native soil. Ḥamathites would not have remained long in Samaria, but would soon have made their escape back to their home which lay so near.' Thus, according to Winckler, the narrative of Kings affords us no authentic account as to the nationality of the peoples introduced into Samaria by Sargon. These arguments are accepted by Benz. It may be doubted, however, whether there is evidence sufficient to substantiate Winckler's theory. For example, in default of precise information as to the reasons which may have influenced Sargon in the disposal of his prisoners of war, the argument by which Winckler rejects the mention of Ḥamath and Awwa appears to be highly arbitrary. Again, Assurbanipal, so far from mentioning any transportation of the people of Sippar, Kutha, and Babylon, definitely states that he allowed the remnant of them to remain in Babylonia (*KB.* ii. 192 f.).

Kit. accepts Winckler's argument with regard to Ḥamath and Awwa, but demurs to his main theory as without basis, either in the Old Testament or in the inscriptions.

25. [הַאֲרִיּוֹת] On the use of the article cf. *note* on I. 13. 14.

26. [וַיֹּאמְרוּ] Impersonal; 'And it was told.'

27. [הִגְלִיתָם] Luc.  $\delta\epsilon\nu\ \acute{\alpha}\pi\acute{\alpha}\lambda\upsilon\sigma\alpha$ , i. e. הִגְלִיתָם—certainly correct.

[וַיֵּלְכוּ וַיֵּשְׁבוּ] Luc., Vulg., Pesh.  $\text{וַיֵּלְכוּ וַיֵּשְׁבוּ}$ , correctly.

30. [סְכוּת בְּנוֹת] Uncertain. The interpretation of Delitzsch (*Paradies*, 215) *Sakkut-binātu*, 'supreme judge of the Universe,' is rejected by Schrader (*COT. ad loc.*), who suggests identification with *Zīr-bānit* or *Zar-pa-ni-tuv*, the consort of *Marduk*. Jensen (*ZA.* iv. 352) regards בְּנוֹת as equivalent to *banātu*, an epithet of *Ištar*. Cheyne (*Expos. Times*, x. 429) proposes to emend סְכוּת בְּנוֹת, the two names which denote the Babylonian Saturn. Cf. Am. 5. 26.

[נֶרְגַּל] Nergal appears in the inscriptions as the god of Kutha. He is the lord of hell, and the god of war and pestilence. As a destructive agency his symbol is the lion. Jensen (*Kosmologie*, 476 ff.) explains the name as compounded of *Ni+uru+gal*=*Ni+unu+gal*= 'Lord of the great city,' or rather 'dwelling,' i. e. the Underworld. Cf. also *COT. ad loc.*

31. [אֲדַרְמֶלֶךְ] Probably 'Adar is king' (or 'counsellor'). Adar appears as a west Semitic god in the name יִתְנַאֲדַר 'Adar has given' (Baethgen, *Semit. Religionsgeschichte*, 54), but is best known as an Assyrian god, the name, according to Schrader, being Akkadian in origin, and originally pronounced *A-tar*, 'father of decision.' אֲדַרְמֶלֶךְ occurs as the name of a son of Sennacherib in *ch.* 19. 37, a fact which favours the view that we have here the name of an Assyrian deity, and so lends weight to the view (above noticed) that סִפְרוּיִם denotes Sippar rather than a western city.

[עֲנַמְלֶךְ] Perhaps equivalent to עֲנוּמֶלֶךְ, i. e. 'Anu is king' (or 'counsellor'). Anu is the god of heaven, supreme among the deities of Assyria and Babylon.

[אֱלֹהֵי הַסְּפָרִים] Kt. (according to Ginsburg, אֱלֹהֵי הַסְּפָרִים) seems to make reference to one deity only, and similarly Luc. omits עֲנַמְלֶךְ, and reads  $\tau\hat{\omega}\ \text{Ἀδραμῆλεχ}\ \Theta\epsilon\hat{\omega}\ \text{Σεπφαρείμ}.$

32. [מִקְצוֹתָם] 'From among the whole of them.' Cf. I. 12. 31 note. LXX, Luc. offer a double version of this verse, the second

corresponding to MT., while the first runs καὶ ἦσαν φοβούμενοι τὸν κύριον, καὶ κατόκισαν τὰ βδελύγματα αὐτῶν ἐν τοῖς οἴκοις τῶν ὑψηλῶν ἃ ἐποίησαν ἐν Σαμαρείᾳ, ἔθνος ἔθνος ἐν πόλει ἐν ᾗ κατόκουν ἐν αὐτῇ, i. e. probably וַיְהִי יִרְאִים אֶת־יְיָ וַיַּעֲשׂוּ לָהֶם (וַיִּשְׁבּוּ) שְׁצִיָּהֶם בְּבֵתֵי הַבָּמֹת (or וַיְהִי יִרְאִים אֶת־יְיָ וַיַּעֲשׂוּ לָהֶם (וַיִּשְׁבּוּ) שְׁצִיָּהֶם בְּבֵתֵי הַבָּמֹת (or וַיְהִי יִרְאִים אֶת־יְיָ וַיַּעֲשׂוּ לָהֶם (וַיִּשְׁבּוּ) שְׁצִיָּהֶם בְּבֵתֵי הַבָּמֹת). This reading bears the stamp of superiority, MT. probably representing the restoration of an imperfect text upon the lines of I. 12. 31.

### 18—20. *Hezekiah, king of Judah.*

*Ch.* 18. 1–8 is mainly the work of R<sup>D</sup>, based upon the notices of *sv.* 4, 7<sup>b</sup>, 8. The substance of *sv.* 7<sup>b</sup>, 8 is probably drawn from the Annals. With regard to *v.* 4 this is not so clear. The verse shows marks of a late style (perfect with weak ו, as in 21. 4, 6; 23. 4 *ff.*), and sketches the outline of a religious reformation which appears in all essentials to have resembled and anticipated the reformation of Josiah. Hence some critics regard the notice as a late and unhistorical interpolation (cf. Stade, *Ges.* i. 607 *f.*; *ZATW.* iii. 8 *ff.*; vi. 170 *ff.*; Wellh., *C.* 291).

The occurrence of a reformation under Hezekiah is supported by 18. 22 (which must, with the rejection of 18. 4, be likewise branded as a later misconception), and perhaps also by the statement of Jer. 26. 17–19<sup>a</sup>, which speaks of the influence exercised upon Hezekiah and all Judah by the preaching of Micah the Morashuite. Mic. 1. 5<sup>b</sup> MT. mentions the בָּמֹת of Jerusalem for reprobation; but this passage must not be pressed, because LXX, Pesh., Targ. presuppose a different reading<sup>1</sup>. Certainly Isaiah does not seem to have had in view any centralization of Yahwe's cultus, such as was prominent in Josiah's reformation; but his attacks upon the idol-worship (Isa. 2. 8, 18, 20; 31. 7; cf. 10. 10, 11), tree-worship (1. 29), and necromancy (8. 19), which seem to have been rife in the kingdom of Judah, are in agreement with

<sup>1</sup> חַטָּאת 'sin,' parallel to עֲוֹן 'transgression,' as in *v.* 4<sup>a</sup>. The reading of MT. is, however, accepted by Kit. (*Hist.* ii. 357), who regards the rendering of the Versions as merely a simplification.

such a movement in the direction of the pure worship of Yahwe. Probably, therefore, as is allowed by Sta. (*Ges., loc. cit.*), the statement of *v.* 4<sup>b</sup> is based upon authentic information as to such a reform, and this has been later on expanded in *v.* 4<sup>a</sup>, under the influence of the accomplished fact of Josiah's reformation.

18. 2. [אֲבִי] Shortened form of אֲבִיָּה 2 Chr. 29. 1.

4. [הוּא הַסִּיר] On the use of הוּא cf. *ch.* 14. 7 *note*.

[נְחֹשֶׁת] Vocalization connects the name with נְחֹשֶׁת, with a formative termination 'brazen one.' It seems certain, however, that the word is connected with נָחָשׁ; and, unless there is intended a play upon the similarity in name of the thing 'serpent,' and its material 'brass,' it is possible that the vocalization is incorrect. Cf. Luc. Νέεσθάν. For conjectures as to the form and its meaning cf. *Heb. Lex. Oxf., s. v.*

5. [וְאַחֲרָיו וְ] Scarcely original. The clumsily connected sentence וְאַחֲרָיו וְהוּא introduces a statement which we should have expected to occupy the first place (cf. I. 3. 12); and the statement 'וְאַחֲרָיו' is in direct contradiction to *ch.* 23. 25, where Josiah is regarded, from the standpoint of R<sup>D</sup>, as the ideal of a religious king. Probably therefore we should omit וְאַחֲרָיו and the ו before וְאַחֲרָיו, and read הָיָה כְּמֹהוּ בְּכָל־מַלְכֵי יְהוּדָה אֲשֶׁר הָיוּ לְפָנָיו.

6. [וַיִּדְבֶּק בִּיהוּה] On the use of דִּבֶּק by R<sup>D</sup> cf. *note* on I. 11. 2.

[לֹא סָר מֵאַחֲרָיו] Cf. *ch.* 3. 3 *note*.

[אֵת מֹשֶׁה] Luc. τὸν Μωσῆν παῖδ' αὐτοῦ.

7. [וְהָיָה] Probably frequentative, in reference to the repeated occasions depicted by יָצָא.

9-12. A notice from the Annals, introduced by the synchronism of R<sup>D</sup>, *v.* 9<sup>a</sup>, and closed by his comment *v.* 12. The notice is identical with *ch.* 17. 5, 6.

18. 13-20. 19. *Sennacherib's campaign against Judah* (18. 13-19. 37): *sickness and recovery of Hezekiah* (20. 1-11): *embassy of Merodach-Baladan* (20. 12-19).

*Chh.* 18. 13, 17-20. 19 = Isa. 36. 1-38. 8; 38. 21-39. 8.

The section *vv.* 14-16, which is not found in Isaiah, is dis-



tinguished from 18. 13, 17 *ff.* by the form of the name תִּזְקִיָּה (instead of תִּזְקִיָּה) which occurs also in *vs.* 1, 10 (Annals). The notice appears to be in strict agreement with the Assyrian record (cf. *Append.* 5, col. iii. ll. 11 *ff.*), and is probably a genuine excerpt from the Annals.

It is generally agreed that the narrative of Isa. 36. 1—39. 8 cannot be traced to Isaiah himself, but must be of a considerably later date. Notice the mention of Sennacherib's death (Isa. 37. 38 || *ch.* 19. 37), which did not happen until B.C. 681, twenty years after the campaign against Jerusalem, and certainly later than the death of Isaiah. Again, it seems to be clear that the Isaiah section (except 38. 9—20, from another source) must have been extracted from our Book of Kings by the editor of Isa. 1—39. For certain phrases which are due to R<sup>D</sup> in the Kings-narrative appear also in Isaiah:—cf. למען דוד עבדי *ch.* 19. 34 || Isa. 37. 35; בענין . . . את אשר התהלכתי *ch.* 20. 3 || Isa. 38. 3; and the redactional phrases בימים ההם *ch.* 20. 1 || Isa. 38. 1; בעת ההיא *ch.* 20. 12 || Isa. 39. 1. Kings is also superior to Isaiah in the account of Hezekiah's sickness. Isa. 38. 4—8 has been abbreviated; 38. 21, 22 is misplaced.

The Kings-narrative 18. 13, 17—20. 19 seems to represent a combination of three sources. Sta. (*ZATW.* vi. 174) notices that Isaiah's threat against Sennacherib occurs three times in similar terms: 19. 7; 19. 28<sup>b</sup>; 19. 33. The contents of Sennacherib's letter (19. 10—13) merely repeat in brief that which has already been said by the Rabshakeh (18. 28—35). Again, it is highly improbable that Sennacherib, after hearing the news with regard to Tirhakah (19. 9<sup>a</sup>), should have imagined that the mere dispatch of a letter would be likely to compel Hezekiah's submission, after the failure of previous verbal negotiations. The true sequel to 19. 9<sup>a</sup> seems to be 19. 36 *f.*; upon receiving information of Tirhakah's hostile movement, Sennacherib raises the siege of Jerusalem and returns to Assyria. We have, then, two separate accounts of the Assyrian campaign, 18. 13, 17—19. 9<sup>a</sup>, 36 *f.*, and 19. 9<sup>b</sup>—35; 19. 9<sup>b</sup> having probably been slightly modified



by the redactor. Further, the section 19. 9<sup>b</sup>-35 itself appears to be composite in character. The taunt-song *vv.* 21-28, with its accompanying sign *vv.* 29-31, stands apart from the prosaic statement *vv.* 32-34. לכן 'therefore' of *v.* 32 answers, not to anything in the prophecy preceding, but to *v.* 20<sup>b</sup>β, אשר התפללת, שמעתי . . . 'Whereas thou hast prayed . . . I have heard'; and, as has been noticed above, *vv.* 28<sup>b</sup>, 33 are duplicates of the same statement. Thus *vv.* 21-31, generally regarded by critics as an authentic prophecy of Isaiah, appear to have been inserted into the midst of the prophetic history 19. 9<sup>b</sup>-20, 32-34, *v.* 21<sup>a</sup> representing the redactor's link.

The narrative of 20. 1-19 probably belongs to the author of one of the two preceding narrative sections. Cheyne, following Duhm, selects the second narrative, 19. 9<sup>b</sup> ff. Notice, as a point of connexion, the occurrence of a prayer of Hezekiah in each section, 19. 15 ff.; 20. 2 f. Very possibly the chronological notice at the beginning of 18. 13, 'In the fourteenth year of king Hezekiah,' properly refers to the events of 20. 1-19, and occupies its present position upon the false assumption that Sennacherib's invasion took place in the same year as Hezekiah's sickness and recovery. This arrangement is probably due to R<sup>D</sup>, who removed the note of time from its true position at the head of the narrative of 20. 1 ff., replacing it by his synchronistic phrase, 'In those days<sup>1</sup>.' Notice the reference to Assyria in 20. 6. The whole verse, from ומן ידו 'and from the hand &c.,' must be due to the author of the mistaken synchronism. Cf. the latter half with 19. 34.

13. [ובארבע עשרה שנה] The sixth year of Hezekiah for the fall of Samaria, B.C. 722 (*v.* 10), cannot be reconciled with the fourteenth year for Sennacherib's campaign, B.C. 701, and it seems the best course to regard this latter date as true for the sickness of Hezekiah and the embassy of Merodach-Baladan (*ch.* 20), which will then fall cir. B.C. 714. Thus Hezekiah's reign may

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<sup>1</sup> Cf. note on *ch.* 18. 13.

be supposed to have closed B.C. 699, i.e. some fifteen years after B.C. 714 (*ch.* 20. 6<sup>a</sup>).

[על כל ערי וג'] According to the inscription of the Taylor cylinder, col. iii. l. 13 (cf. *Append.* 5), Sennacherib captured forty-six fortified towns, besides innumerable fortresses and small places.

14. [וישלח וג'] LXX, Luc., Vulg. supply an object מִלְאָכִים.

[לכִּישָׁה] Cf. *ch.* 14. 19 *note*.

[שֵׁלֶשׁ מֵאוֹת וג'] The sum is given in the inscription (col. iii. l. 34) as thirty talents of gold and 800 talents of silver. Schrader quotes Brandis for the view that the difference in the statement of the amount of the silver is due to the difference in weight between the Babylonian *light* and the Palestinian *heavy* talent.

16. [בעת ההיא] Cf. I. 14. 1 *note*.

17. [חֲרָתָן] Assy. *tartānu* or *turtānu*, title of the commander-in-chief of the Assyrian army. || Isa. 36. 2 omits this official and the one following.

[רֶב סָרִיס] Probably the Hebrew perversion ('chief of the eunuchs') of an Assyrian title which is unknown to us.

[רֶב שָׁקָה] Probably in Assy. *rāb-šakē*, i.e. 'high officer.' Cf. *šud-šakū* or *šud-šakē*, 'high-lord, chieftain.' Delitzsch, *Assyr. HWB.* 685.

[ויעלו ויבאו] Rightly omitted in the second place by LXX, Luc., Vulg., Pesh.

[בְּתַעֲלָתָהּ וג'] Cf. Isa. 7. 3. The site is unknown. For the conjectures which have been offered cf. Dillmann on Isa. 7. 3.

18. [עַל הַבֵּית] Cf. I. 4. 6 *note*.

19. [אֲשֶׁר בַּטַּחַת] Luc. ἡ πεποιθὸς σὺ καὶ πᾶς Ἰουδα. Possibly the addition may be due to corruption of σὺ εἰπας, i.e. אָמַרְתָּ, which is missing in Luc., at the beginning of the following verse. LXX εἰπας.

22. [בִּירוּשָׁלַם] || Isa. 36. 7 omits.

24. [פָּחַת אֶחָד וג'] 'One satrap of the least of my lord's servants.' פָּחַת must be regarded as attracted into the construct state of its adjective אֶחָד, as is the case in the expression אִשְׁתִּי פָּתַת הָאֵר Deut.

21. 11. The general verdict is for the excision of פחת as a corrupt insertion, but the construction, though harsh, can scarcely be asserted to be impossible, in view of our limited knowledge of the possibilities of Hebrew syntax. Cf. *Kö. Syntax*, §§ 277 o, 337 o. On the meaning and use of פחה cf. *note* on I. 10. 15.

25. [עליתי] LXX, Luc. ἀνέβημεν.

27. [העל וג'] Notice the confusion between על and אל:—על אדניך—:אל האל אדניך. On this confusion between the prepositions cf. *note* on על נחון I. 1. 38, and the full list of instances given in *Heb. Lex. Oxf.*, s. v. על § 7 c.

29. [מידו] Luc., Vulg., Pesh., Targ. rightly presuppose מִידִי. || Isa. 36. 14 omits.

31. [עשו אחי ברכה] RV., following Targ., 'Make *your peace* with me.' This use of ברכה 'blessing,' in the sense of a *mutual well wishing* taking the form of a *treaty*, is unique.

32. [וחי] On the idiomatic use of the imperative in place of the cohortative cf. I. 1. 12 *note*.

34. [איה וג'] The allusion is perhaps to Sargon's defeat of Ya'u-bi'di king of Ḥamath, who had induced the Assyrian provinces of Arpad, Šimarra, Damascus, and Samaria to join with him in revolt. This coalition was crushed at Qarqar in B. C. 720. Cf. *KB.* ii. 56 f. אַרְפַּד the modern *Tell-Erfād*, to the north of Aleppo, had been conquered by Tiglath-Pileser III, in B. C. 743-740. *KB.* i. 212 f. Upon סַפְרַיִם cf. *ch.* 17. 24 *note*. עֲזָה and הִנֵּה (omitted in || Isa. 36. 19) are unknown<sup>1</sup>. The latter is doubtless the same as עֲזָה of *ch.* 17. 24.

The second half of the verse runs in Luc. καὶ ποὺ εἰσὶν οἱ θεοὶ τῆς χώρας Σαμαρείας; μὴ ἐξέιλαντο τὴν Σαμαρείαν ἐκ χειρὸς μου; וְאַיֶּה אֱלֹהֵי אֲרָץ שְׁמָרוֹן הֲבִי הַצִּילוּ וג'. The insertion is indispensable, the subject presupposed by הַצִּילוּ being obviously 'the gods of Samaria.' So Klo., Kamp., Benz., Kit., Oort.

<sup>1</sup> Targ. 'Has he not dispersed them and carried them captive?' takes the forms as verbs, Hiph'il of נָצַח and Pi'el of צָח. Similarly Σ. in Isa. 37. 13 ἀνεστάτωσε καὶ ἐταπείνωσε.

36. [והחרישו] || Isa. 36. 21 וַיַּחְרִישׁוּ, correctly.

[העם] LXX, Luc. omit.

37. [קרועי בגדים] Lit. 'rent as to garment.' Cf. *note* on I. 15. 23.

19. 2. After καὶ Σομναν τὸν γραμματέα Luc. has the curious insertion καὶ τὸν Σαυτην καὶ τὸν Σουμαιησουμαι καὶ τὸν Μακραπην τὸν γέροντα. Possibly Σαυτην and Σουμ. represent marginal notes of three various spellings of the name שבנא; the second perhaps Σουμα ἢ Σουμα by transposition of the letters of Σομνα.

3. [ללרה] LXX, Luc., Vulg., Pesh. presuppose לַיְלָרָה 'to her who is in travail,' probably correctly. So Klo. Cf. Mic. 4. 9, 10; Hos. 13. 13; Jer. 49. 24. The form לָרָה as infin. constr. for the normal לָרָה occurs elsewhere Hos. 9. 11; Jer. 13. 21.

4. [והוכיח] RV. 'And will rebuke the words which Yahwe thy God hath heard.' So Pesh., Targ. והוכיח is thus perf. with ו consec. in continuation of ישמע. LXX, Luc., Vulg. treat והוכיח as infin. constr., equivalent to וְלֹחֲזִיקִים, thus regarding מֶלֶךְ-אֲשׁוּר as the subject.

8. [לבנה] Cf. *ch.* 8. 22 *note*.

9. [וישמע אל וג'] || Isa. 37. 9 reads על for אל.

[תרהקה] Mentioned by Sennacherib not by name but as 'the king of *Miluhhi*,' Taylor cylinder, col. ii. ll. 69 ff. (cf. *Append.* 5). The name is given by Assurbanipal as *Tar-ku-u*, Egyptian *T-h-r-k*.

[וישב וישלח] || Isa. 37. 9 וישמע וישלח 'and when he had heard, he sent.' וישב was doubtless written by the hand which connected the following narrative with the preceding, i.e. presumably the hand of R<sup>D</sup> (cf. p. 339): hence וישמע may be judged to be a corruption of וישב. LXX in Isaiah combines the two readings: καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν.

10. LXX omits the introductory sentence down to the first לאמר, probably through homoioteleuton with the end of v. 9.

11. [להחרימם] 'As regards devoting them to destruction.'

12. [אשר שחתו אבותי] Luc. οὓς διέφθειραν οἱ πατέρες μου αὐτοὺς καὶ τὰς χώρας αὐτῶν. The reading of LXX has arisen through corruption of οὓς into οὐ.

[את גון וג'] On גון cf. *ch.* 17. 6. חרן is *Harra*n of the inscrip-

tions, Charrae of the Romans, in north-west Mesopotamia, situated on the Belias, a tributary of the Euphrates. רצף, mentioned in the inscriptions as *Ra-ša-ap-pa* or *Ra-šap-pa*, is the 'Ρησάφα of Ptolemaeus (v. 15), and the modern *Ruṣāfa*, on the route from Sura to Palmyra in the Euphrates valley *Ez-Zōr* (cf. Delitzsch, *Paradies*, 297). The בני ערן belonged to the Aramaean state *Bīl-Adini*, situated between the Euphrates and the Belias, which offered stubborn resistance to Assur-naṣir-pal, and was conquered by his successor Shalmaneser II in B.C. 856 (Hommel, *Assyria* in Hastings, *BD.* i. 183<sup>b</sup>, 184<sup>b</sup>; Maspero, iii. 30 f., 66). The site of תלאשר (|| Isa. 37. 12 תִּלְשָׁר) must naturally be sought for in the same neighbourhood, and is probably to be identified with *Til-ašurri* in the land of the Hittites (cf. Winckler, *Geschichte Babyloniens*, 269, 335 f.).

Luc. separates תלאשר from necessary connexion with בני ערן by the insertion of καί, i. e. וַאֲשֶׁר בְּתִלְאֶשֶׁר.

13. 'איז ונ' 'Where is *he*, (viz.) the king of Hamath?' So Isa. 19. 12 אֵיזָם אֶפְסֹא תִּכְמִיד; Mic. 7. 10 אֵיזָה אֱלֹהֶיךָ. || Isa. 37. 13 reads אֵיזָה.

'מלך חמת ונ' Cf. *ch.* 18. 34 note.

15. ויחלל ח' לפני י' LXX omits.

י' אלהי ישראל Luc. Κύριε παντοκράτωρ, ὁ Θεὸς Ἰσραὴλ, Pesh. ܕܝܗܐ ܐܠܗܝ ܝܝܪܐܬܐ presuppose the insertion of צְבָאוֹת after י', as in || Isa. 37. 16.

יֵשֶׁב הַכְּרִבִּים Cf. 1 Sam. 4. 4; 2 Sam. 6. 2. || 1 Chr. 13. 6; Ps. 80. 2; 99. 1. The reference is primarily to the presence of the שְׁבִינָה above the בִּפְתָּה in the innermost sanctuary of the Temple.

אתה הוא האלהים So 2 Sam. 7. 28. Probably 'Thou (with emphasis; lit. 'Thou-He') art the God'; or else 'Thou art He, (namely) the God.' Cf. Dri. *Tenses*, § 200.

16<sup>a</sup>. וישמע Hatef-pathah frequently occurs under initial sibilants after י copulative. Cf. I. 14. 21 וישבע; *ch.* 9. 17 וישלח; and other instances cited in G-K, § 10 g. Cf. note on I. 13. 7.

אשר שלח Read אֲשֶׁר שָׁלַח with LXX, Luc., Vulg., Pesh., and

|| Isa. 37. 17; i. e. probably 'which he hath sent' (LXX, Luc.), or possibly 'who hath sent' (Vulg.).

17. [הַחֲרִיבוּ] Probably we should read הַחֲרִימוּ, in agreement with v. 11. So Benz., Kit., and (on Isa.) Duhm, Cheyne, Marti, and doubtfully Dillmann.

[אֶת־בְּלִיַּת־הָאָרְצוֹת] || Isa. 37. 18 erroneously אֶת הַגּוֹיִם.

[וְאֶת אֲרָצָם] LXX omits. Luc. καὶ πᾶσαν τὴν γῆν αὐτῶν. Vulg. *et terras omnium*.

18. [וְנִתְּנוּ] Irregular usage of the perfect with weak ו. || Isa. 37. 19 is correct in reading infin. abs. [וְנִתַּן], in accordance with idiom. Da. § 88<sup>a</sup>.

19. [כִּי אַתָּה וּנְ] || Isa. 37. 20 omits אֱלֹהִים erroneously.

20. [יְיָ אֱלֹהֵי יִשְׂרָאֵל] LXX, Luc. Κύριος (LXX adds ὁ Θεός) τῶν δυνάμεων Θεός Ἰσραήλ.

21. [בְּחֹלֶלֶת בַּת צִיּוֹן] Suspended construct state. Cf. note on בְּנִי־אֲדִינִיכֶם ch. 10. 6.

[רֹאשׁ הַנִּיעָה] A gesture of mockery. Cf. Ps. 22. 8; 109. 25; Lam. 2. 15; Job 16. 4.

22. [חֲרַפְתָּ וְנִרְפַּתָּ] Weak ו co-ordinates two synonymous ideas. Cf. Dri. *Tenses*, § 132.

23. [בִּרְכַּב] Q're בָּרִב in agreement with the text of many Codd., all Verss. and || Isa. 37. 24.

[וְאַבְרָתָה] LXX, Luc., Vulg. are probably correct in reading וְאַבְרָתָה, and similarly וְאַבְרָא, and v. 24 וְאַחֲרָב, v. 25 (except Vulg.) וְתִהְיֶה. So most moderns.

[מִלּוֹן קֶצֶה] 'His farthest lodging-place'; lit. 'the lodging-place of his end.' מִלּוֹן as in Isa. 10. 29. LXX μέσον, Cod. A, Luc. μέρος are doubtless emendations of a transliteration μέλων. Q're קֶצֶה appears in the text of many Codd.

|| Isa. 37. 24 offers the inferior reading קֶצֶה.

24. [וְאַחֲרָב] In reference to 'all the Nile-streams of Egypt,' וְאַחֲרָב must be regarded as a perfect of certitude; and this is quite consistent with the known intentions of Sennacherib, and the boastful tenour of the words which are put into his mouth.

[מצור] Winckler (*Alttest. Untersuchungen*, 170) supposes that the original vocalization was מִיצֹר or מִצֹר, on the ground that the form *Mi-iṣ-ṣa-ri* occurs twice on the Amarna tablets. The Massoretic vocalization will then be due to identification of the name with the Hebrew word meaning 'fortification.'

25. [הלא וג'] Render as in RV., with the alteration וְהָיָה 'that thou becamest,' in place of וְהָיָה, rendered 'that thou shouldest be,' and the addition of 'and' before 'now.' The thought of the verse is that of Isa. 10. 5 ff.

The first part of the verse down to לְמִימֵי קֶדֶם is omitted by LXX.

[ויצרתיה] Omit ו with LXX, Luc., Vulg., Pesh. So Marti.

[עתה] Read וְעַתָּה with LXX, Luc., Vulg., Pesh.

[לְהִשָּׁחַת] Standing for לְהִשָּׁחַת (|| Isa. 37. 26) with syncope of ו. Cf. G-K. §§ 23 f., 75 gg.

[נָצִים] Participle Niph'al of נָצָה. The only other occurrence of the verb is in Jer. 4. 7, where תִּנָּצֶינָה should probably be restored for Qal תִּנָּצֶינָה.

26. [קצרי יד] 'Short of hand,' i.e. unequal to the task of saving themselves. So, with the verb, Isa. 50. 2 מְפֹדֹת יְדֵי מְפֹדֹת; 59. 1; Num. 11. 23.

[ויבשו] || Isa. 37. 27 וְבָשׁוּ, perfect with ו co-ordinate.

[וישרפה לפני קמה] RV., 'and as corn blasted before it be grown up,' follows the rendering of Vulg. *quae arefacta est antequam veniret ad maturitatem*; cf. Targ. דִּישְׁלוֹק עַד לֹא מַטָּא לְמִיּוּהוּ שׁוֹבְלִין. Such a sense, however, cannot be extracted from the original as it stands; and, if we are to retain it, the least alteration will be לְפָנֵי קָמָה, referring back to תִּנָּצֶינָה. But there can be no doubt that Wellh. (*C.* 360) is right in finding in לפני קמה a corruption of לְפָנֵי קָמָה which connects with וְשָׁכַחְתָּךְ of the following verse: 'Before me is thy rising up and thy lying down.' This supersedes the emendation of Th. לְפָנֵי קָדִים 'before the east wind.' Possibly, then, שָׂרְפָה may stand by itself in the sense 'blasted' (sc. corn); and this is preferable to || Isa. 37. 27 שָׂרְפָה, which seems to give no sense in this connexion. Klo.'s emenda-



tion **וְשִׁפְיִים** is worthy of notice: 'grass of the house tops *and of the downs*.' So Cheyne. For **שְׂפִיִּים** as barren uplands, cf. Isa. 41. 18; Jer. 12. 12.

28. **שְׂאֲנַנְךָ** RV. text, 'thine arrogance,' in agreement with LXX, Luc. τὸ σαρηνός σου, Vulg. *superbia tua*, a rendering perhaps to be justified by Ps. 123. 4. RV. marg., 'thy careless ease,' is the more usual meaning. This latter rendering, however, is unsuitable to the context and parallelism; and the same remark applies, in a less degree, to the former rendering. Probably the emendation **שְׂאֲנֹנְךָ** 'thy tumult,' adopted by Benz., Kit., Budde, Grätz, Cheyne, is correct.

**וְשִׁמְתִּי וְנִי**] The figure is that of a savage beast led captive by a ring in its nose. Cf. Ezek. 19. 4, and the similar figure of Ezek. 29. 4; 38. 4.

29. **כַּפִּיחַ** 'That which groweth of itself'; from unused root equivalent to Ar. **سَفَحَ** *pour out*, and so, the produce of grain *spilled* or *self-sown*. **סְחִישׁ** (|| Isa. 37. 30 **שְׂחִים**) is by inference the self-sown produce of this natural crop in the second year. So Verss.

31. Q're **עֲבָאוֹת** is supported by the text of many Codd., all Verss., and || Isa. 37. 32.

33. **יבֵא**] Read **בָּא** with || Isa. 37. 34.

34. **לְהוֹשִׁיעָהּ**] LXX omits. In Luc. the whole of v. 34<sup>a</sup> has fallen out.

**וְלִמְעַן דּוֹר עַבְדִּי**] Cf. I. 11. 12 *note*.

35. The catastrophe, as might have been expected, is passed over in silence in the Assyrian inscriptions; but the fact that Sennacherib does not make claim to have captured Jerusalem is in agreement with our narrative. Herodotus (ii. 141) records an Egyptian tradition, according to which Sennacherib's army was easily routed at Pelusium because innumerable field-mice had during the night gnawed through its bow-strings and the thongs of its shields.

36. **וְיִלֵּךְ וְיֵשֶׁב**] Luc. omits.

37. **נִסְרַךְ**] No such god is known in the Assyrian inscriptions.

Halévy (*Mélanges de crit.* 177) plausibly conjectures that the name should be נסוך, i.e. *Nusku*, a solar deity.

[ויהי הוא משתחוה וג'] On the construction cf. I. 13. 20 *note*.

[אדרמלך] Cf. *note* on *ch.* 17. 31.

[שראצר] According to Schrader (*COT. ad loc.*) the name is shortened from *Nergal-šar-ušur* (cf. Jer. 39. 3, 13). He refers to Abydenus, as quoted by Eusebius, who states that Sennacherib was assassinated by *Adramelus*, and succeeded by *Nergilus*, and that this latter was put to death by *Axerdis*. If, as seems obvious, *Adramelus* corresponds to אדרמלך and *Axerdis* to אסרחדן, then *Nergilus* may be thought to answer to שראצר.

[בני] Q're has the support of many Codd., all Verss., and || Isa. 37. 38.

[אררט] Assy. *Uratu*, the land of Armenia.

20. 1. בימים ההם] Cf. *ch.* 10. 32 *note*.

[צו לביתך] Cf. I. 2. 1 *note*.

[כי מת אתה] 'For thou art *about to die*'; the participle denoting the *futurum instans*. The same idiomatic expression occurs Gen. 20. 3; 48. 21; 50. 5, 24; Deut. 4. 22; Jer. 28. 16. Cf. also Deut. 17. 6 הַמֵּת 'the doomed man.'

2. [וַיִּסַּב] On the Aramaizing form cf. G-K. § 67 *γ*.

4. [ויהי וג'] On the construction cf. Dri. *Tenses*, § 165. || Isa. 38. 4 is much abbreviated.

[העיר] Read הָצֵר with the text of several Codd., and all Verss. On הָצֵר used definitely without the article cf. I. 7. 8 *note*. The middle court was the courtyard of the palace, called הָצֵר הָאֲחֵרֶת I. 7. 8 in contrast to the Temple (innermost) court. Cf. *note* on I. 6. 36.

5. [נגיד] Cf. I. 1. 35 *note*.

6. [למעני וג'] || Isa. 38. 6 omits.

7. [קחו וג'] LXX, Luc., Pesh. presuppose the reading יִקְחוּ... יִשְׁמְרוּ 'Let them take ... and place ... that he may recover.' This is probably original, Hezekiah's request for the sign in *v.* 8 naturally presupposing that recovery is only as yet promised and not accomplished. וַיִּקְחוּ *v.* 7 *ב* must have been

inserted after וישימו ו' had been taken as describing a completed sequence of events.

|| Isa. 38. 21 (which, with v. 22, is misplaced) reads . . . יִשְׁאֹז וְיִמְרְחוּ . . . וְיִחַ. The verb מרח, a *ἀπαξ λεγ.* in Heb., is explained from the Ar. مَرَحَ *anoint, smear*.

8. מָה אֹת כִּי אֵעֵל בֵּית י' || Isa. 38. 22 [מָה אֹת וג']

9. [הֵלֶךְ וג'] The only possible rendering is that of RV. marg. 'The shadow is gone forward &c.' But it is evident from Hezekiah's reply, v. 10, that an alternative is offered to him. We must therefore emend הֵלֶךְ, which is expressed by Targ. הִיהָר, and presupposed by the other Verss. So Th. (doubtfully), Klo., Kamp., Benz., Kit., Oort.

11<sup>b</sup>. As the text stands, יִרְדָּה can only refer to the *masc.* הָעֵל. The true subj. of the verb is, however, preserved by Pesh., Targ., viz. הַשֶּׁמֶשׁ, which should be inserted after יִרְדָּה, or after אָחַז as in Isaiah (see below). The statement then runs:—'And he brought back the shadow on the steps by which the sun had gone down on the step-clock of Aḥaz, ten steps.' This slight correction (Th., Oort) is more obvious than the supposition that יִרְדָּה אשר ירדה is an erroneous insertion from || Isa. 38. 8.

The Isaianic account omits the offer of an alternative sign; v. 8 with the emendations הָעֵל for צֵל, הַשֶּׁמֶשׁ for בֶּשֶׁמֶשׁ (Kautzsch and others) reading as follows:—הִנְנִי מְשִׁיב אֶת-הָעֵל הַמַּעְלֹת אֲשֶׁר-יִרְדָּה בַּמַּעְלֹת אָחַז הַשֶּׁמֶשׁ אַחֲרַיִת עֶשְׂרֵי מַעְלֹת וְחָשַׁב הַשֶּׁמֶשׁ עֶשְׂרֵי מַעְלֹת: בְּמַעְלֹת אֲשֶׁר יִרְדָּה: 'Behold I will bring back the shadow so many steps as the sun has gone down upon the step-clock of Aḥaz, even ten steps. And the sun returned ten steps upon the steps by which it had gone down.'

The character of the sun-clock called מַעְלֹת can only be conjectured. Most probably it was 'a pointed pillar (obelisk) upon a (round or square) plinth, to which a flight of steps led up. This pillar cast the shadow of its point at midday upon the highest, and at morning and evening upon the lowest step (west or east), and thus indicated the time of day.' Cf. Dillmann on Isaiah *ad loc.* The clock may have been introduced by Aḥaz from Assyria

(cf. *ch.* 16. 10 *ff.*). According to Herodotus (ii. 109) the Babylonians were the inventors of the *πῶλος* or concave sun-dial upon which the shadow was cast by the *γνώμων*, and of the division of the day into twelve hours.

12. בעת ההיא Cf. I. 14. 1 *note*.

[בראדך בלארן] Read מראדך בלארן with several Codd., LXX, Luc., Pesh., Targ., and || Isa. 39. 1. The Assyrian form is *Marduk-abal-idinna*. Merodach-Baladan appears at first as king of the *Kaldu*. His kingdom is called *Bīt-Yakin*, 'by the salt waters,' i.e. the Persian Gulf. He paid homage and tribute to Tiglath-Pileser in B.C. 729 (Rost, 60 *f.*), but seems to have seized the opportunity of the death of Shalmaneser and the accession of Sargon to constitute himself king of Babylon. His principal ally was *Hummanigash* king of Elam. Sargon directed an expedition against the allies (B.C. 721); but little is known about it, and it seems to have met with ill success. *Hummanigash* of Elam died in B.C. 717, and was succeeded by his less able son *Šutur-nahundi*. Merodach-Baladan retained the sovereignty of Babylon for twelve years, until Sargon, having settled his affairs in the west and north, was able to direct his arms against him. After a campaign which occupied B.C. 710-709, Sargon entered Babylon in triumph. He claims to have taken Merodach-Baladan prisoner (Winckler, *Sargon*, 84 *f.*, 122 *f.*, 150 *f.*), but elsewhere (Winckler, *Sargon*, 58 *f.*) seems to state that he fled away and could not be found. The latter alternative seems to be the more probable, since a Merodach-Baladan appears some years later as king of Babylon for nine months, until conquered and driven out by Sennacherib (B.C. 704: cf. Tiele, *Bab. Gesch.* i. 246). Cf. Winckler, *Sargon*, pp. xv *f.*, xvii, xxxi-xxxix; Maspero, iii. 222 *ff.*, 254 *ff.*

There can be no doubt that Merodach-Baladan's embassy to Hezekiah took place some time prior to B.C. 710, whilst he was forming alliances in order to meet the advance of Sargon, which he must have foreseen as inevitable so soon as the latter should find himself free to operate against him. According to the chronology of Kings, Hezekiah's sickness happened in B.C. 714

(cf. *ch.* 18. 13 *note*), and the embassy arrived shortly afterwards, i. e. probably any time between the end of B. C. 714 and the beginning of B. C. 712.

[בן בלארן] In the inscriptions he appears as 'son of *Yakin*,' doubtless a dynastic title. Cf. the title 'son of Omri,' applied by Shalmaneser II to Jehu, as king of the land which was known to Assyria as *Bît-Hu-um-ri-a*. Cf. *notes* on *ch.* 9. 2; I. 16. 23.

[ספרים] Duhm, Cheyne, Marti emend סְפִירִים 'eunuchs,' a correction which is suitable to the suffix objects in *v.* 13 וישמע עליהם וג'.

[כי שמע] || Isa. 39. 1 incorrectly וישמע, through confusion of ב and ו. Cf. *note* on I. 12. 30.

13. [וישמע] Read וישמח 'And *Hezekiah* was glad because of them,' with several Codd., LXX, Luc., Vulg., Pesh.<sup>1</sup>, and || Isa. 39. 2. So moderns.

[את כל בית נחה] כל is omitted by many Codd., Vulg., Pesh., and || Isaiah. The meaning of בית נחה can only be guessed from the context; so Luc. τὸν οἶκον τῆς ὑπάρξεως αὐτοῦ, Pesh. **בית גנוהי**, Targ. **בית גנוהי**, 'his treasure-house'; Vulg. *domum aromatum*, and so 'A., Σ. in || Isa. τὸν οἶκον τῶν ἀρωμάτων. In Assy. *bît nakanti* denotes 'treasure-house,' *nakantu* or *nakamtu*, plural *nakamâtî*, meaning 'treasure,' and *nakâmu*, 'to heap up.' Cf. Delitzsch, *Assyr. HWB.* 462. Hence some authorities (cf. *Heb. Lex. Oxf.*) propose to read **בית נְכוּתִי**, making the word equivalent to *nakavâtî* for *nakamâtî*.

[ובכל ממשלתו] Luc. καὶ ἐν παντὶ θησαυρῷ αὐτοῦ.

14. [ומאין יבאו] 'And from whence may they come?' A more polite form of question than the categorical **באין**. Cf. *Dii. Tenses*, § 39 γ.

15. [לא היה דבר] LXX, Luc., Pesh. add **בְּבִיתִי**.

[באצרת] LXX, Luc. **בְּבִצְרָתִי**.

16-18. No kind of allusion is found elsewhere in the known prophecies of Isaiah to a Babylonian captivity, the prophet's

<sup>1</sup> Also Targ., according to de Rossi, in one MS. and in *Edit. Venet.*

political horizon being bounded by the great powers of his times, Assyria and Egypt. Thus it is probable that these verses have been worked over by R<sup>D</sup> in exilic or post-exilic times.

16. [יהוה] Luc. Κυρίου παντοκράτορος.

17. [הנה ימים באים] Luc. adds φησὶ Κύριος, i. e. 'נֹאֲמִים'; cf. e. g. ch. 19. 33; 22. 19 in Luc.

18. [ממך] Sta. emends מִמֶּעֶיךָ 'from thy bowels,' after Gen. 15. 4; 2 Sam. 7. 12, and regards the following אשר תוליד as a gloss which owes its origin to the corruption ממך.

19<sup>b</sup>. [הלוא וג'] LXX omits. Pesh. ... ܐܡܢܐܝܢ, Luc. γενέσθω, Vulg. *sit*, agree with || Isa. 39. 8 כי יהיה וג' properly 'There shall be &c.'

20. [ואשר עשה וג'] 2 Chr. 32. 30 describes the method adopted by Hezekiah in order to provide a water-supply for Jerusalem: והוא יתְּקִיֶהוּ סֶתֶם אֶת־מוֹצֵא מִיָּמִי נִיחוֹן הָעֶלְיוֹן וַיִּשְׁרָם לְמִטָּה מַעְרָבָה לְעִיר דָּוִד. There exists an ancient tunnel which was cut in order to supply the pool of Siloam from the spring now called the Virgin's Fountain (cf. *note* on עין רגל I. 1. 9). 'The distance in a straight line is 368 yards, but by the rocky channel 586 yards.' In the mouth of this tunnel, where it opens into Siloam, there was discovered in 1880 an inscription which records the manner in which two parties of workmen quarried at either end, and met in the middle (cf. *Append.* 2; Baed. 97*f*). Both tunnel and inscription may reasonably be supposed to be due to Hezekiah. Sta., however (*Ges.* i. 592 *ff.*), thinks that the tunnel was already in existence in the time of Aḥaz, and quotes Isa. 8. 6 in support of his contention.

21. After v. 21<sup>b</sup> Luc. adds καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυὶδ.

## 21. 1-18. Manasseh, king of Judah.

Ch. 21. 1-9, 18 = 2 Chr. 33. 1-9, 20.

The narrative throughout is the work of R<sup>D</sup>, based upon very brief notices (vv. 3, 4<sup>a</sup>, 5, 6<sup>a</sup>, 7<sup>a</sup>, 16<sup>a</sup>), derived, presumably, from the Annals. The section vv. 10-15 appears to presuppose the

captivity of Judah, and must therefore, in its present form, be assigned to R<sup>D</sup>. The following phrases of R<sup>D</sup> have in most cases already been noticed:—

2. [כתועבת הגוים וג'] I. 14. 24 *note*.

4, 7. [אשים את שמי] I. 9. 3 *note*.

7. [ובירושלם אשר בחרתי] I. 8. 16 *note*.

8. [אשר נתתי לאבותם] I. 8. 34 *note*.

10. [אם ישמרו לעשות] So I. 11. 10 (*note*); *ch.* 17. 37; 2 Chr. 33. 8;

1 Chr. 22. 12; Deut. 5. 1, 29; 6. 3, 25; 7. 11; 8. 1; 11.

22, 32; 12. 1; 13. 1; 15. 5; 17. 10; 19. 9; 24. 8; 28. 1,

15, 58; 31. 12; 32. 46; Josh. 1. 7, 8; 22. 5 (D<sup>2</sup>).

10. [עבריו הנביאים] Cf. *ch.* 9. 7; 17. 13, 23; 24. 2; Jer. 7.

25; 25. 4; 26. 5; 29. 19; 35. 15; 44. 4. Elsewhere

Am. 3. 7; Zech. 1. 6; Ezra 9. 11; Dan. 9. 10.

11. [הרע וג'] I. 14. 9 *note*.

11, 21. [גלולים; בגלוליו] I. 15. 12 *note*.

12. [הנני מביא רעה על] I. 14. 10 *note*.

21. 1. [מנשה] Both Esar-haddon and Assurbanipal refer to this king as *Mi-na-si-i* or *Mi-in-si-i*, king of Judah, in a list of twenty-two kings of the land of Hatti. Cf. *COT. ad loc.*

2. [כתועבת] Luc. καὶ ἐπορεύθη κατὰ πάντα τὰ βδελύγματα κ.τ.λ.

3. [צבא השמים] The stars; cf. *note* on I. 22. 19. The worship of the heavenly bodies was indigenous in Babylon in the earliest times, and was no doubt introduced into Judah through intercourse with Assyria. Whether this Babylonian cult was known and practised in the Northern Kingdom also before its fall, as is affirmed in *ch.* 17. 16<sup>b</sup>, has been questioned. Cf. p. 331.

4. [ובנה] The use of perfect with weak ו, here and in v. 6, must be ascribed to the decadent style of the Annalist. Cf. *note* on וחפש *ch.* 14. 7.

[מבזכה] LXX, Luc. sing. θυσιαστήριον. So LXX in v. 5.

5. [בשתי חצרות וג'] The House of Yahwe seems to have had only one courtyard; cf. I. 6. 36 *note*; *ch.* 20. 4. Possibly the reference may include the חצר האחרת or חצר התיכונה, properly



the Palace-court<sup>1</sup>yard, which, as Kit. remarks, passed over in the time of the second Temple into a wider Temple-court<sup>2</sup>yard.

6. [ועשה] 'Appointed,' or 'instituted.' Cf. I. 1. 5 *note*.

[אוב וידענים] 'Necromancers and wizards.' אוב seems to denote, in the first place, the ghost itself, which was said to dwell *in* the medium (Lev. 20. 27). Similarly, the witch of Endor is a בעלת אוב, 'possessor of a ghost' (1 Sam. 28. 7), and Saul's request to her is קַסְמִי־נָא לִי בְאֹב 'Divine for me, I pray thee, through the ghost' (v. 8). In Deut. 18. 11 the diviner is called שֹׂאֵל אֹב 'one who consults a ghost.' The voice of the אוב is low and thin, and appears to come from the ground (Isa. 29. 4).

The transference of the term from the ghost to the medium, as in our passage, || 2 Chr. 33. 6; 1 Sam. 28. 3, 9, appears to be a secondary usage. According to Schwally, the reverse process took place in the case of יִדְעָנִי, the prime meaning being 'wizard,' and hence, as with Aram. וְכִינָא, a secondary application being made to the ghost. Cf. *Das Leben nach dem Tode*, 69 f. If, however, the meaning of יִדְעָנִי be either 'knowing one' or 'familiar,' it is more natural to find first reference to the ghost, as in the case of אוב. Cf. *Heb. Lex. Oxf.*, s. v. The root-meaning of אוב can only be remotely conjectured, and the distinction between אוב and ידעני is unknown.

7. [את פסל האשרה] Cf. I. 14. 15 *note*.

[אשר עשה] LXX, Luc. omit.

[בבית הזה . . . אשר בחרתי . . . אשים] LXX, Luc. ἐν τῷ οἴκῳ τούτῳ . . . ἐξελεξάμην . . . καὶ θῆσω (Luc. θεῖναι), omitting אֲשֶׁר before בְּחַרְתִּי, and reading אֲשִׁימָה or לָשׂוּם for אֲשִׁימִים.

8. [ישמרו] Luc. ἀκούσωσι, i. e. יִשְׁמָעוּ.

9. [את הרע] LXX adds ἐν ὀφθαλμοῖς Κυρίου, Luc. ἐνώπιον Κυρίου.

11. [הרע] LXX, Luc., Vulg. omit.

[מכל] Luc. κατὰ πάντα, i. e. כָּבֵל.

12. [אשר כל שמעיו וג'] Cf. 1 Sam. 3. 11; Jer. 19. 3.

13. [ונמיתיו וג'] For the figure cf. Isa. 34. 11; Lam. 2. 8.

[כאשר ימחה וג'] Pesh., in place of this simile, reads סֹכְכִים

וְהָרַקְנוּ אֶת־כָּל־הָעוֹלָם בְּיָמָיו, 'and will destroy it, on account of all the evil which Manasseh wrought in Judah.'

[מָחָה וְהָפַךְ] Read, with most moderns, מָחָה וְהָפַךְ 'wiping and turning (it).' The second infin. stands in simple sequence to the first, as e. g. in Isa. 19. 22, noticed under I. 20. 37 *note*.

18. עֲזָא [Sta. (*Ges.* i. 569) quotes Wellh. for the suggestion that עֲזָא (cf. 2 Sam. 6. 3) is a contracted form of עֲזַרְיָה, which was in later times confused with the name עֲזִיָּה, so that this latter was written in place of the contraction. Cf. *ch.* 15. 1, *note* on עֲזִיָּה.

On the narrative of 2 Chr. 33. 11–13, which relates the captivity, repentance, and restoration of Manasseh, cf. *Dri. Authority*, 114 ff.

### 21. 19–26. *Amon, king of Judah.*

*Ch.* 21. 19–24 = 2 Chr. 33. 21–25.

R<sup>D</sup> frames brief notices from the Annals.

24. [עַם הָאָרֶץ] Cf. *ch.* 16. 15 *note*.

26. [בְּקִבְרָתוֹ] Luc. ἐν τῇ τάφῳ τοῦ πατρὸς αὐτοῦ.

### 22. 1–23. 30. *Josiah, king of Judah. The finding of the Book of the Law, and the religious reformation to which it gave rise.*

*Ch.* 22. 1–23. 3 = 2 Chr. 34. 1, 2, 8–32.

*Ch.* 23. 4–20 is the probable source of the summary 2 Chr. 34. 3–7.

*Ch.* 23. 30<sup>b</sup> = 2 Chr. 36. 1.

The lengthy narratives of the Chronicler which relate the keeping of the passover, 2 Chr. 35. 1–19 (cf. *ch.* 23. 21–23), and Josiah's defeat and death at the hands of Necho, king of Egypt, 2 Chr. 35. 20–27 (cf. *ch.* 23. 29, 30), appear to be based upon extraneous sources.

*Ch.* 22. 3–23. 25 is a continuous narrative, probably drawn from the Temple-archives (cf. *note* on *ch.* 11, pp. 307 f.). Deuteronomic phrases are found in 23. 3, 19, 25<sup>1</sup>, and in the speech of Huldah,

<sup>1</sup> וְנִמְדָּהּ וְג' (I. 2. 3, 4 *note*); וְהִנֵּנִי (I. 14. 9 *note*); וְנִמְדָּהּ וְג' (I. 3. 12 *note*; I. 8. 48 *note*).

22. 15-20<sup>1</sup>, which seems to show signs of revision by R<sup>D</sup> 2 in exilic times. Certainly this later editor is responsible for the addition 23. 26, 27<sup>2</sup>, at the close of the narrative, which strikes a note strangely alien to the enthusiasm of the pre-exilic author in view of Josiah's reformation (cf. especially 23. 22; 25).

*Ch.* 23. 29, 30 is probably drawn from the Annals.

22. 3. ]בשמנה . . . יאשיהו LXX, Luc. add ἐν τῷ μηνὶ τῷ ὀγδόῳ.

4. ]ויתם RV. 'that *he may sum* the money'; lit. 'may bring to an end,' and so, by inference, 'return the full amount of.' No parallel, however, can be cited for such a use of the verb. Comparison of *v.* 9, ]התכי, suggests the emendation ]ויתך, 'that he may pour out,' a reading which seems to be presupposed by Luc. καὶ χωνεύσατε, Vulg. *ut conflatur*, and which is adopted by Ginsburg, Grä., Kit., Oort. LXX καὶ σφράγισον, i.e. ]והתם, is favoured by Th., Kamp., Benz., but appears less suitable. Klo. ]ויתני 'that he may weigh'; cf. ]המחן *ch.* 12. 12. || 2 Chr. 34. 9 ]ויתני.

5. ]ויתנה על יד Lit. 'And let them place it *upon the hand* &c.' So exactly Gen. 42. 37 ]תנה אתו על-ידי. Cf. also the expression ]הני על-יד Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

]ויתנו אתו Luc. καὶ ἔδωκαν αὐτὸ κατὰ τὸ ῥῆμα τοῦ βασιλέως.

]בבית Q're בית, in agreement with *v.* 9. Cf. *ch.* 12. 12.

7. ]לא יחשב Frequentative; 'there was not (from time to time) made audit of.' Cf. *ch.* 12. 16.

10. Before ]לאמר Luc. adds περὶ τοῦ βασιλείου.

12. ]עבד המלך Apparently a special title, 'the servant of the king' *par excellence*. The title has been found in ancient Heb. character upon a seal. Cf. Benz. *Archäologie*, 310f.

13. ]עלינו Luc. ἐν αὐτῷ, i.e. ]עליו, the reading of two Codd., is probably correct. Cf. || 2 Chr. 34. 21 ]הנה על-הספד הנה. So Th., Klo., Kamp., Benz., Kit., Oort.

<sup>1</sup> למען *v.* 17 (I. 9. 6 note); *v.* 16 (I. 14. 10 note); *v.* 16 (I. 14. 10 note); *v.* 17 (I. 14. 9 note).

<sup>2</sup> *v.* 26 (I. 14. 9 note); *v.* 27, cf. *ch.* 17. 18, 23; 24. 3; Jer. 32. 31; so with ]שלה I. 9. 7; Jer. 15. 1; with ]השליך *ch.* 13. 23; 17. 20 (מך in place of מעל); *v.* 27 (I. 8. 16 note).

14. [אשת] LXX *μητέρα*.

[במשנה] 'In the second (district).' Cf. Zeph. 1. 10, and, according to the probable interpretation, מְשֻׁנָּה Neh. 11. 9. The precise significance with which the term is employed is unknown. According to Neh. 3. 9, 12 we find Jerusalem divided into two districts in post-exilic times for administrative purposes. Possibly the משנה may have been the new as distinct from the old city. So Ges.-Buhl.

18. [הרברים וג'] '(As regards) the words which thou hast heard.' Luc., however, offers the reading 'Αὐτὸς ὡς ἤκουσας τοὺς λόγους μου, καὶ ἡπαλύνθη ἡ καρδία σου, Vulg. *Pro eo quod audisti verba voluminis*, et &c., i. e. וְיִשְׁכְּבוּ הַרְבֵּי וַיִּרְדּוּ לִבְבָּרָה (יֵעוּ).

19. [ולקללה] Luc. omits.

20. [על המקום הזה] Add וְעַל-יִשְׁכְּבוּ with Luc., and || 2 Chr. 34. 28. So Klo. Oort וַיִּשְׁכְּבוּ.

23. 1. [ויאספו] LXX, Luc. presuppose sing. וַיֵּאסֹף, as in || 2 Chr. 34. 29.

2. [והנביאים] Six Codd. agree with || 2 Chr. 34. 30 in reading וְהַלְוִיִּם. The mention of הַנְּבִיאִים is somewhat unexpected, in view of the fact that no mention is made of prophets in ch. 22, but only of Huldah the prophetess. On the other hand, the fact that וְהַלְוִיִּם is the more obvious reading creates the suspicion that it is a correction, since no reason can be assigned for the substitution of הַנְּבִיאִים for הַלְוִיִּם.

4. [כהני המשנה] RV. 'the priests of the second order.' In ch. 25. 18 a single מְשֻׁנָּה, כֹּהֵן מְשֻׁנָּה, 'second (i. e. vice) priest,' is mentioned, in contrast to כֹּהֵן הָרִאשׁ, and Targ. סֹנֵן כַּהֲנִיא is probably correct in making reference in the present passage also to a single individual.

[ולאשרה] Cf. I. 14. 15 note.

[בשרמות קדרון] RV. 'in the fields of Kidron.' Elsewhere שרמה is peculiar to poetry. Luc. ἐν τῷ ἐμπυρισμῷ, i. e. בְּמִשְׁרְפוֹת, adopted by Klo., Kamp., Benz., Kit., and interpreted as (*lime-*)kilns. Cf. Isa. 33. 12.

[ונישא] Here and elsewhere in the narrative the use of the perfect

with weak ו is a mark of decadence in style. Cf. note on ותפש ch. 14. 7.

5. [ויקטר] Emend ויקטר with LXX, Targ. Luc., Vulg., Pesh. suggest לקטר, but may equally be supposed to be reproducing in their renderings the idea of purpose implied in ויקטר.

[ולמולות] 'And for the heavenly mansions.' In Ar. مَنْزِلٌ *manzil* denotes a *lodging-place* or *mansion*; and the pl. الْمَنَازِل is used of the twenty-eight *mansions* of the moon. In Assy. (Delitzsch, *Assyr. Handwörterbuch*) *manzazu* denotes 'a place of standing,' from the root *nazdzu*, 'to stand.' This word occurs on the fifth table of the Babylonian Creation series, which begins, 'He made the mansions (*manzazi*) of the great gods' (Jensen, *Kosmologie*, 288 ff.; Schrader, *COT.* i. 15). Further, there is a fem. form of *manzazu*, viz. *manzaltu* (= *manzazu*), *mazaltu*. For this Delitzsch quotes III Rawlinson, 59, 35<sup>a</sup>: 'The gods in heaven in their mansions (*man-zal-ti-šu-nu*) set me.' Jensen (*Kosmologie*, 347 f.) mentions the same facts. While, however, Delitzsch identifies these *manzalti* with the zodiacal stations (*Prolegomena*, 54), Jensen thinks that they were perhaps fifty in number<sup>1</sup>, corresponding to the number of the great gods, and thus can scarcely denote merely the signs of the zodiac, but rather certain fixed stars and planets, lists of which are to be found in the inscriptions, but of which the identification seems to be possible in a few cases only (*Kosmologie*, 146 ff.)<sup>2</sup>.

In Rabbinic Heb. מולות is used to denote the twelve zodiacal signs (*Berachoth*, 32<sup>b</sup>; *Shabbath*, 75<sup>a</sup>), but also the planets, regarded as stars of good or ill fortune (*Bereshith rabba*, 10, 10<sup>c</sup>; *al.*). In agreement with this latter signification, we have, according to the restoration of de Vogüé, the dedication למול נעם,

<sup>1</sup> The number of the *manzazi* appears to have originally existed on the Creation tablet.

<sup>2</sup> Jensen finds allusion to the zodiacal signs in the *maši* stars of l. 2 of the Creation tablet above cited. The word *mišrāta* (not *mizrāta*) or *išrāta*, which occurs in l. 3, cannot, with Sayce (*Religion of Bab.*, 389), be identified with מדר.

answering to the Greek Ἀγαθὴ τύχη in a Phoenician inscription from Larnaka of about the fourth century B.C. (CIS. 95).

It is doubtful whether מְרוֹת of Job 38. 32 is identical with מְרוֹת. LXX in both passages transliterates μαζουρώθ, while Targ., in accordance with Kings, uses in Job the rendering שְׂמֵרִי מוֹלִיא.

6. [קבר בני העם] The common burial-place of those who were without name and memorial. Cf. Jer. 26. 23.

7. [הקדשים] Cf. I. 14. 24 note.

[בתים] Scarcely explicable in connexion with ארנים. RV. 'hangings' is unjustifiable; and 'tent-shrines' might have been called מִשְׁכְּנוֹת, but scarcely בָּתִּים. The transliteration of LXX χεττιεύ suggests to Klo. an original כתנים for בִּתְנוֹת 'tunics,' a reading which is supported by Luc. στολός, and may well be original. So Benz.

8. [נבע] Cf. I. 15. 22 note.

[את במות השערים] Emend, with most moderns after Hoffmann, ZATW. ii. 175, הַשְּׁעָרִים (LXX, Luc. בֵּית) 'The high-places (or house) of the Satyrs.' Cf. 2 Chr. 11. 15; Lev. 17. 7.

[בשער העיר] Luc. adds πύλην ἐκκεκρυπμένων, and according to Field, Quinta τὴν πύλην τῶν τετραμένων (or τετραυματισμένων), i.e. perhaps שְׁעַר הַדָּגִים 'the fish-gate'; cf. the rendering of LXX in Zeph. 1. 10, ἀπὸ πύλης ἀποκεκρυπμένων.

9. [לא יעלו] 'Did not go up'; frequentative. The regulation of Deut. 18. 6 ff. seems to have been intended to place the provincial priesthood upon a level with the priesthood of the central sanctuary, as regards service as well as maintenance. This regulation, so far as it concerned equality of service, appears from our passage to have remained a dead letter, doubtless owing to the exclusiveness of the Jerusalem priesthood. The provincial appears to have sunk at once into the subordinate position of the 'Levite,' as defined in the Priestly Code (I. 8. 4 note). Cf. also Ezek. 44. 10-16.

10. [התפת] R. Sm. (*Rel. Sem.*<sup>2</sup>, 377) conjectures that תפת is properly the Aram. name for a *fireplace*, upon the assumption of a variant ܬܦܬܐ, תִּפְתָּ, for the Syr. ܬܦܬܐ. Cf. the use made of the

name in Isa. 30. 33. The vocalization **הַפֶּת**, like that of **מִלֶּךְ**, **עֲשֵׂתָתָת**, probably points to a later approximation to the vocalization of **בִּשְׁת** 'shameful thing.' Cf. the substitution of **בִּשְׁת** for **בַּעַל** in the text of Hos. 9. 10; Jer. 3. 24; 11. 13.

**גִּי בְנֵי הַנֶּחֱם** Elsewhere always **גִּי בְנֵי-הַנֶּחֱם**, or abbreviated **גִּי הַנֶּחֱם**. Q're is supported by many Codd., and by LXX, Luc., Vulg., Pesh., Targ.

**לְבַלְתִּי לְהַעבִיר** occurs only here. Cod. 304 de Rossi, LXX, Pesh. omit **לְבַלְתִּי**, taking **לְהַעבִיר** to express the purpose of the existence of the **תַּפֶּת**:—'that a man might offer &c.' Thus it is possible that **לְבַלְתִּי** is a later insertion, made by a scribe who understood the clause as explaining the purpose of **וַטַּמָּא**.

11. **בַּפְּרָדִים** RV. 'in the precincts.' **הַפְּרָדִים** 1 Chr. 26. 18, doubtless the same, is stated to have been on the west of the Temple. New Heb. **פְּרָדִיר**, Aram. **פְּרָדִירָא** denote a *suburb*. Ges. *Thes.* 1123 finds the origin of the term in Persian **قَرَار**, a *summer-house*, or *open kiosk* (lit. *light-possessing*). Dri. (*s.v. Parbar*, Hastings, *BD.* iii) remarks that, if the term is to be traced to the Persian, its occurrence in Kings must be regarded as a mark of post-exilic revision.

**שָׂרָף בָּאֵשׁ** Luc. adds *ἐν τῇ οἰκῇ ᾧ ὑποκόμισαν βασιλεῖς Ἰσραὴλ ὑψηλὸν τῷ βάθῳ καὶ πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ*.

12. **הָגַג עֲלֵית אָחָז** clearly refers to the roof of the Temple, and **עֲלֵית אָחָז**, in apposition, must have come into the text as a gloss. Benz., Kit. conjecture that Aḥaz may have erected a shelter for the altars upon the Temple roof; cf. the **עֲלֵית-קִיר** of *ch.* 4. 10.

**אֲשֶׁר עָשׂוּ מַלְכֵי י** Luc. *ἡ ἐποίησεν Ἀχάζ*.

**וַיִּרְץ** As the text stands, RV. 'and beat them down,' making the verb Imperf. Qal of **רָצַץ**, must be adopted. So Luc. *καὶ συνέτριψε*—apparently a third rendering of the word. Th., Oort follow Kimḥi in vocalizing **וַיִּרְץ** (Imperf. Hiph'il of **רָצַץ**), 'and banished them,' in agreement with Targ. **וואַרחק מתמן**. Klo. cites the second rendering of Luc., *καὶ ἐξήνεγκεν αὐτά*, for the emendation **וַיִּצְאֵם**, a suggestion favoured by Benz., Kit.



13. [הר המושחית] 'The hill of the destroyer.' Only mentioned here. Klo. suggests that the name, if genuine, may have reference to 2 Sam. 24. 16. Targ. טור זיתא 'mount of olives' suggests הר המושחית 'mount of oil,' as occasionally in the Talmuds according to Neubauer, *Geographie du Talmud*, 147. So Hoffmann, *ZATW.* ii. 175; Perles, *Analekten*, 31 f.

15. [וישרף את הבמה] Impossible. The במה itself, i.e. the situation of the altar, could not be burnt; nor can it be supposed that the term is used vaguely in place of הבמה. LXX, Luc. read καὶ συνετριψεν τοὺς λίθους αὐτοῦ, i.e. וישבר את-אבניו—doubtless the original text. So Klo., Benz., Kit., Oort.

[הרק וג'] 'Crushing (them) to dust'; lit. 'he crushed &c.', perf. used *asyndetos* in a circumstantial clause. Cf. Dri. *Tenses*, § 163.

[אשרה] We ought probably to read האשרה, or אשרתה.

16b. [כדבר וג'] After איש האלהים LXX, Luc. add ἐν τῷ ἐστάναι Ἱεροβοὰμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον. καὶ ἐπιστρέψας (Luc. Ἰωσίας) ἤρην τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ, i.e. בעמד ירבעם בחג על-המזבח ויפן וישא את-עיניו על-קבר איש האלהים. These words must have fallen out of the text through homoioteleuton. As MT. stands, the repeated אשר קרא וג' is awkward and redundant, while the details supplied by the missing words are felt to be wanting to the narrative. So Th. (וישב for καὶ ἐπιστρέψας), Klo., Benz., Oort.

17. [הציון הלו] 'Yonder tomb-stone.' ציון occurs again in Ezek. 39. 15 to denote a stone set up to mark the locality of an unburied body, and in pl. in Jer. 31. 21 of stones placed as way-marks. The word is used in the same sense in New Heb., together with a verb צִין to mark, e.g. the site of sepulchres as being unclean.

On הלו cf. ch. 4. 25 note.

[הקבר איש האלהים] If the text be correct, הקבר can only be taken as an instance of the article with the *st. constr.* Benz., Kit. emend קבר זה 'This is the grave &c.' for הקבר; Klo., Da. (§ 20, *Rem. b*) הוא קבר—a suggestion which is open to the objection that הוא would more naturally fall after איש האלהים.

[המזבח בית אל] The vocalization of MT., with the rendering

of RV. 'the altar of Bethel,' is to be rejected. The correct vocalization is **הַמִּזְבֵּחַ** *st. absol.*, and **בֵּית אֵל** is to be regarded as an accusative (cf. *ch.* 2. 3; 10. 29) defining the place of the event described by **וַיִּקְרָא וַג'—**'and proclaimed these things which thou hast done against the altar at Bethel.' Cf. Dri. *Tenses*, § 191, *Obs.* 2.

18. **וַיִּמְלְטוּ עִצְמוֹתָיו** Luc. καὶ διεσώθη τὰ ὀστᾶ τοῦ προφήτου τοῦ πρεσβυτέρου τοῦ κατοικοῦντος ἐν Βαιθὴλ μετὰ κ.τ.λ., i.e. **וַיִּמְלְטוּ עִצְמוֹתָיו**—probably original. Cf. I. 13. 31*f*.

19. **לְהַכְעִים** LXX, Luc., Vulg., Pesh. add יהוה את.

20. **אֲשֶׁר שָׂם וַג'** Pesh., **וְשָׂם כַּסְפָּא בַּמִּזְבֵּחַ**, 'who placed sweet savours upon the altars,' appears to have read **שָׂמוּ** for **שָׂם**, a use of the verb which is justified by Deut. 33. 10*b*.

21. At the end of the *v.* Luc. adds καὶ ἐποίησαν οὕτως.

22. **כִּי לֹא נִעְשָׂה** RV. 'Surely there was not kept &c.' It seems, however, preferable, in view of **כִּי אֵם וַג'** of *v.* 23, to render 'For there had not been kept &c.'

**כַּכֶּסֶחַ הַזֶּה** 'Such a passover as this,' referring to **כַּכֶּתוּב וַג'** of *v.* 21. LXX τὸ πάσχα τοῦτο, i.e. **הַכֶּסֶחַ הַזֶּה**, seems to state that the passover was not kept at all during the period named.

24. **אֵת הָאֲבוֹת וַג'** Cf. *ch.* 21. 6 *note*.

**הַתְּרָפִים** A kind of idol, as is proved by the designation **אֱלֹהִים**, Gen. 31. 30, 32; apparently of human form and size (1 Sam. 19. 13*ff.*), though sometimes much smaller (Gen. 31. 34). Like **אֱלֹהִים**, the plural **תְּרָפִים** may denote one image (cf. Sam. *l.c.*), or more than one (Gen. *l.c.*; *al.*). **תְּרָפִים** are found as household gods in the possession of the Aramaean Laban (Gen. 31. 19*ff.*), the Ephraimite Micah (Judg. 17*f.*), and Michal, David's wife (1 Sam. 19. 13*ff.*). Ezekiel pictures them as consulted by the king of Babylon (21. 26). It is clear that **תְּרָפִים** were employed as oracle-givers. In Judg. 17*f.*; Hos. 3. 4 they are mentioned in connexion with the oracular **אִפְּזֹר**; in 1 Sam. 15. 23; Zech. 10. 2; Ezek. 21. 26, 27 with the form of divination called **קְסָם** (cf. *ch.* 17. 17 *note*). Their association in our passage with **אֲתֵּר־הָאֲבוֹת** (cf. *ch.* 21. 6 *note*) appears to connect them with the

practice of necromancy. The wide-spread character of the תרפים cult among the Semitic races (as attested by the Biblical references above cited) has led Schwally (*Das Leben nach dem Tode*, 36) to identify it with ancestor-worship; cf. also Sta. *Ges.* i. 467; Nowack, *Archäologie*, ii. 23. A strange Jewish tradition explains תרפים as the pickled head of a first-born son, which was fastened on the wall of a house, and worshipped as an oracle; cf. *Pirqé de R. Eliezer*, ch. 36 (eighth century A.D.); Jerus. Targ. on Gen. 31. 19; cited by Buxtorf, *s. v.* תרפים.

[הגללים] Cf. I. 15. 12 note.

29. בימיו] Cf. I. 16. 34 note.

[נכה] Necho II, son of Psammeticus I, was second king of the twenty-sixth dynasty, and reigned B.C. 610-595. Cf. Hastings, *BD.* iii. 504. The strange rendering of Pesh. נכה, Targ. פרעה, 'Pharaoh the lame,' connects נכה with נכה.

[במנרו] Cf. I. 4. 12 note. Herodotus (ii. 159) places the encounter at Μάγδαλος, i.e. מנרל, probably the place of that name on the N. E. border of Egypt; Ex. 14. 2; Num. 33. 7; Jer. 44. 1; *al.*

After לקראתו Pesh. adds לא יאמר חכמי אלהים לא יאמר חכמי אלהים לא יאמר חכמי אלהים 'to fight with him; and Pharaoh said to him, I am not come against thee; turn aside from me. And he hearkened not unto Pharaoh, and Pharaoh smote him.' This is probably a reminiscence of 2 Chr. 35. 21 ff.

[כראתו אתו] 'When he saw him,' i.e. when they joined battle. On the analogy of the use of the Hithpa'el in ch. 14. 8, Benz., following Winckler, proposes to read the Niph'al אתו — כהראת אתו scarcely a necessary emendation.

30. [עם הארץ] Cf. ch. 16. 15 note.

### 23. 31-35. Jehoahaz, king of Judah.

Ch. 23. 31-34 forms the source of 2 Chr. 36. 2-4. Short notices, probably from the Annals, are framed by R<sup>D</sup> (R<sup>D2</sup>).

31. [חמוטל] In ch. 24. 18; Jer. 52. 1 + Kt. חמיטל. This form of

the name is given in our passage also by LXX Ἀμειταί, Cod. A, Luc. Ἀμιτάλ, Vulg. *Amital*.

לבנה] Cf. *ch.* 8. 22 *note*.

33. במלך . . . ויאסרוהו LXX, Luc. καὶ μετέστησεν αὐτὸν . . . τοῦ μὴ βασιλεύειν (Luc. αὐτόν), i.e. מְמַלְךְ . . . וַיִּסְרוּהוּ. Cf. || 2 Chr. 36. 3. So Oort. It is, however, scarcely possible to suppose that וַיִּסְרוּהוּ originally followed ברבלה, and does not properly belong to MT. וַיִּאֲסְרוּהוּ. Thus the passage seems to be involved by the combination of two readings:—‘bound him in Ribla in the land of Hamath,’ and, ‘removed him from reigning in Jerusalem.’ Klo., Kamp., Benz., Kit. retain MT. ויאסרוהו, and regard מלך בירושלם as a gloss introduced from 2 Chr. 36. 3.

וְעֶשְׂרֵי כֶּכָּרִי זָהָב Luc., Pesh. presuppose וְעֶשְׂרֵי כֶּכָּרִי זָהָב, ‘ten talents of gold.’

34. וַיָּבֵא LXX, Luc., Vulg. וַיָּבֵא.

35. [את עם הארץ] The sentence is awkward in the extreme if these words be regarded as in apposition to אִישׁ כְּעַרְבוֹ; and the alternative suggested by Benz., ‘*With* (i.e. by the help of) the people of the land’ (cf. LXX, Luc. μετὰ τοῦ λαοῦ τῆς γῆς), is out of the question. Doubtless Klo. is right in regarding את עם הארץ as a gloss explanatory of את הארץ of the first half of the verse.

### 23. 36—24. 7. *Jehoiakim, king of Judah.*

*Chh.* 23. 36—24. 6 are summarized in 2 Chr. 36. 5–8. R<sup>D</sup> (R<sup>D2</sup>) frames short notices, probably drawn from the Annals.

24. 1. בימיו] Cf. I. 16. 34 *note*.

After נבכדנאצר Luc. adds ἐπὶ τῇ γῇ, while Pesh. adds ܐܢܬܝܟܡ, ‘against Jerusalem’ after מלך בבל.

Nebuchadnezzar’s campaign against Egypt (cf. *v.* 7) took place, according to Berossus, in the last year of his father Nabopolassar, i.e. B.C. 605. The news of Nabopolassar’s death caused him to hasten back to Babylon, after he had brought his campaign to a successful issue. According to Jer. 46. 2 the defeat of the Egyptian army at Carchemish took place in Jehoiakim’s fourth

year (B.C. 604), and Jer. 25. 1 co-ordinates the fourth year of Jehoiakim with the first year of Nebuchadnezzar.

That Jehoiakim became 'servant' to Nebuchadnezzar through this campaign seems to follow both from the fragmentary account of Kings and also from the fact that Berossus speaks of *τοὺς αἰχμαλώτους τῶν Ἰουδαίων* among other prisoners of war. Thus, if the 'three years' of *ch.* 24. 1<sup>b</sup> be correct, and if the length of Jehoiakim's reign extended to eleven years (*ch.* 23. 36), Jehoiakim must have remained in rebellion against Nebuchadnezzar for four years.

The reference to Egypt's loss of Syria in *v.* 7 demands that in the original narrative an account of Nebuchadnezzar's victory at Carchemish must have followed *v.* 1<sup>a</sup>. Cf. Winckler, *Alttest. Untersuchungen*, 81 f.

2. [ואת נרורי ארם] rather than ארם is to be expected in connexion with מואב and בני עמון, and this emendation is favoured by Grä., Klo., Benz.

After בני עמון Luc. adds *καὶ ἐκ τῆς Σαμαρείας*, i.e. ומשמרין—possibly original, though not (with Klo.) to be substituted for וישלחם.

3. [על פי י'] LXX, Luc., Pesh., Targ. seem to have read 'על-אף' 'on account of the anger of Yahwe,' as in *v.* 20. The introductory אף appears to be characteristic of this editor; cf. *ch.* 23. 26, 35.

4. [וגם דם הנקי וג'] 'And also (because of) the innocent blood which he shed.' If the text is correct, the force of the ב of בחטאת (*v.* 3) must be carried over into this clause.

6. [וישכב וג'] These words are omitted in 2 Chr. 36. 8 MT., but appear in the LXX text, with the addition *καὶ ἐτάφη ἐν γανοζᾷ μετὰ τῶν πατέρων αὐτοῦ*, i.e. וינקבר בגן עזא עם-אבותיו (cf. *ch.* 21. 26). Sta. *Ges.* i. 679 *note* conjectures that this reference to the burial-place originally stood in Kings, and was derived thence by the Chronicler, but that the notice was subsequently struck out in view of the prediction of Jer. 22. 19. So Wellh. (*C.* 359), Benz.

7. [מנחל מצרים] Cf. *note* on גבול מצרים I. 5. 1.

24. 8-17. *Jehoiachin, king of Judah.*

*Ch.* 24. 8-17 is briefly summarized in 2 Chr. 36. 9, 10. No reference is made to the Annals, and it is possible that R<sup>D2</sup> may be writing from personal knowledge of events, independently of a written source. Sta. (*ZATW.* iv. 271 ff.) regards vv. 13, 14 as a later insertion, properly referring to the events of 586 B.C. It is difficult to reconcile the 10,000 of v. 14 with the numbers given in v. 16; מִשָּׁם in v. 13 has no antecedent to which to refer back<sup>1</sup>, whilst וַיָּגֵל in v. 15 refers directly to v. 12. The chief objection, however, to the reference of these verses to 597 B.C. is to be found in their contents. Verse 13 speaks of *all* the treasures of the City and Temple as carried off by Nebuchadnezzar, and the golden vessels as melted down. But from *ch.* 25 (|| Jer. 52) and Jer. 27. 18-20, 28. 2f. the inference is that only a part of the City and Temple treasures were carried off on this occasion, and that the greater part was seized by the Chaldeans in 586 B.C. Thus the contents of v. 13 are suitable as a description of the events of 586 B.C., but not of those of 597 B.C. The same inference is to be drawn from the contents of v. 14. *All* Jerusalem was first deported in 586, and a characteristic of this deportation was that only the דִּלְת הָאָרֶץ remained (25. 12). On the other hand, as appears from Jer., the deportation at the close of Jehoiachin's reign consisted only of the higher classes (cf. e.g. Jer. 27. 20 אֶת אֵת יְכוֹנִיָּה . . . וְאֵת כָּל חֲרֵי יְהוּדָה וִירוּשָׁלַם, i.e. practically the same category as is named in v. 16.

8. [ושלשה חדשים] 2 Chr. 36. 9 adds וַעֲשֶׂתָּת יָמִים.

10. [בעת ההיא] Cf. I. 14. 1 *note*.

12. [על מלך בבל] אל על for אל. Cf. *note* on על נחון I. 1. 38.

13. [בשנת שמינה למלכו] B.C. 597. Jer. 52. 28 places the event in the seventh year of Nebuchadnezzar.

13. Luc. prefixes the statement καὶ εἰσῆλθε βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν, i.e. וַיָּבֹא מֶלֶךְ בָּבֶל אֶל-הָעִיר—an addition desiderated by מִשָּׁם of the following sentence.

<sup>1</sup> But cf. *note* on v. 13.

14. גִּזְלוֹהָ [The participle singular is used of *a single exile* 2 Sam. 15. 19; fem. Isa. 49. 21. It is clear, however, from vv. 15, 16 that we should vocalize גִּזְלוֹהָ a collective, 'captives.'

הַמִּסְגֵּר [Probably 'the lock-smiths.' So v. 16; Jer. 24. 1; 29. 2; in each case collective sing., and in connexion with הַחֹרֵשׁ, by inference 'the workers in wood.' Elsewhere (Isa. 24. 22; 42. 7; Ps. 142. 8f.) מִסְגֵּר denotes 'place of locking,' i.e. 'dungeon.'

רָלַח עִם הָאָרֶץ 'The poorest of the people of the land.' Cf. Jer. 39. 10 מְאוֹמָה אִין־לָהֶם אֲשֶׁר הָדְלִים. On the fem. collective cf. Da. § 14. 2.

15. [וְאֵת אוֹלֵי הָאָרֶץ] RV. 'and the *chief men* of the land.' Q're אֵילִי, as in Ezek. 17. 13. The word is perhaps from a root אָל 'to be foremost'; but it is possible that the insertion of the ו or י is an intentional alteration to distinguish from the divine title אֵל. Cf. *Heb. Lex. Oxf.*, s. v. אֵל § 1.

#### 24. 18—25. 7. *Zedekiah, king of Judah.*

Ch. 24. 18—25. 7 = Jer. 52. 1—11.

18. [חֲמוּטָל וּג'] Cf. ch. 23. 31 *note*.

20. [עַד־הַשְּׁלָכוֹ] Cf. *note* on עַד־הַשְּׁאִיר ch. 3. 25.

25. 1. [בַּעֲשׂוֹר לַחֹדֶשׁ] LXX, Luc. omit.

3. [בַּתְּשַׁעָה לַחֹדֶשׁ] It is impossible that mention should be made of the day of the month when the month itself has not been specified. Pesh. כַּחֲמֵשׁ עָשָׂר לַחֲדָשׁ חִמְשָׁה עָשָׂר לַחֲדָשׁ, i.e. בַּחֹדֶשׁ הַחֲמִישִׁי. This, however, conflicts with the earlier date given in v. 8 for a subsequent event. Th., Klo., Kamp., Benz., Kit., Oort supply בַּחֹדֶשׁ הָרְבִיעִי after Jer. 39. 2; 52. 6.

4. [וְכָל אֲנָשִׁי הַמְּלַחְמָה וּג'] The missing verb is supplied by || Jer. 52. 7 וַיִּצְאוּ מִיְּדֵי הָעִיר; cf. Jer. 39. 4. So exactly Pesh. הֵמָּה סָפְפוּ סָפְפוּ מִן הַמָּלָךְ; while LXX, ἐξέγηθον, supplies the latter verb, Vulg., *fugerunt*, the former. We are still, however, confronted by the difficulty of the sing. וַיִּלָּךְ in v. 4<sup>b</sup>, without specified subj. This appears as plur. וַיִּלְכּוּ in || Jer. 52. 7, and Pesh. in our passage is again in agreement. This is scarcely satisfactory, because the



king is only mentioned for the first time in *v.* 5 as having left the city with the men of war. The solution of the difficulty is probably to be found in Luc., which supplies in *v.* 4<sup>a</sup> before 'וכל אנשי וג' *καὶ ἐξῆλθεν ὁ βασιλεύς*. We may thus read in *v.* 4<sup>a</sup> *וַיֵּצֵא הַמֶּלֶךְ וְכָל-אֲנָשֵׁי הַמִּלְחָמָה*, retaining sing. *וַיֵּלֶךְ* in *v.* 4<sup>b</sup> as referring to the principal actor. The plur. of Luc. *καὶ ἐπορεύθησαν* is probably the translator's alteration.

6. [רבלתה] || Jer. adds *בְּאַרְצָן חֶמֶת*, as in *ch.* 23. 33.

וַיִּדְבֹּר. Many Codd., all Verss., and || Jer. 52. 9 read sing. *וַיִּדְבֹּר*. The phrase *דָּבַר מִשְׁפָּטִים אֶת פ'* occurs again in Jer. 1. 16; 4. 12; 12. 1; 39. 5, and pl. *מִשְׁפָּטִים* (as in || Jer. 52. 9) is the reading of several Codd. in our passage.

7. [שחטו] Emend *שָׁחַט*, after LXX, Luc., Vulg., Pesh. Cf. || Jer. 52. 10 *וַיִּשְׁחָטוּ*.

וַיִּתְּנֵהוּ בְּיַת-הַפֶּקֶדֶת עַד-יוֹם מוֹתוֹ || Jer. 52. 11 adds *וַיִּבְיָאֵהוּ בָבֶל*.

25. 8-26. *Destruction of the Temple and City of Jerusalem.*  
*Gedaliah, governor of Judah.*

*Ch.* 25. 8-21 = Jer. 52. 12-27.

*Ch.* 25. 22-26 is a much abbreviated account of the events described in Jer. 40. 7-43. 6, to which source R<sup>D2</sup> clearly owes his information. Jer. 52, on the other hand, seems to be a later addition to the prophet's book excerpted from Kings<sup>1</sup>, naturally with omission of 25. 22-26, as having been already related in fuller detail.

8. [בשבעה לחדש] Three Codd., Luc., Pesh. *בְּתִשְׁעָה לַחֹדֶשׁ*; || Jer. 52. 12 *בְּעָשׂוֹר לַחֹדֶשׁ*. Klo., Benz. make the erroneous statement that Luc. agrees with || Jer.

'היא שנת וג' B.C. 586.

9. [ואת כל בית גדול] 'And every house of a great one.' So Pesh., Targ. The statement is superfluous after the preceding *וְאֵת כָּל בְּתֵי יְרוּשָׁלַם*, and is regarded by Benz., Kit. as an explanatory gloss.

<sup>1</sup> Notice the closing words of Jer. 51, 'Thus far are the words of Jeremiah.'

10. [אשר רב טבחים] Read אֲשֶׁר אֶת־רַב־טַבָּחִים, with || Jer. 52. 14. Luc. omits וְ, while the whole *v.* is wanting in LXX.

11. [ההמון] 'The remnant of *the multitude*' is indistinguishable from 'the remnant of the people' mentioned just previously. || Jer. is doubtless correct in reading הָאֲמֹן 'the artificers,' or 'master-workmen.' Cf. *ch.* 24. 14.

At the end of the *v.* Pesh. adds סֹסְבֵי לְבָבִי, 'and brought them to Babylon.'

12. [ולגבים] Q're יִגְבִּים, as in || Jer. 52. 16, is supposed to mean 'husbandmen.' Kt. גְּבִים 'ploughmen' (lit. 'diggers') is preferred by Kō., *Lehrg.* I. ii. 105. Q're is to some extent supported by Jer. 39. 10<sup>b</sup> וַיִּתֵּן לָהֶם כְּרָמִים וַיִּגְבִּים; though here also it is possible that יִגְבִּים, of uncertain meaning (RV. 'fields'), is an alteration of גְּבִים 'cisterns' (*ch.* 3. 16; Jer. 14. 3).

13-17. Cf. notes on I. 7. 15 ff.

15. [אשר זהב וג'] 'That which was of gold he took in gold, and that which was of silver in silver'; i.e. all the vessels &c. of these precious metals, as so much gold and silver.

18. [כהן משנה] Cf. *ch.* 23. 4 note.

19. [אשר הוא פקיד] || Jer. 52. 25 reads הָיָה for הוּא.

[מראי פני המלך] So Est. 1. 14. Cf. 2 Sam. 14. 24, 28. The expression denotes a privileged position of intimate attendance upon the king.

[ואת הספר וג'] Read *st. constr.* סֵפֶר, with || Jer. 52. 25. Luc., καὶ τὸν Σαφάν, takes the word as a proper name סָפָן (or שָׁפָן), and this is adopted by Klo. But the statement 'המצבא וג', 'who mustered the people of the land,' makes it clear that the reference is not to the שר הצבא himself, but to an official who had charge of the *conscription*, and so appropriately a סֵפֶר.

23. [והאנשים] Read וְאֲנָשֵׁיהֶם, with LXX, Pesh., Targ., as in *vv.* 23<sup>b</sup>, 24. So || Jer. 40. 7.

[המצפה] Cf. I. 15. 22 note.

25. 27-30. *Kindness shown to the captive Jehoiachin by Evil-Merodach, king of Babylon.*

*Ch.* 25. 27-30 = Jer. 52. 31-34.

27. [בשנת מלכו] B. C. 561.

[מבית בלא] LXX, Luc., Pesh. are probably correct in reading  
וַיֵּצֵא אֹתוֹ מִבֵּית בְּלָא, as in || Jer.

28. [מעל כסא] || Jer. לְבָשָׁא is preferable.

30. [ארחתו] 'His allowance' (&c. of food). So Jer. 40. 5; cf.  
Prov. 15. 17. In Assy. *iarahtu* denotes a portion of corn.

[דבר יום ביומו] Cf. I. 8. 59 *note*.

# APPENDIX

## 1.

### *Inscription of Mesha, king of Moab*<sup>1</sup>.

אנך . מושע . בן . כמשכֿן . מאב . הר	1
יבני   אבי . מלך . על . מאב . שלשן . שת . ואנך . מלב	2
תי . אחר . אבי   ואעש . הבמת . זאת . לכמש . בקרֿה   בנֿסֿך	3
שע . כי . השעני . מכל . השלֿבן . ובי . הראני . בכל . שנאי   עמר	4
י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . י־אנף . כמש . באר	5
צה   ויחלֿפה . בנה . ויאמר . גם . הא . אענו . את . מאב   בימי . אמר . כ־בֿר	6
וארא . בה . ובבתה   וישראל . אבד . אבד . עלם . וירש . עמרי . את [אר]	7
י . מהרבא   וישב . בה . ימה . וחצי . ימי . בנה . ארבען . שת . י־ש	8
בה . כמש . בימי   ואבן . את . בעלֿמען . ואעש . בה . האשוח . ואב[ו]	9
את . קרית   ואש . גר . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י	10
שראל . את . עטרת   ואלתחם . בקר . ואחזה   ואהרג . את . כלה[עם]	11
הקר . רית . לכמש . ולמאב   ואשב . משם . את . אראל . דודה . וא[ס]	12
חבה . לפני . כמש . בקרית   ואשב . בה . את . אש . שרן . ואת . אש	13
מחרת   ויאמר . לי . כמש . לך . אחז . את . נבה . על . ישראל   ו־א־	14
הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם   וא־ה	15
זה . ואהרג . כלה . שבעת . אלפן . גברן . וגרן   וגברת . ו[גר]	16
ת . ורחמת   כי . לעשתר . כמש . התרמתה   ואקח . משם . א[ת . כ]	17
לי . יהוה . ואסחב . הם . לפני . כמש   ומלך . ישראל . בנה . א־ת	18
יהץ . וישב . בה . בהלתחמה . בי   ויגרשה . כמש . מפני   ו	19
אקח . ממאב . מאתן . אש . כל . רשה   ואשאה . ביהץ . ואחזה .	20

<sup>1</sup> The readings adopted in doubtful places are those of Lidzbarski, *Ephemeris für Semit. Epigr.* I. i. Upon the language of the inscription cf. Dri. *Notes on the Hebrew Text of Samuel*, pp. lxxxv ff.; *Encyc. Bibl.* iii. s.v. Mesha.

21	לספת . על . דיבן   אנך . בנתי . קרחח . חמת . היערן . וחמת
22	העפל   ואנך . בנתי . שעריה . ואנך . בנתי . מגדלתה   וא
23	נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האשון[ח . למ]ן . בקרב
24	הקר   ובר . אן . בקרב . הקר . בקרחח . ואמר . לכל . העם . עשו . ל
25	כס . אש . בר . בביתה   ואנך . כרתי . המכרתת . לקרחח . באסר
26	י . ישראל   אנך . בנתי . ערער . ואנך . עשתי . המסלת . בארנן . ו[
27	אנך . בנתי . בת . במת . כי . הרס . הא   אנך . בנתי . בצר . כי . עין .
28	ש . דיבן . חמשן . כי . כל . דיבן . משמעת   ואנך . מלכ
29	ת[י] מאת . בקרן . אשר . יספתי . על . הארץ   ואנך . בנת
30	י . [את . ] מֶהֶדְבָּא , ובת . דבלתן   ובת . בעלמען . ואשא . שם . את . נֶקֶד
31	צאן . הארץ   וחורנן . ישב . בה . בת . וָך . אש
32	וַיֹּאמֶר . לי . כמש . רד . הלתחם . בחורנן   ואֲדָך
33	[ויש]בה . כמש . בימי . ועל דה . משם . עש
34	שֶׁת . שדק   ואנ

1. I am Mesha', son of Chemosh[kān?], king of Moab, the Daibonite.
2. My father reigned over Moab for thirty years, and I reigned
3. after my father, and I made this high-place to Chemosh in QR[ח]H, . . .
4. . . . because he had saved me from all the . . . , and because he had caused me to see my desire upon all my haters. Omri
5. king of Israel afflicted Moab many days, because Chemosh was angry with his
6. land; and his son succeeded him, and he also said, I will afflict Moab. In my days said he [thus?];
7. but I saw (my desire) upon him and upon his house, and Israel perished with an everlasting destruction. And Omri had taken possession of the [land?]
8. of Mēhēdēba, and one (i.e. Israel) dwelt therein during his days and half his son's days, even forty years; but
9. Chemosh restored it in my days. And I built Ba'al-Me'on, and I made therein the reservoir (?), and I built

10. Qiryathên. And the men of Gad had dwelt in the land of  
‘Aṭaroth from of old; and the king of Israel had built for  
himself
11. ‘Aṭaroth. And I fought against the city and took it, and I slew  
the whole of it, [the people of ??]
12. the city, a gazingstock (?) to Chemosh, and to Moab. And  
I took captive thence the altar-hearth of Dawdoh (?), and I  
dragged
13. it before Chemosh in Qeriyyoth. And I settled therein the  
men of SRN and the men of
14. MĤRT. And Chemosh said to me, Go, take Nebo against  
Israel, and I
15. went by night and fought against it from break of dawn until  
noon, and I took
16. it, and I slew the whole of it, 7,000 men, and male strangers,  
and [female strangers],
17. and female slaves; for to ‘Ashtor-Chemosh had I devoted it,  
and I took thence the
18. vessels of Yahwe, and I dragged them before Chemosh. Now  
the king of Israel had built
19. Yahaş, and he abode therein when he fought with me. But  
Chemosh drove him out from before me; and
20. I took from Moab 200 men, even all its chiefs, and I took  
them up against Yahaş, and took it,
21. to add (it) unto Daibon. I built QRĤĤ, the wall of Ye‘ārin, and  
the wall of
22. the keep. And I built its gates, and I built its towers, and
23. I built the king’s house, and I made the sluices of the reservoir  
for water in the midst of
24. the city. Now there was no cistern in the midst of the city in  
QRĤĤ. And I said to all the people, Make
25. yourselves every man a cistern in his house; and I cut out the  
cutting for QRĤĤ by means of the
26. prisoners of Israel. I built ‘Aro’er, and I made the highway by  
the Arnon.

27. I built Beth-Bamoth; for it was pulled down. I built Beşer,  
for ruins
28. . . . . of Daibon (were) fifty, for all Daibon was obedient.  
And I ruled
29. over . . . 100 in the cities which I had added to the land.  
And I built
30. Mēhēdēba, and Beth-Diblahên, and Beth-Ba'al-Me'on, and  
I took thither the *naḡad*-keepers,
31. . . . . sheep of the land. And as for Ḥoronên, there  
dwelt therein . . . . .
32. . . . . and Chemosh said to me, Go down, fight against  
Ḥoronên. So I went down . . .
33. . . . . and Chemosh restored it in my days, and . . .  
thence . . .
34. . . . . And I . . . . .

## 2.

*The Siloam Inscription*<sup>1</sup>.

- |   |  |
|---|--|
| 1 | הנִקְבָּה . זָה . הִיא . דָּבַר . הַנִּקְבָּה . בְּעוֹד . . . . .                                  |
| 2 | הַגְּרוֹן . אִישׁ . אֶל . רְעוֹ . וּבְעוֹד . שְׁלֹשׁ . אַמֹּת . לַהֲכָ[ת נִשְׁמַ]ע . קֶלֶאֱשׁ . קָ |
| 3 | רָא . אֶל . רְעוֹ . כִּי . הִיתָ . זֶה . בְּצֹר . מִיָּמִן . . . . . וּבִים . ה                    |
| 4 | נִקְבָּה . הָכּוּ . הַחֲצֵבִים . אִישׁ . לִקְרֹת . רְעוֹ . גְּרוֹן . עַל . [גְּרוֹן . וּלְכּוּ .   |
| 5 | הַמִּים . מִן . הַמוֹצָא . אֶל . הַבְּרֵכָה . בְּמַאֲתִים . וְאַלְף . אֲמָה . וּמֵאָ               |
| 6 | תָּ . אֲמָה . הִיא . גְּבֵה . הָצֹר . עַל . רֹאשׁ . הַחֲצֵבָה .                                    |

1. [Behold] the piercing through! And this was the manner of  
the piercing through. Whilst yet [the miners were lifting  
up]
2. the pick each towards his fellow, and whilst yet there were  
three cubits to be [cut through, there was heard] the voice  
of each call-

<sup>1</sup> Text as in Lidzbarski, *Nordsemit. Epigr.* p. 439. Translation, with conjectural supplement, from Dri. *Notes on the Hebrew Text of Samuel*, p. xvi.



3. ing to his fellow, for there was a fissure (?) in the rock on the right-hand . . . . . And on the day of the
4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick; and there flowed
5. the water from the source to the pool, 1,200 cubits; and one hundred
6. cubits was the height of the rock over the head of the miners.

## 3.

*Inscription of the Monolith of Shalmaneser II*, ll. 78-102<sup>1</sup>.

<sup>78</sup> In the Eponym-year of Daian-Asshur (B. C. 854), in the month Airu, on the 14th day, I left Nineveh, crossed the Tigris, advanced against the cities <sup>79</sup> of Giammu on the Baliḥ. Before the terror of my lordship, the panic of my mighty weapons, they were afraid, and with their own weapons Giammu their lord <sup>80</sup> they slew. Into Kitlala and Til-ša-apli-aḥi I advanced, my gods in his palaces I set up, revelling in his palaces I instituted. <sup>81</sup> His treasure-house I opened, his treasure I found, of his goods (and) possessions I made spoil, to my city Asshur I brought (them). From Kitlala I departed; to Kar-Šulman-ašarid <sup>82</sup> I drew nigh; on boats of sheep-skin for the second time the Euphrates at high water I crossed. The tribute of the kings on that side of the Euphrates, (namely) of Sangar of <sup>83</sup> Gargamiš (Carchemish), of Kundašpi of Qummuḥ, of Arami son of Gûši, of Lalli of Milida, of Ḥaiâni son of Gabar, <sup>84</sup> of Kalparuda of Patin, of Kalparuda of Gurgum, silver, gold, lead, copper, copper vessels,—<sup>85</sup> at Asshur-utir-ašbat on that side of the Euphrates, which is above (the river) Sagur, (and) which the Hittites Pitru (Pethor?) <sup>86</sup> name, (even) there I received. From the Euphrates I departed; to Ḥalman (Aleppo) I drew nigh. Battle with me they dreaded; my feet they embraced. <sup>87</sup> Silver

<sup>1</sup> Nos. 3, 4, and 5 are based upon the text and translation of KB., and Winckler, *Keilschrift. Textbuch*, and upon Delitzsch, *Assyrisches Handwörterbuch*.

(and) gold as their tribute I received ; offerings before Rammân of Ḥalman I brought.

From Ḥalman I departed ; to the two cities <sup>88</sup> of Irḥulini of Ḥamath I drew nigh. Adinnu, Mašgâ, Arganâ, the city of his kingship, I conquered. His spoil, his goods, <sup>89</sup> the possessions of his palaces I brought forth ; to his palaces I set fire. From Arganâ I departed ; to Qarqar I drew nigh ; <sup>90</sup> Qarqar, the city of his kingship, I laid waste, I destroyed, with fire I burned. 1,200 chariots, 1,200 horsemen, 20,000 men of Hadadezer <sup>91</sup> of Damascus ; 700 chariots, 700 horsemen, 10,000 men of Irḥulini of Ḥamath ; 2,000 chariots, 10,000 men of Aḥab <sup>92</sup> of Israel ; 500 men of Guai (Coa) ; 1,000 men of (the land) Mušri ; 10 chariots, 10,000 men of (the land) Irqanat ; <sup>93</sup> 200 men of Matinu-ba'li (Mattan-ba'al) of Armada (Arvad) ; 200 men of (the land) Usanata ; 30 chariots, 10,000 men <sup>94</sup> of Adunu-ba'li (Adoni-ba'al) of Šiana ; 1,000 camels of Gindibu' of Arba . . . . . 1,000 men <sup>95</sup> of Ba'sa, son of Ruḥubi (Reḥob), of Ammon ;—these twelve kings to his assistance he took ; for <sup>96</sup> battle and combat against me they advanced. With the exalted succour which Asshur, the lord, rendered, with the mighty power which Nergal, who marched before me, <sup>97</sup> bestowed, with them I fought ; from Qarqar unto Gilzân their defeat I accomplished ; 14,000 <sup>98</sup> of their troops with weapons I laid low ; like Rammân upon them a flood I rained down ; I scattered their corpses ; <sup>99</sup> the surface of the wilderness (?) I filled with their numerous troops ; with weapons I caused their blood to flow . . . <sup>100</sup> . . . . . <sup>101</sup> the river Orontes . . . I dammed (?). In the midst of that battle their chariots, their horsemen, <sup>102</sup> their horses, their teams I captured.

#### 4.

#### *Fragment of the Annals of Shalmaneser II.*

<sup>1</sup> In the eighteenth year of my reign for the sixteenth time the Euphrates <sup>2</sup> I crossed. Ḥazael of Damascus <sup>3</sup> in the multitude of his troops <sup>4</sup> placed confidence, and his troops <sup>5</sup> without number assembled. <sup>6</sup> Senir, a mountain-peak <sup>7</sup> in the neighbourhood of

Lebanon, his stronghold <sup>8</sup> he made. With him I fought, <sup>9</sup> his siege I conducted. 6,000 <sup>10</sup> of his men of war with weapons <sup>11</sup> I laid low; 1,121 of his chariots, <sup>12</sup> 470 of his war-horses, together with his baggage, <sup>13</sup> I took from him. For the saving <sup>14</sup> of his life he betook himself off. <sup>15</sup> In Damascus, the city of his kingship, I besieged him; <sup>16</sup> his plantations I cut down. To the mountains <sup>17</sup> of Hauran I went; cities <sup>18</sup> without number I destroyed, I laid waste, <sup>19</sup> with fire I burned; their prisoners <sup>20</sup> without number I carried off. <sup>21</sup> Unto the mountains of the range Ba'li-ra'si, <sup>22</sup> a promontory, I went; the image of my kingship <sup>23</sup> there did I set up. At that time <sup>24</sup> the tribute of the Tyrians, <sup>25</sup> of the Zidonians, of Ja-u-a (Jehu) <sup>26</sup> the son of Omri I received.

*Descriptive Inscription from the Obelisk of Shalmaneser.*

Tribute of Ja-u-a (Jehu) son of Omri; silver, gold, a bowl (? *šaplu* <sup>1</sup>) of gold, goblets (? *zugûl*) of gold, a ladle (? *qabuâtî* <sup>2</sup>) of gold, pitchers (? *dalâni* <sup>3</sup>) of gold, bars of lead, a staff (? *huṭartu* <sup>4</sup>) for the hand of the king, spear-shafts (? *budilhâtî*) I received of him.

5.

*Narrative of Sennacherib's Third Campaign (B.C. 701), from the Taylor Cylinder, Col. II. l. 34—Col. III. l. 41.*

<sup>34</sup> In my third campaign to the land Hatti (Hittite land) I went. <sup>35</sup> Lulî (Elulæus), king of Zidon—the dread of the majesty <sup>36</sup> of my lordship overwhelmed him, and to a far-off spot <sup>37</sup> in the midst of the sea he fled, and his land I reduced to subjection. <sup>38</sup> Great Zidon, Little Zidon, <sup>39</sup> Beth-Zitti, Zarepta, Maḥalliba, <sup>40</sup> Uṣû, Akzib, Akko, <sup>41</sup> his strong cities, the fortresses, the spots for pasture (?) <sup>42</sup> and for watering, his intrenchments (?), were overwhelmed by the might of the arms <sup>43</sup> of Asshur, my lord, and submitted themselves <sup>44</sup> under my feet. Tuba'lu (Itoba'al) upon the royal throne <sup>45</sup> over them I seated, and the payment of the tribute of my lordship, <sup>46</sup> yearly without intermission, I laid upon him. <sup>47</sup> Minḥimmu

<sup>1</sup> Heb. שָׁפֶל.

<sup>2</sup> Heb. קַבְעִית.

<sup>3</sup> Heb. דָּלִי.

<sup>4</sup> Heb. חֹטֶר.

(Menahem) of Samsimuruna, <sup>48</sup> Tuba'lu of Zidon, <sup>49</sup> Abdili'ti of Arvad (Arados), <sup>50</sup> Urumilki of Gebal (Byblos), <sup>51</sup> Mitinti of Ashdod, <sup>52</sup> Buduilu of Beth-Ammon, <sup>53</sup> Kammušunadbi (Chemosh-nadab) of Moab, <sup>54</sup> Malikrammu (Malkiram) of Edom, <sup>55</sup> all the kings of the West country (Martu), <sup>56</sup> rich presents, weighty tribute, moveable (?) possessions <sup>57</sup> before me brought, and kissed my feet. <sup>58</sup> But Zidqâ, king of Ashqelon, <sup>59</sup> who had not bowed himself under my yoke—the gods of his father's house, himself, <sup>60</sup> his wife, his sons, his daughters, his brothers, the seed of his father's house <sup>61</sup> I dragged forth, and to Assyria I conveyed them.

<sup>62</sup> Šarruludâri, son of Rukibtî, their former king, <sup>63</sup> over the people of Ashqelon I placed, and the tribute-offering <sup>64</sup> of subjection to my lordship I imposed upon him, and he became subject (?) to me. <sup>65</sup> In the course of my campaign Beth-Dagon, <sup>66</sup> Joppa, Bene-baraq, Azuru, <sup>67</sup> the cities of Zidqâ, which under my feet <sup>68</sup> had not speedily submitted, I besieged, conquered, carried off their spoil. <sup>69</sup> The leaders, nobles, and people of Amqarruna (Eqron), <sup>70</sup> who had cast Padî (their king by virtue of a sworn covenant <sup>71</sup> with Assyria) into fetters of iron, and to Hazaqiyau (Hezekiah) <sup>72</sup> of Judah had delivered him with hostile intent, (he shut him up in darkness;)—<sup>73</sup> their heart trembled. The kings of Egypt—<sup>74</sup> the archers, the chariots, the horses of the king of Miluhhi, <sup>75</sup> forces innumerable they summoned together, and came <sup>76</sup> to their aid. Before Altaqu (Elteqeh) <sup>77</sup> the battle-array was set against me; they lifted up (?) <sup>78</sup> their weapons. In reliance upon Asshur, my lord, I fought <sup>79</sup> with them, and effected their defeat; <sup>80</sup> the commander of the chariots and the sons of the king of Egypt, <sup>81</sup> together with the commander of the chariots of the king of Miluhhi, alive <sup>82</sup> in the midst of the battle my hand took prisoners. Altaqu <sup>83</sup> (and) Tamnâ (Timnath) I attacked, conquered, and carried forth their booty.

Col. III. <sup>1</sup> Against Amqarruna (Eqron) I advanced, and the chief officers, <sup>2</sup> the magnates who had offended, I slew; <sup>3</sup> and on stakes around the city I impaled their corpses. <sup>4</sup> The inhabitants of the town, who had practised wickedness and mischief, <sup>5</sup> as prisoners

I counted; the rest of them, <sup>6</sup> who had not practised wickedness and misdeed, who in their transgression <sup>7</sup> had not shared, their amnesty I proclaimed. Padî, <sup>8</sup> their king, from Jerusalem <sup>9</sup> I brought, and on the throne of lordship over them <sup>10</sup> I installed him, and the tribute of my lordship <sup>11</sup> I imposed upon him. But Hezekiah <sup>12</sup> of Judah, who had not bowed himself under my yoke, <sup>13</sup> 46 of his fortified towns, fortresses, and small cities <sup>14</sup> in their neighbourhood innumerable, <sup>15</sup> with casting down of battering-rams and assault of siege-engines, <sup>16</sup> with attack of infantry, of mines, . . . . ., <sup>17</sup> I besieged, I captured. 200,150 souls, young, old, male, and female, <sup>18</sup> horses, mules, asses, camels, oxen, <sup>19</sup> and sheep, without number, from the midst of them I brought forth, and <sup>20</sup> as spoil I counted them. Himself, like a bird in a cage, in the midst of Jerusalem, <sup>21</sup> the city of his kingship, I shut up. Fortifications against him <sup>22</sup> I erected, and those coming forth from the gates of his city <sup>23</sup> I turned back. His cities, which I had plundered, from his territory <sup>24</sup> I severed, and to Mitinti king of Ashdod, <sup>25</sup> Padî king of Amqarruna (Eqron), and Zilbel <sup>26</sup> king of Haziti (Gaza) I gave them, and diminished his territory. <sup>27</sup> To the former payment—their yearly tribute—<sup>28</sup> the tribute of subjection to my lordship I added, and <sup>29</sup> I laid it upon them. Himself, Hezekiah, <sup>30</sup> terror of the glory of my lordship overwhelmed him; and <sup>31</sup> the *Urbi* and his trusty soldiers, <sup>32</sup> which for the defence of Jerusalem, the city of his kingship, <sup>33</sup> he had introduced, laid down their arms (?). <sup>34</sup> Together with 30 talents of gold (and) 800 talents of silver, precious stones (?), <sup>35</sup> sparkling . . . -stones, great lapislazuli-stones (?), <sup>36</sup> couches of ivory, thrones of state of elephant-skins (and) <sup>37</sup> ivory, . . . -wood, . . . -wood, everything available, an enormous treasure, <sup>38</sup> and his daughters, the women of his palace, his male <sup>39</sup> and female servants (?), to Nineveh, the city of my lordship, <sup>40</sup> after me I caused to be brought; and for the payment of tribute <sup>41</sup> and the rendering of homage he despatched his envoy.

## ADDITIONS

I. 1. 9. [עין רגל] In favour of the view as to the site taken in the *note ad loc.*, and against the rival identification with *Bîr Eyûb*, cf. J. F. Stenning, art. *En-Rogel* in Hastings, *BD.* i. 711.

2. 10. [עיר דוד] For further authorities for finding the site upon the south-east hill, cf. G. A. Smith, art. *Jerusalem* in *Encyc. Bibl.* ii. 2417f.

10. 28. [ומוצא ונ'] Further arguments for the view that Solomon's supply of horses was drawn, not from Egypt, but from the North-Syrian Muṣri are given by T. K. Cheyne, *Encyc. Bibl.* iii. 3162.

II. 3. 20. [מדרך אדום] Luc. ἐξ ὁδοῦ τῆς ἐρήμου σοῦδ ἐξ Ἑδῶμ. So Vet. Lat. with *Sur* (שור Ex. 15. 22) for σοῦδ.

13. 17. [וחץ תשועה בארם] Luc. καὶ βέλους σωτηρίας ἐν Ἰσραὴλ, Vet. Lat. *et sagitta salutis in israel*—superior to M. T.

[באפק] Vet. Lat. *in aseroth quae est contra faciem samariae*. At the end of the verse Vet. Lat. continues *et aperuit fenestram secundam. Et dixit sagittare et sagittavit sagittam salutis dñi et sagittam salutis israel. Et dixit helisseus percuties syriā totam*. This looks like a doublet, introduced into the text with the gloss *et aperuit fenestram secundam*. That this is the case cannot, however, be affirmed with certainty, in view of the repetition of the second symbolic action which is desiderated by Elisha in v. 19. If the addition be genuine, we must suppose [אלישע] ויאמר to have fallen out after ויור.

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